Chaplaincy: A Brief Introduction for the called or curious

By Rev. Jennifer Block, MA

Every religious tradition and spiritual path can lead one to an opening of the heart and a wish to be of service. As a minister and chaplain, I have supervised and instructed countless spiritual seekers and religious practitioners on the practice of chaplaincy. As the work is not a familiar one, such as nursing or teaching, people need guidance. And while there are books and articles and organizations and training programs, I have yet to find a useful document that explains the work succinctly. So I wrote this one. May it be useful to all who keep reading.

Note: The terms *minister* and *chaplain*, as used here, represent both men and women, ordained and non-ordained, of any faith tradition, religion, or spiritual path. Though originally the word "chaplain" referred to representatives of the Christian faith, it is now applied to men and women of other religions or philosophical traditions. In addition, the terms *pastoral care*, *religion*, *theology*, *spirituality*, *faith body*, *congregation* are in the lexicon of chaplaincy as a profession. Readers are invited to transpose their own language as suits their identity, values, understandings, etc.

Contents

- What Is a *Chaplain*?
- The Road to Chaplaincy
- Recommended Reading
- Relevant Websites
- Chaplaincy Mini-Reader

What Is a *Chaplain*?

A chaplain is a minister in a specialized setting such as a priest, pastor, rabbi, or imam or lay representative of a religion attached to a secular institution such as a hospital, prison, military unit, police department, university, or private chapel. Hospitals and military outposts represent the two most common areas of ministry for chaplains.

Chaplains minister to people who are unable to attend their church, congregation, temple, etc. for various reasons, such as health, confinement, or military or civil duties. Chaplaincy

is a ministry of presence and availability. The main purpose of a chaplain is to listen, care and respond appropriately to a client's needs. Specific duties may include performing liturgies; praying with clients, family or staff; conducting funeral services, providing bereavement counseling and general ministry. In addition to providing services of worship, they provide moral and religious education, pastoral counseling, advocacy, family support services, crisis intervention, community services, cultural activities and humanitarian programs.

Most important, chaplains are visual reminders of the Holy through their presence in and involvement with the members of their institution. Perhaps the most important act of healing a chaplain can perform is to empower the client, patient, or family member to access his or her own spiritual and religious coping strategies. This is both the heart and challenge of chaplaincy. Relatedly, chaplaincy is *institutional ministry*—ministry on behalf of a faith tradition or congregation, but outside a traditional religious setting—in places like hospitals, prisons, and the military. Those who have served in these settings will tell you that this can be an exciting, challenging, and rewarding way to fulfill a calling.

One of the gifts which chaplaincy offers the world is a witness to the ability of a remarkably wide range of religious communities to work together for the spiritual well being of the whole community. Chaplaincy has always been characterized by a common commitment to cooperation without compromise. While chaplains are religious leaders endorsed by a particular religious community, they are responsible to provide ministry and to facilitate the free exercise of religion for all the persons in their organization. They are never asked to violate their religious convictions, nor do they pressure others to violate their convictions. They are expected to remain sensitive to the personal, moral and spiritual needs of all people for whom they have responsibility.

Lastly, in recent years many lay individuals have received training in chaplaincy and are now appointed as chaplains in schools, hospitals, universities, prisons and elsewhere to work alongside or instead of official members of the clergy.

The Road to Chaplaincy

There are many steps on the chaplaincy path. Depending on one's faith identity, emotional and spiritual maturity, and what setting one is called to, the steps can vary. In general, these include:

- Faith Life
- Discernment
- Religious Training
- Internship
- Ordination
- Endorsement
- Professional Certification

The following are brief descriptions of these, meant as an introduction and are by no means