



Neshama: Association of  
Jewish Chaplains

## **CERTIFICATION HANDBOOK** **AND APPLICATION**

**July 2016**

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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 nor should it be. Meeting with a Certification Interview Panel does not guarantee that an Applicant will become certified. While documentary evidence is a necessary prerequisite to qualify for an Interview, a record on paper is not sufficient. The successful Applicant 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 faith 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

## NESHAMA: ASSOCIATION OF JEWISH CHAPLAINS

### STANDARDS 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 his 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](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. 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 Applicant 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 applicant 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](http://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 Applicant 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](http://www.chea.org)). These studies provide the applicant 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.

## 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 applicants 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 applicant 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 applicant/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 applicant 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 applicant must be in compliance with the NAJC Code of Ethics, as well as similar such written codes found in the applicant'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.

### A. 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](http://www.chea.org)).

### B. 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](http://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 applicant 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 applicant 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 applicant's graduate theological education degree.
4. The Theological Education Equivalency Worksheet must be completed and returned with your graduate education equivalency materials.

If the Applicant's theological education degree program does not involve ordination or investiture, the Applicant, in order to be eligible to appear before an Interview Committee, must previously apply for an equivalency by documenting the following: The Applicant 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](http://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 applicant 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 Applicant 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.

### **C. 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 Applicant 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 Applicant 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. Applicants 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 Applicant 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.

### **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.

Applicants 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 FOR CERTIFICATION OF NAJC CHAPLAINS

The Applicant will contact the NAJC Office for certification materials. The NAJC Office will respond by sending the Applicant materials within 14 days.

The Applicant will submit a formal request in writing to the Chair of the Certification Commission for a Certification Interview no later than September 30 before the next Annual Conference or no later than four (4) months before an interview that may be scheduled according to the convenience of the Interview Committee membership.

The Applicant will submit a completed application form with all supporting documentation to the NAJC Office no later than October 31 before the next Annual Conference or no later than three (3) months before an interview that may be scheduled according to the convenience of the Interview Committee membership. A non-refundable fee of \$150.00 will be sent with the application.

The NAJC Office will respond by starting a file on the Applicant and sending a copy of the face sheet to the Chair of the Certification Commission. After the completeness of an application and all procedural steps in have been verified, the Certification Chair will notify the Applicant 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 Applicant's materials are destroyed except for one full copy of the application and the result of the process, which will be retained by the NAJC Office.

## PROCEDURAL STEPS FOR COMPLETING A CERTIFICATION APPLICATION

The applicant must submit the following items:

1. Application for Certification to the NAJC National Office postmarked no later than October 31 before the next Annual Conference, three (3) months before a midyear interview cycle, or no later than three (3) months before an interview scheduled at any other time of year.
2. Resume or curriculum vitae
3. Evidence of current membership in good standing in NAJC.
4. Evidence of ordination, investiture, or equivalent Master's level Jewish education (i.e., copy of diploma or certificate, OR copy of transcript).
5. 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](http://www.chea.org)) (i.e., copy of diploma or certificate OR copy of transcript).
6. Supervisors' evaluations of the Applicant'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 Applicant's development as a person and chaplain during CPE or equivalent clinical education and training.
  - b. Appraisal of the Applicant's assets and liabilities as a pastoral caregiver in an institutional or other  
Evaluation of the Applicant's capability to conduct pastoral care chaplaincy in a specialized environment.
  - c. A statement that the Applicant has successfully completed and received credit for the unit.
  - d. Applicant's self-evaluations of four (4) most recent units of CPE or equivalent clinical pastoral education and training.

7. A signed "Accountability for Ethical Conduct" Statement.
8. 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.
9. A letter from the Applicant's work supervisor verifying current chaplaincy employment.
10. Evidence of membership in a recognized rabbinic/cantorial organization (e.g., RCA, RA, CCAR, RRA, CCA, CA, ACC) if applicant is ordained and/or invested.
11. Three letters of recommendation to be sent directly to the NAJC office ([certification@NAJC.org](mailto:certification@NAJC.org)):
  - a. from the Applicant's work supervisor to whom he/she 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 Applicant's work as a Jewish chaplain.
  - c. from an NAJC certified member (other than a or b).
12. Autobiographical sketch of between five (5) and ten (10) pages in length which describes how the Applicant'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.
13. Two recent verbatim reports, transcripts, process notes or tapes (video or audio). At least one must be from the Applicant's current work setting which demonstrates the Applicant's proficiency with a patient/client in a clinical setting.
14. Essay of no more than ten (10) pages demonstrating how the competency standards are met.
15. Description of current activity within the organized Jewish community.
16. Non-refundable Application fee of \$150.00 submitted on-line at the same time as the Application. There will be an additional non-refundable Interview fee of \$150.00 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 Applicant. 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 official NAJC Newsletter. 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 have to be complete and in proper order before the Applicant emails them to the NAJC office. Incomplete materials and/or materials in disorder will be returned to the Applicant. The required non-fees are to be paid on-line.

## 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 receive all materials submitted by the candidate as soon as practicable, but in no case less than two (2) months before the interview.

The other Interviewer(s) will receive

- 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 three (3) days 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 three (3) days 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 focus of the Interview shall include but not be limited to the following:

- The candidate's insight into his/her functioning as a chaplain and how one uses one's self in providing spiritual care
- Review of issues raised in verbatim transcripts
- Review of personal and professional issues as indicated in the Presenter's Report
- The candidate's integration of theology into pastoral care functioning and ability to draw on Jewish sources for help
- Relationship with one's faith group and with those of a different faith or observance orientation
- The candidate's understanding of the dynamic process, including his/her own personal dynamics, and how they affect one's ministry in the pastoral encounter presented
- Is the candidate able to recognize strengths and weaknesses in his/her practice and is one open to learning from as well as engagement by the Interview Panel? (COC Standard IDC3).
- The candidate's ability to convey to the community the value of chaplaincy.
- Does the candidate integrate his/her practice within a multidisciplinary, multi-faith setting?
- The Interview shall be conducted in a manner that will be respectful and of positive help to the candidate.
- Upon receipt of the Interview Panel's post-Interview report, the Certification Commission Chair shall arrange for completion of the candidate's file with the National Office.
- 

### 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 Standards 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.

## 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 Applicant feels that standards were violated, which resulted in a negative certification recommendation/decision, the Applicant is ensured of the right to an orderly appeals procedure.

### **Principles of an Appeal**

In the process of certification, an Applicant 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 Applicant desires to appeal the recommendation/decision of an Interview Panel, the Applicant 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 Applicant 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 Applicant 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 Applicant'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 Applicant's supportive materials previously submitted to the Interview Panel.
- The Presenter's Report.
- The Committee Action Report.
- The Applicant'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 Applicant'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 Applicant 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 Applicant 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 Applicant
- 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 Applicant'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.



## NAJC Certification Submission Checklist

Please email your entire application to [rgoldstein@najc.org](mailto:rgoldstein@najc.org). Please number your emails according to the item numbers below and send them all consecutively. It would be especially helpful to put in the subject line your name and the item number. This will help us keep your application in order, and to forward your materials to the right people on your committee.

### Item #

- 1. Completed application form
  - Accountability for ethics form
  - Resume
- 2. Copies of 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. If theological education equivalency is requested, transcripts should be submitted.
- 3. Ordination/investiture documentation (if applicable) and evidence of membership in a recognized rabbinic/cantorial organization (e.g. RCA, RA, CCAR, RRA, NYBR, CCA, CA, ACC, etc.) if applicant is ordained and/or invested.
- 4. Documentation of 1-year chaplaincy experience
- 5. 4 most recent units of CPE Supervisor Final evaluations or equivalency documentation
- 6. Applicant's self-evaluations of 4 most recent CPE units or of equivalent clinical pastoral training
- 7. Autobiography
- 8. 2 Verbatims (both must be dated; at least 1 must be recent and from current work experience)
- 9. Essays on Qualifications
- 10. Present activities in the Jewish community

In addition, there are three letters of recommendation which must be submitted directly by the person making the recommendation via email to [Rgoldstein@NAJC.org](mailto:Rgoldstein@NAJC.org). You must have three (3) separate letters 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 applicant's work as a Jewish chaplain
3. Letter from NAJC Certified Member

### For the office:

1. Non-refundable application fee of \$150 to be paid on-line.
2. Non-refundable interview fee of \$150 to be paid on-line.



***Neshama: Association of Jewish Chaplains***

**Board Certified Jewish Chaplain Application Form**

Deadline for Request of Certification Interview: Four (4) Months before Interviews  
Application Submission Deadline: Three (3) Months before Interviews

**Fees**

Application: \$150.00 (non-refundable)

Interview: \$150.00 (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.

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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:**

### **Verbatim #1, Verbatim #2, Autobiography, and Demonstration of Qualifications.**

#### **A. 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.

#### **B. 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.

#### **C. 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?

#### **D. 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 Standards. The essay should not exceed a total of ten (10) pages (single or double spaced). Cover the points within the Standards.

**Neshama: Association of Jewish Chaplains**

**Accountability for Ethical Conduct**

**Part A:** Please read carefully & complete Section I OF Section II

**Section I:** I certify that (a) no complaint against me for ethical misconduct has been filed, is pending, or has been settled in a civil, criminal, religious (*beit din*), employment, NAJC, or other professional organization’s forum; and (b) I have never resigned from, been terminated from, or negotiated a settlement regarding employment or membership in a professional organization for reasons related to ethical misconduct.

Signature: \_\_\_\_\_ Printed name: \_\_\_\_\_

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

**Section II:** If the above cannot be certified, provide an account of the complaint(s) including the forum, charges, and final outcome(s). For each complaint listed, provide contact information for people involved in the process that you authorize to give full information to NAJC representatives. Each situation will be evaluated on its own merits by designated members of the Professional Ethics Committee. Prior complaints are not an automatic bar to NAJC membership or certification. The NAJC has the right to extend or deny membership or certification according to the judgment of the designated committee, regardless of previous complaints, the findings of another forum, or the applicant/member's subsequent remedial actions. If denied, the applicant/member may resubmit an application at a later time. (Attach pages if necessary)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Printed Name: \_\_\_\_\_

**Part B:** Please read carefully and sign below.

I understand that membership in *Neshama: Association of Jewish Chaplains* requires accountability to the NAJC and its Code of Ethics (available from the NAJC office or on-line at [www.najc.org](http://www.najc.org)). I understand that as a condition of membership in the NAJC, I will provide timely notice of any complaint of ethical misconduct filed against me. I agree to provide the NAJC Ethics Committee, in a timely fashion, the information it requests regarding the investigation, adjudication, dismissal or settlement of such complaint. I understand that failure to report or provide accurate, full and Truthful information may be grounds for discipline including removal of membership in or certification by *Neshama: Association of Jewish Chaplains*.

Signature: \_\_\_\_\_ Printed name: \_\_\_\_\_

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

**Note to Candidate/Applicant:** Please return this form with your application.

## From NAJC By-Laws

### **ARTICLE X**

#### **ETHICS**

Jewish chaplains are expected to maintain high ethical standards. Breaches of trust toward clients, patients, colleagues, students, staff, personnel, or institutions may be grounds for censure, de-certification, suspension, or expulsion. Breaches of trust include, but are not limited to: (1) sexual misconduct or harassment in one's professional role, (2) financial misconduct in one's professional role, and (3) misrepresentation of one's education, professional experience, or certification.

Issues arising from an alleged breach of ethics will be heard and investigated by a committee appointed by the President, or by such other person or persons as the NAJC may direct. This committee will make a recommendation to the Board of Directors, which is empowered to enact the recommendation. The NAJC may adopt a more extensive code of ethics, with more detailed procedures and penalties by majority vote.

# *Neshama*: Association of Jewish Chaplains

## CODE OF PROFESSIONAL ETHICS

(Revised August, 2003 - Approved October, 2003)

### PREAMBLE

Members of *Neshama*: Association of Jewish Chaplains (NAJC) is expected to act in an ethical manner consistent with the highest principles of Judaism and to affirm and respect the dignity and worth of every human being, created in the divine image (*tzelem Elohim*). This is particularly our responsibility towards our clients, co-workers, and colleagues.

### SECTION ON ETHICAL MISCONDUCT

#### A. PRINCIPLES OF ACCOUNTABILITY

1. The maintenance of high standards of professional competence and moral and ethical conduct is a responsibility shared by all NAJC members in the interest of the Jewish community, the general public and the profession. When accepted for NAJC membership (or when renewing membership following the adoption of this code) the NAJC member is bound to accept the judgment of colleagues as to standards of professional ethics. NAJC members are accountable to one another to maintain the ethical and professional criteria established by the NAJC. The NAJC member shall take collegial and responsible action when professional practice has been compromised.

2. Consistent with these expectations, we set forth principles and procedures to guide our members and their institutions and agencies and their clients who might confront ethical issues within the scope of this code. (Further procedural guidance is given in the section, "Procedures for Addressing Alleged Breaches of Professional Ethics")

3. Members of the NAJC are expected to conduct themselves in ways consistent with the principles of Judaism and this Code, and in accordance with the codes of ethics of other professional organizations with which they may be affiliated.

4. These ethical principles guide members in (1) upholding respect for the chaplain's role and authority, and guarding against abuse or the appearance of abuse of the chaplain's role, authority or influence; (2) preserving the integrity of the chaplain-client relationship; and (3) maintaining high ethical standards at all times, in their personal lives as well as in their professional roles.

5. **Preservation of chaplain-client relationship.** The chaplain-client relationship depends upon a mutual expectation that the relationship will remain primarily professional and pastoral. Effective chaplaincy work of necessity involves conveying empathy, connection, and warmth to clients, which can sometimes blur chaplain-client boundaries. We recognize the humanity of chaplains and clients, and the existence of unavoidable and difficult dilemmas in negotiating these relations. Nonetheless, a chaplain is primarily responsible for establishing and preserving appropriate boundaries to ensure the integrity of the chaplain-client relationship.

6. **Abuse of chaplain's authority.** By virtue of their title and position, chaplains are vested with authority that entails a concomitant responsibility to avoid using such authority for personal gain, financial or otherwise. A chaplain's primary consideration at all times must be the interest of the client, agency, or institution engaging his/her services. The exploitation of professional authority or influence for self-interested ends constitutes a breach of the trust implied in chaplain-client relations.



## B. ACTIONABLE CONDUCT

1. While this code focuses primarily on interactions in the professional context, Jewish chaplains are expected to maintain ethical integrity at all times. This includes behavior in family, social, financial, and civic affairs.
2. Actionable conduct includes conduct within or outside the professional sphere that a) involves an alleged abuse of power of authority, b) involves an alleged felony, c) or is the subject of civil action that impugns the ability of a Jewish chaplain to function effectively, or d) brings the field of Jewish chaplaincy into disrepute.
3. Initiation of court proceedings or investigative or adjudicatory proceedings in another professional or employment forum under any of the above in #2 may constitute sufficient grounds for interim action by the NAJC Executive Committee or Board, including expedited suspension of membership pending the outcome of the proceedings(s).
4. Allegations of misconduct under 2(d) must be respectful of the varieties of Judaism embraced by our organization and our movements.

## C. SEXUAL ETHICS AND MISCONDUCT

1. **Professional Boundaries.** A chaplain's behavior toward clients, which is intended to communicate caring, can on occasion be misinterpreted by clients as inappropriate blurring of chaplain-client boundaries. Chaplains are obliged to be especially sensitive to the danger of such misperception and to avoid behaviors that could reasonably be misconstrued by a client. In particular, the chaplain should be sensitive to appropriate locations, hours, physical touch, and presence.
2. In the event that a client misinterprets a chaplain's concern as a romantic or sexual interest, it is the chaplain's responsibility to state unequivocally that such a relationship is not possible. In such a situation, the chaplain is strongly urged to seek advice from colleagues and/or other professionals.
3. **Sexual Harassment.** It is unethical to engage in sexual or other harassment of a client, staff member, student, colleague, or other person with whom a chaplain deals professionally. Sexual harassment is defined as, but not limited to, deliberate or repeated seductive speech, sexual comments, gestures, or physical contacts. It may include unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature.
4. **Unethical sexual activity.** It is unethical to engage in, or attempt to engage in, sexual activity with a minor, an unwilling adult, a married or partnered client, any person whom a chaplain is providing spiritual care, counseling, supervision, or aiding in life cycle events, conversion, or other pastoral situations. Such sexual relationships are unethical even if suggested or welcomed by the client. It is the responsibility of the chaplain to maintain appropriate boundaries. Sexual activity may include intimate or unwanted physical contact as well as intercourse.
5. It is unethical to engage in sexual activity with an adult to whom a chaplain provided spiritual care, counseling, supervision, or aided in life cycle events, conversion, or other pastoral situations within one year of the termination of the pastoral or other professional clerical relationship. This does not mean that any relationship after one year is automatically ethical, but that it will be assessed on a case by case basis. Some states and professional organizations prohibit relationships for longer periods following the termination of a professional relationship.
6. **Single chaplains and clients.** Any sexual or romantic relationship between a single chaplain and a single client is fraught with risks for both parties and is illegal in some states. These risks include ambiguities about the perceived power of the chaplain, the chaplain's ability to provide future pastoral care for the client, and the future of both parties in the

institution. A sexual relationship ends the chaplain-client relationship between the parties, and the chaplain is responsible in assisting the client in obtaining spiritual support elsewhere. A sexual relationship between a single chaplain and a single client is potentially an ethical violation, and to be avoided where possible. Chaplains are strongly urged to seek guidance from colleagues or other professionals before beginning such a relationship.

**7. Single colleagues or co-workers working in the same organization.** Any sexual or romantic relationship between colleagues or co-workers is fraught with risks for both parties. These risks include ambiguity about roles, effects on relationships with lay leaders and other staff members, and the future of both parties in the organization. Ethical and professional risks are greatly magnified if one colleague is the supervisor or perceived superior of another. Chaplains are strongly urged to seek guidance from colleagues or other professionals before beginning a relationship with a colleague or co-worker.

#### **D. FINANCIAL MISCONDUCT AND OTHER BREACHES OF TRUST**

1. It is unethical to use funds of an organization for personal financial gain without the knowledge and consent of that organization. It is unethical to exploit a chaplaincy relationship with a client, staff member, or colleague for personal financial gain.
2. It is unethical to misrepresent one's professional education, experience, or credentials.
3. As suggested by Section A, there can be other types of conduct not enumerated in this code that constitute breaches of professional trust.

#### **E. COMPLAINT PROCEDURES**

1. The chair of the NAJC Ethics Committee is the central person to receive complaints. The president of the NAJC shall designate a vice-chair or an alternate in case the chair of the Ethics Committee is unavailable, or excuses him/herself due to conflict of interest.
2. The Ethics Committee may receive complaints from any person with knowledge of misconduct, including a client, organizational officer or staff member, affected party, other lay person, or colleague. Any person of the Ethics Committee may file a complaint, stating the reasonable grounds for further inquiry.
3. A complaint should be presented as soon as possible after an alleged violation. Procedural guidelines for the submission of complaints can be found in the section detailing "Procedures for Addressing Alleged Breaches of Professional Ethics."

#### **F. AUTHORITY, AMENDMENT, AND REVIEW**

1. This Ethics Code is adopted under the NAJC constitution and bylaws, particularly section X on Ethics Code.
2. The sections contained in this document, with the exception of Section E (Complaint Procedures) and the part entitled "Procedures for Addressing Alleged Breaches of Professional Ethics," are defined as the "Ethics Code" referred to in the bylaws Section X requiring adoption by the membership of the NAJC. Substantive amendments to these sections can only be adopted by membership vote of the NAJC.
3. Section E (Complaint Procedures) and the part entitled "Procedures for Addressing Alleged Breaches of Professional Ethics" are defined as administrative sections that can be amended as needed by the NAJC board, with due notice to the membership of any changes.

4. The Ethics Committee may from time to time recommend any necessary amendments to this code to the board or the NAJC membership meeting.

5. **Periodic review.** No less than five years after the adoption of this code, and every five years thereafter this code shall be reviewed by a special Ethics Code Review committee designated by the NAJC president, to recommend to the board (and ultimately the membership) any necessary amendments or clarifications. This committee shall consult with the Ethics Committee and former members of the committee for their experience and suggestions, as well as with other NAJC members.

## **PROCEDURES FOR ADDRESSING ALLEGED BREACHES OF PROFESSIONAL ETHICS**

### **A. INTRODUCTION**

1. The maintenance of high ethical standards of professional conduct, as set forth in the NAJC Code of Ethics, is a responsibility shared by all NAJC members in the interest of the Jewish community, the general public and the profession. When accepted for NAJC membership, and when continuing to maintain membership, the NAJC member is bound to uphold the standards of professional ethics that have been adopted by the NAJC. NAJC members are accountable to one another to maintain the ethical and professional criteria established by the NAJC. The NAJC member shall take collegial and responsible action when professional practice has been compromised.

2. The following principles and procedures are to guide our members, their institutions and agencies, and their clients who might confront ethical issues or allegations of breach of standards set forth in the NAJC Code of Professional Ethics, hereafter referred to as the Code.

### **B. DEFINITIONS**

1. "Chaplain" refers to a person who is a member of *Neshama: Association of Jewish Chaplains*.
2. "Institution" refers to a hospital, hospice, long-term care facility, correctional facility, community organization, or other institution served professionally by a chaplain, whether the chaplain is paid or unpaid.
3. "Client" may include patients, residents, counselees, their family and/or friends, chaplaincy interns, students, or fellow staff members.
4. "Preponderance of evidence" is the standard by which allegations will be decided. It is a qualitative and not a quantitative standard of measure, and means "whether it is more likely than not that a violation of the code occurred."
5. "Advocate" refers to a person who provides support and assists the complainant or the respondent through the investigative process. The role of the advocate is further delineated below in section D.9.
6. "Victim" is a person, persons, or organization alleged to have been harmed by an NAJC member.
7. "Complainant" is a person or persons reporting alleged misconduct to the NAJC. The complainant may or may not be the victim.
8. "Respondent" is a chaplain who has been accused of ethical misconduct, or who is the subject of an ethics inquiry.
9. Recognizing the variety of terms used, "chaplaincy," "pastoral care" and "spiritual care" are used interchangeably.
10. "National Coordinator" refers to the NAJC's lead professional staff person, regardless of title.
11. "Ethics committee" refers to the NAJC Professional Ethics Committee, unless specified otherwise.
12. "Chair" refers to the chair or co-chair of the NAJC ethics committee or the designated person acting in his/her place.
13. "Executive Committee" refers to the elected officers of the NAJC, or as currently defined in the bylaws.
  
14. "Board" refers to the Board of Directors including officers and directors at large or as currently defined in the bylaws.

### **C. GENERAL PRINCIPLES**

1. These procedures are to help monitor and maintain the high ethical standards of the NAJC. The purpose of these procedures is to determine whether a member acted unethically in a manner affecting his/her professional role, and what steps should be taken to respond to the situation.
2. These procedures reflect concern for procedural fairness for the chaplain, the complainant, the institution, and the NAJC, and concern for the safety and well-being of NAJC members and the chaplain's past, current, and future clients. Respect for all parties shall be shown.
3. The NAJC's investigation and adjudication of alleged ethical misconduct is based on what the association has determined to be principles of fairness – not on due process rules of criminal or civil procedure, nor on *halachic* rulings – which it will follow. The complainant and the respondent are each responsible for providing the investigators and adjudicators with timely, relevant and truthful information. Neither party has the burden of proof. The Ethics Committee comes to a decision based on a preponderance of evidence as supplied by the parties and other witnesses through the investigators. The intent is a process which is conversational and cooperative rather than adversarial and confrontative.
4. While confidentiality cannot be promised, every effort will be made to treat with discretion and sensitivity information concerning an allegation. All parties and witnesses will be treated with dignity and respect.
5. The chair of the Ethics Committee shall see that written records are kept at all stages of the proceedings.
6. Since the inquiry concerns the ethical and professional integrity of a chaplain and by implication the NAJC, proceedings shall not be vacated on the basis of the chaplain's resigning his/her position, reaching a financial settlement or resignation from the NAJC.
7. No NAJC member who has a close relationship to one of the parties in an ethics case (complainant, victim, or respondent) or other circumstance creating bias or a potential conflict of interest shall be a member of the investigating committee or an appeals committee for that case. A member who has a potential conflict of interest or who has had a substantial conversation or interaction regarding the case with one of the parties other than contact authorized by the Ethics Committee should recuse him/herself from the case.
8. The investigation and fact-finding will proceed regardless of the respondent's willingness to cooperate. Failure to respond in a timely fashion or to cooperate otherwise with the NAJC may itself be a violation of the Code of Ethics and may subject the member to discipline.
9. The NAJC undertakes to bear the reasonable costs of investigating a complaint, including those associated with the investigating committee visiting the affected individual(s) and/or institution(s).
10. At the discretion of the Ethics Committee Chair and the NAJC President, legal counsel may be retained by the NAJC to provide advice within the process.
11. A complaint should be presented as soon as possible after an alleged violation. Once a complaint is received, the NAJC will seek a process of inquiry and considered response that is both thoughtful and timely. Within reason and where possible, the individuals and committees charged with responding to alleged ethics violations will complete their activities and communications in advance of stated deadlines.
12. When a complaint has been brought to another professional organization, institution, or jurisdiction, in addition to the NAJC, the Ethics Committee chair may choose to coordinate with or defer to the other group's investigatory and/or adjudicatory process before deciding which further steps the NAJC needs to take. The NAJC Ethics Committee may elect

to accept the findings of the other forum as the basis for a decision on whether a violation occurred and/or as the basis for any discipline it imposes, without engaging itself in further investigation.

#### **D. PROCEDURES**

1. A complaint is a grievance presented in writing and signed involving an alleged violation of the Ethics Code of the NAJC. Complaints may be registered by those who consider themselves harmed by an alleged violation or by any person(s) having substantive knowledge of a violation of the NAJC Code of Ethics. A member of the Ethics Committee may file a complaint.
2. The complaint must name a person over whom NAJC has jurisdiction. The person(s) filing the complaint consents to the NAJC process and gives permission for the disclosure to NAJC investigators, adjudicators and the respondent of all information.
3. Complaints or inquiries about the complaint process are sent to the Chair of the NAJC Ethics Committee, who will initiate action according to these procedures. If the Chair has a conflict of interest or is otherwise unavailable, the NAJC President will designate an alternate.
4. Upon receipt of an inquiry or complaint, the Chair will send the complainant a copy of the Code and Procedures as well as information about what a complaint should contain, and remind the person to read #2 of this section.
5. The chair, in consultation with at least two members of the Ethics Committee, shall determine within two weeks of the complaint whether there is a sufficient cause to believe a violation occurred and the complaint should be investigated. If it is determined that the complaint will be investigated, the complainant shall be notified in writing and sent a copy of these procedures. If it is determined that there is not sufficient cause the complainant shall be notified in writing.
6. In any case involving alleged abuse of a minor or of an elder, the chair shall immediately report the matter to the appropriate legal authorities.
7. **Dispute Resolution.** In cases where the Chair of the Ethics Committee feels that the complaint presented might be resolved through mediation or through a *beit din*, he/she may make this recommendation to the NAJC President.
  - a. If the recommendation of mediation or a *beit din* is accepted by the complainant and the respondent, the NAJC President will suggest a professional mediator or refer a *beit din* of denominational representation acceptable to both complainant and respondent.
  - b. Mediation or the use of a *beit din* may be most appropriate in situations where problematic communication or some other kind of dispute appear to be the central issue, rather than ethical misconduct. While no ethics proceedings will continue during mediation or *beit din* proceedings, neither party waives the option to request subsequent ethics investigation if a significant professional ethics issue remains unaddressed.
  - c. The NAJC may offer to bear the cost of dispute resolution. The mediator or *beit din* may subsequently recommend that responsibility for the cost of the professional dispute resolution be re-assigned to one or more of the parties.
  - d. Mediation or the use of a *beit din* will not be recommended in every case. It is less appropriate in situations where the parties are not peers or colleagues. It will not be recommended in cases of alleged sexual or physical abuse or harassment.

- e. If mediation or a *beit din* brings about resolution of the complaint, the mediator or the *beit din* shall present a written statement to the NAIC President. Unless both parties agree or the resolution requires action by the NAJC, the terms of the resolution shall remain confidential. The terms of any resolution involving the NAJC will be restricted to the President, who may share information with the Executive Committee as well as other officers or committee chairs with a need to know.
- f. If mediation or the *beit din* does not bring about resolution of the complaint, the matter shall be referred back to the Ethics Chair for investigation.
- g. Information heard during the course of mediation or *beit din* conversations cannot be used in any other part of the ethics proceedings unless the information is available and also obtained outside the mediation or *beit din* process. Neither the mediator (nor *beit din*) nor the mediator's notes (or notes of the *beit din* members) nor the notes of any participant in the dispute resolution process may be sought, used or cited as evidence by any party.

8. If it is determined that there is sufficient cause to investigate the complaint, the chair of the Ethics Committee shall within two weeks appoint an investigating committee of at least two to gather information relevant to the complaint. Both the complainant and the respondent will be contacted. At least one member of the committee shall be an NAJC member. In allegations of sexual misconduct, at least one member shall be of each gender.

9. The chair of the Ethics Committee may offer to assist in finding a trained victim advocate or other person to serve as advocate for the complainant in these procedures. The role of the advocate will be to inform the complainant about his/her role within the investigative process, and/or to be a supportive presence to the complainant when meeting with the investigating committee. The advocate may be present for support or consultation during interviews, but s/he may not speak or engage directly with the investigators or adjudicators. An attorney may not be present during investigative interviews involving a victim, even if s/he is a victim advocate. The advocate may not be a member of the Ethics Committee, or a member of the investigating committee investigating that case. The chair of the Ethics Committee may also offer referrals for pastoral support to the complainant and/or victim.

10. As soon as possible, and no later than the appointment of an investigating committee, the accused chaplain shall be notified by certified mail of the specific allegation(s), "with a copy of these procedures included, and asked to submit a written response. If the chaplain fails to respond or participate, the investigation will still continue. Failure to respond or participate in a timely fashion may itself be grounds for discipline.

11. The respondent may request the assistance of a member of the association or other person to serve as an advocate and assist him/her in these procedures. The advocate may be present for support or consultation during interviews, but s/he may not speak or engage directly with the investigators or adjudicators. If the respondent wishes, the National Coordinator will assist in designating an advocate for him/her. The advocate shall not be an attorney. He/she may not be a member of the Ethics Committee or a member of the investigating committee investigating that case.

12. The victim and/or the complainant may seek legal counsel, at his/her own expense. Likewise, the NAJC member against whom the complaint has been made may seek legal counsel, at his/her own expense. Under no circumstances shall legal counsel for any of these parties be present at any investigative interview, appeal, or case discussion.

13. The National Coordinator shall offer to find spiritual support for both the chaplain and his/her family. A chaplain providing spiritual support to the respondent will not be a member of the NAJC ethics committee or board, and, as permitted by applicable law, their conversations will be held in confidence except where explicitly and mutually agreed-upon.

14. If the alleged misconduct impinges on or relates to the chaplain's work setting, the chair of the Ethics Committee shall, subsequent to notifying the respondent, but before convening an investigation, notify the chaplain's immediate supervising superior or another appropriate officer of the chaplain's current institution of the allegations, without revealing the name of the victim, if given in confidence, or any other names given in confidence. If the chaplain is alleged to have acted unethically at a former institution, the Chair of the Ethics Committee may also, at his/her discretion, notify a professional or lay superior or another appropriate officer at any such institution. With the chaplain's consent, the substance of his/her written response will also be shared. The Ethics Committee chair shall share information with the chaplain's immediate supervising superior on Ethics Committee timelines and procedures, including a copy of this document. The ethics chair shall also share information on resources available to the institution for dealing with this matter. The respondent shall be informed of this notification.

The ethics chair will emphasize to the chaplain's superior the desirability of confidentiality, when appropriate. In sharing information with the respondent's current or former supervisor/s or colleagues, the chair should be mindful of the need to balance concern for the alleged victim, or other potential victims, with concern for the potential damage to the chaplain's reputation.

15. **Placement.** Should the respondent choose to use the NAJC for placement assistance while the matter is under investigation, or seek a recommendation from an NAJC member or the national coordinator, it is the obligation of the National Coordinator to inform the prospective institution of the investigation before a final decision on hiring is made. The job-seeking applicant is expected to notify the potential employer of the ethics inquiry before the employer receives notification from someone else.

**16. Expedited Suspension:**

- a. Ordinarily, a chaplain under ethics investigation remains an NAJC member while his/her case is under consideration.
- b. Under exceptional circumstances, including but not limited to that of a member charged with a felony or a civil violation that would affect his/her ability to function as a chaplain or that alleges an abuse of power or authority or other situations that might pose a risk to others, the NAJC board may impose an expedited suspension of a member. Suspension is defined in the second paragraph of section D.20 (d), below. Expedited suspension is not intended to prejudice the outcome of any NAJC ethics inquiry or of any other jurisdiction's ethics or legal investigation.
- c. This action must be initiated either a) by the president on his/her own initiative or b) by majority vote of the executive committee, or c) by petition of five members of the Board to the President. The petition will be presented to the NAJC's immediate past president if the president is the subject of the allegations or has failed to act.
- d. A special committee of at least two members will be appointed by the president, or by the immediate past president or other officer acting in his/her stead, to make a recommendation regarding expedited suspension to the board. At the same time as such a recommendation is conveyed to the Board, the President or other officer, acting in his/her stead will make a reasonable effort to notify the chaplain in question orally or in writing, at his/her address, phone number, and/or e-mail of record.
- e. Board approval. Any expedited suspension recommendation by the special committee shall be subject to a prompt consideration by the full NAJC Board. An affirmative vote by two thirds of the eligible voting membership of the NAJC board shall be necessary to impose an expedited suspension. For this purpose, "eligible voting membership of the NAJC board" means the total number of voting members, including officers and members at large, less any

who have recused themselves from this case. This requirement may be different than the number participating in a physical or telephonic board meeting.<sup>1</sup>

- f. The executive committee and board votes may be obtained at a meeting, by telephone, by electronic means, or in writing.
- g. An expedited suspension, once approved by an affirmative vote by two-thirds of the voting membership of the NAJC board is not subject to further appeal except as allowed in section (k) below. Such a suspension by the board shall be communicated promptly to the suspended chaplain by certified mail, as well as to the chaplain's employer(s), to other professional organizations of which the suspended chaplain is a member, and to the NAJC membership. These notices shall indicate that this membership status decision is without prejudice to the outcome of any NAJC ethics inquiry. Whether or not the chaplain is suspended from membership, a case may continue before the ethics committee with due attention to the other sections of these NAJC ethics procedures.
- h. If motion for expedited suspension is not approved by two-thirds of the voting members of the board, the chaplain shall be notified by the NAJC president that his/her membership status remains unchanged, but that an ethics case may proceed. The chair of the ethics committee and the complainant (if any) will also be notified.
- i. An expedited suspension shall remain in place indefinitely or for a term determined by the NAJC board. The board may decide that expedited suspension will remain in place pending either resolution of a court case and/or of an investigation and ruling by the NAJC ethics committee, or some other jurisdiction, or both.
- j. Periodic review. The executive committee shall review the status of a continuing "expedited suspension" at least once every six months.
- k. Ending expedited suspension. If the circumstances that brought expedited suspension about have substantially changed, an appeal may be considered by the NAJC board. An appeal may be brought by the Executive Committee, the suspended chaplain, or the Ethics Committee. The suspended chaplain shall have an opportunity to submit a written statement to the board before a vote on ending suspension. Ending expedited suspension requires an affirmative vote from a simple majority of the eligible voting membership of the NAJC board as defined above. Removal of expedited suspension status is similarly without prejudice to the outcome of any ethics inquiry.<sup>2</sup>

#### **17. Investigating Committee:**

- a. At least two members of the investigating committee will speak with the complainant and hear the details of her/his complaint. At its discretion, the committee may orally inform the complainant of the substance of the respondent's written response. The complainant may recommend other individuals to be interviewed by the

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<sup>1</sup> For example, if there are 20 voting board members, of whom two recuse themselves from a particular case, there are then eighteen members of the NAJC board eligible to vote. In this example, the affirmative votes of twelve members (two-thirds of eighteen) are required to impose immediate suspension. In this example, if seven or more eligible board members vote "no" or abstain, the motion to impose immediate suspension fails. [The preceding example is illustrative and not part of the body of this resolution.]

<sup>2</sup> For example, if there are 20 voting members, of whom two recuse themselves from a particular case, there are then eighteen members of the NAJC board eligible to vote. In this example, the affirmative votes of twelve members (two-thirds of eighteen) are required to impose expedited suspension. In this example, if seven or more eligible board members vote "no" or abstain, the motion to impose expedited suspension fails. In this same example, with eighteen voting board members, an affirmative vote from ten (one more than 50%) board members are required to end expedited suspension. A smaller number is required to remove than impose this change in membership status. [The preceding examples are illustrative and not part of these procedures.]



committee.

- b. The investigating committee will speak with the victim (if a separate person from the complainant) and hear the details of her/his experience. At its discretion, the committee may orally inform the victim of the substance of the respondent's written response. The victim may recommend other individuals to be interviewed by the committee.
- c. The investigating committee will speak with the respondent and present the allegations and hear further details of his/her response. The chaplain may recommend other individuals to be interviewed by the committee.
- d. Except where one party refuses to cooperate, the designated means of communication (either face-to-face or telephonic) with the investigative team will be the same for the alleged victim and the respondent. In-person meetings will be the generally preferred option.
- e. The investigating committee will not ask the complainant or victim to meet with the respondent.
- f. The Investigating Committee may solicit testimony from others who have direct knowledge relevant to the allegations.
- g. If the investigating committee believes it has sufficient information supporting the complaint, the investigating committee may request the Chair of the Ethics Committee to notify and/or solicit information from a professional or lay superior or another appropriate officer of any former institution or professional association where the chaplain has served or been a member.
- h. Within four weeks of appointment (eight weeks from the filing of a written complaint) the investigating committee shall present a written report to the Ethics Committee, with the relevant information and recommendations for further action.

18. The Ethics Committee shall review the written report and shall meet within four weeks of the presentation of the written report (three months from the written complaint). A quorum of three members who were not part of the investigating committee is necessary for this meeting. In addition to the report of the investigating committee, the Ethics Committee (or subcommittee) may solicit additional written statements from the complainant, the victim, the respondent, or their advocates.

19. The Ethics Committee may recommend that the respondent meet with a mental health professional that has experience in this field. This mental health professional will be chosen by the Ethics Committee for a professional assessment to be communicated to the committee. Prior to the evaluation, the respondent will sign a consent releasing the evaluation and comments to the Ethics Committee. The cost of this assessment, and any subsequent assessments that may be required by the Committee (unlike the cost of therapy that the respondent may pursue or that the Ethics Committee may suggest), is to be borne by the NAJC.

20. **Ethics Committee actions.** The Ethics Committee may take a number of actions, including but not limited to:

- a. **No cause for action:** The claim is not supported by a preponderance of the evidence.

If there is cause for action, one of the following may be implemented:

- b. **Advisory:** This is an educational message to the chaplain for an inadvertent or minor violation. It may include recommendations.

c. **Reprimand:** This action is a significant reproof or rebuke of a member. It is based upon an assessment that the reprimand is adequate such that the unethical or inappropriate actions will not reoccur and where the committee feels that the member can continue to function as a chaplain. A reprimand may include probation.

d. **Suspension, Subject to approval of the NAJC Board:** This is a recommendation for discontinuation of membership privileges in the NAJC for a fixed period of time. This action is taken in a case where there is a major ethics violation and the continued functioning of the chaplain maybe threatening to the well-being of the chaplain or others, but where a period of therapy or other treatment and *teshuvah* may result in his/her future return to the active chaplaincy. Suspension is automatically combined with probation.

“Suspension”, in the context of this Code, is a temporary status designation that, while in force, discontinues membership privileges (including voting, participating in committees, reviewing or accessing job listings and job placement services, accessing members-only web pages and group e-mails) and the privilege of attending or addressing the NAJC’s annual convention, *Y’mei Iyyun*, or other official NAJC meetings and events open to members and/or the general public. The person under suspension may not take any active role in the NAJC. Suspended members may continue to receive regular mailings such as NAJC newsletters and journals.

e. At the end of a period of suspension, the Ethics Committee shall review the case and issue a recommendation to the Board as to action, including but not limited to a) ending suspension without conditions; b) ending suspension with a continuing period of probation, suspension, or other conditions; or c) continuing suspension, with or without conditions. Ending suspension will be based on estimation that the chaplain has made progress during the period of suspension and can function safely as a chaplain. Ending suspension will take a vote of a majority of those participating in a Board meeting.

f. **Expulsion, subject to approval of the Board:** This step is recommended when, in the judgment of the Ethics Committee, the chaplain cannot continue to function as a member of the NAJC. It may also be taken based on a criminal conviction (felony or serious misdemeanor), or major civil penalty in a court of law related to a member's functioning as a chaplain.

## 21. Probation:

a. Probation is a condition that may be appended to Reprimand and that will be required with Suspension. The Ethics Committee will monitor compliance. The Ethics Committee may require formal expression of *teshuvah* (repentance) including but not limited to financial restitution, apology, or psychological treatment (in-patient or out-patient) or limitations on employment settings as conditions of probation.

b. The key criterion for ending probation will be the Ethics Committee's estimation that it is reasonably sure that the violation will not recur, and that the member's continued service as a chaplain does not pose a threat to the well-being of the chaplain or others.

c. The length of the probation may be extended if deemed appropriate by the Ethics Committee. Likewise, at any time during the probationary period the Ethics Committee may require a different action based on new information, a new understanding of previous information, non-compliance with the terms of probation or non-cooperation with the Ethics Committee.

d. Probation may continue beyond the length of a period of suspension but may not extend beyond three years without a review by the Ethics Committee. Probation, an extension of probation, or its conditions may be appealed by the chaplain under probation to the Executive Committee.

e. As part of probation, the Ethics Committee may require a course of therapy or remediation by a professional approved by the Ethics Committee.

f. When a colleague is under probation, there is to be both an intake and final evaluation (with possibly intermediate evaluations) by a qualified professional, other than the chaplain's own therapist, chosen by the Ethics Committee. The chaplain must waive confidentiality so that evaluation reports can be made to the Ethics Committee. These evaluations are to be made available to the chaplain if he/she requests. The NAJC is financially responsible for these evaluations. The chaplain is responsible for the cost of ongoing personal therapy or other course of remediation. If financial assistance is needed, application can be made to the National Coordinator.

g. **End of Probation.** At the end of a period of probation, the Ethics Committee shall review the case and take action, including but not limited to a) ending probation without conditions; b) continuing probation with specified conditions. The chaplain will be notified of any decision.

## 22. Communication of Decision:

a. The final decision of the Ethics Committee— or of the Board in cases where suspension or expulsion have been approved – will be immediately shared with personal letters to the complainant, the victim, the accused, and the chaplain's lay or professional superior(s). The written report of the Investigating Committee shall not be shared with the parties. The Executive Committee and National Coordinator of the NAJC shall also receive written notice of final decisions. An advisory or reprimand shall not be publicized to the NAJC membership by name, although the general circumstances may be described in the Ethics Committee's annual report. It is at the respondent's option as to whether a finding of no cause for action/exoneration will be publicized to the membership.

b. Suspension or expulsion shall be communicated by name to the NAJC membership, to the chaplain's employer or immediate supervisor, and to the appropriate representative of other chaplaincy and professional organizations of which the chaplain is a member, and Jewish chaplaincy agencies in the chaplain's areas of residence and practice. If the chaplain is a rabbi, the president of the NAJC shall share information regarding suspension or expulsion with the Board of Rabbis in the chaplain's areas of residence and practice. If the chaplain is a rabbi or cantor, the president of the NAJC shall also share information regarding suspension or expulsion with the national or continental rabbinic/cantorial organization and any other professional chaplaincy organization with which the chaplain is affiliated.

c. **Employment inquiries.** A chaplain who is currently suspended or expelled is expected to reveal this information to prospective employers in chaplaincy or related settings. If an inquiry is received by the National Coordinator from a prospective employer regarding the chaplain who has been suspended or expelled, the National Coordinator shall confirm the chaplain's membership status; and she/he may reveal the nature of the ethics violation upon which the suspension or expulsion was based. If such an inquiry is received by an NAJC member, the member shall refer the prospective employer to the National Coordinator. If the National Coordinator is informed that a suspended or expelled chaplain has applied for a chaplaincy position, the National Coordinator shall inform the prospective employer of the chaplain's membership status.

d. If suspension is removed by the NAJC at a later date, the NAJC president shall inform all NAJC members and the above bodies unless the chaplain concerned specifically asks that information not be shared.

### 23. Appeal:

- a. Any decision of the Ethics Committee may be appealed on the grounds specified in paragraph (c) below by the respondent or the complainant/victim. Appeals must be filed in writing to the NAJC Executive Committee within thirty days of receipt of the decision of the Ethics Committee.
- b. The Executive Committee will appoint three NAJC members to consider the appeal. Members of the Appeals Committee shall not be members of the Ethics Committee, Board, or Investigating Committee in that case.
- c. **Grounds for Appeal.** Appeals will be considered only when (i) significant new information becomes available that was not reasonably available at the time of the Ethics Committee decision and that could have substantially altered the outcome, and/or (ii) an allegation is made of material procedural error or material procedural violation of the NAJC ethics code which could have substantially altered the outcome.
- d. The Appeals Committee will review the appeal request and the written record to determine compliance with the procedures in the NAJC Code of Ethics.
- e. If the Appeals Committee finds insufficient grounds to sustain an appeal, it shall report this to the Executive Committee and to the Ethics Committee.
- f. If the Appeals Committee determines there is significant new information available which could have substantially altered the outcome, it shall not decide on the merits but refer the case back to the Ethics Committee for a reconsideration within 30 days.
- g. If the Appeals Committee finds material procedural error or material procedural violation of the NAJC ethics code which could have substantially altered the outcome, it shall deliver a recommendation to the Executive Committee, which will render a final decision by majority vote within eight weeks of the Board's receipt of the appeal; or, at its discretion, if there has been no charge of intentional unfairness or taint, it shall refer the case back to the Ethics Committee for a reconsideration within 30 days.

24. **Consultation.** The chair of the Ethics Committee may seek advice at any stage from professionals and others who have expert knowledge useful in the particular case at hand.

25. **Variation in time table.** The timetable above serves as a guideline to provide a prompt and fair inquiry. The Ethics Committee chair may extend a deadline above if necessary. Any substantial delay or change in the timetable will be communicated by the Ethics Committee, in writing, to all the affected parties.

26. **Inquiries** (excluding inquiries from prospective employers, which are addressed in Section D15 - Placement and D22 - Employment Inquiries, and excluding the exchange of information with other professional associations or jurisdictions for the purposes of coordination within the context of or in response to an ethics inquiry, as addressed in Section C12). Confidentiality is crucial. However, when it is deemed to be in the best interest of protecting the public, the NAJC, and its members, the chair of the Ethics Committee or the President may respond to inquiries about allegations regarding a specific NAJC member. The chairperson may reveal a) that an investigation of the alleged violation is underway; b) that the investigation has been resolved but is confidential; or c) that the member has been suspended or expelled. Except as specified in Section D27 (Record-keeping), no other details are to be revealed.

## 27. Record-keeping

- a. Records of all formal ethics proceedings and appeals shall be placed in locked files in the office of the National Coordinator. The record will include the written complaint and response, a copy of the Ethics Code and procedures in place at the time of the proceeding, any official minutes of the proceedings, stated conclusions, summary or deliberations, and any sanctions. A duplicate, back-up paper or electronic copy of this file may be stored at a secure off-site location determined by the National Coordinator. A notation of the record's existence will be kept by the National Coordinator, in addition to a summary listing of ethics cases and their outcomes that resides with the Ethics Committee Chair. All other copies of the proceedings and all personal notes of Investigating, Ethics, and Appeals Committee members will be destroyed at the conclusion of a case including any appeals, as determined by the Ethics Chair.
- b. Access to the record will be only by order of legal process or at the discretion of the President and/or National Coordinator, except as noted in paragraphs (c) and (d), below.
- c. Requests for access by a certifying or licensing body or Jewish professional association responsible for the respondent will be given substantial deference and generally permitted.
- d. Those NAJC Ethics Committee or Executive Committee members charged with reviewing a respondent's record for the purpose of verifying compliance with the terms of his/her probation or other matters directly related to an ethics case shall have access to the relevant materials in the record.
- e. The respondent shall be notified when requests for access, per paragraph (b) or (c), have been granted.

## E. ADJUSTMENTS TO ETHICS COMMITTEE

1. If some ethics committee members are unavailable or recuse themselves there may be an insufficient number of members to address a case. In this case, the committee is authorized to add temporary ethics committee member(s) from the following categories: a) former NAJC ethics committee members; b) former NAJC officers, who are no longer voting board members; c) NAJC members who are former or current members of ethics committees of other professional organizations.
2. A currently serving ethics committee member whose term expires during the course of an ongoing case may have his/her term temporarily extended by the president until the conclusion of the case, even if this results in a higher total number of ethics committee members.
3. Such temporary members (section 1 and 2) will have the same rights and responsibilities as other members during their term of service. Their temporary service will terminate with the conclusion of the particular case.

## F. FOLLOW-UP

1. **Support for NAJC members.** The NAJC undertakes a particular responsibility to a chaplain who is the victim of unsubstantiated rumors, and will endeavor to provide support to the victimized chaplain and assist in the healing of the affected parties.

### 2. Support for victims.

- a. If there is a finding of unethical behavior by a chaplain, the NAJC will endeavor to offer continuing concern and

spiritual support to the victim and organization, even after the conclusion of formal proceedings.

b. The president of the NAJC should consult with the chair of the Ethics Committee, the investigating committee, and the victim's advocate on appropriate ways of offering continued contact and support.

#### **G. AUTHORITY, AMENDMENT, AND REVIEW**

1. This Code is adopted under the NAJC constitution and bylaws, particularly Section X on Ethics Code.

2. The part of this Code entitled "Procedures of Addressing Alleged Breaches of Professional Ethics" is defined as an administrative document that can be amended as needed by the NAJC board, with due notice to the membership of any changes.

3. The NAJC membership meeting grants the board the authority to make necessary editorial changes in the document as a whole or clarifications of definitions that are in keeping with the basic intent of these procedures.

4. The Ethics Committee may from time to time recommend any necessary revisions or amendments to this code to the board or to the NAJC membership meeting.

4. Periodic. No less than five years after the adoption of the Code of Ethics and/or these Procedures, and every five years thereafter, the Code and these Procedures shall be reviewed by a special Ethics Code Review committee designated by the NAJC president, to recommend to the board (and ultimately, where appropriate, the membership) any necessary amendments or clarifications. This committee shall consult with the Ethics Committee and former members of the committee for their experience and suggestions, as well as with other NAJC members.

## Education Equivalency Worksheet

***Neshama: Association of Jewish Chaplains***  
**50 Eisenhower Drive**  
**Paramus, NJ 07653**

Applicant'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**  
**50 Eisenhower Drive**  
**Paramus, NJ 07653**

Applicant's Name: \_\_\_\_\_

Date \_\_\_\_\_

Work experience begins after completion of four units of clinical pastoral education (CPE). Use of additional units of CPE is considered an equivalency (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 two 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 = ____

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 = ____

## CPE Equivalency Worksheet

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:

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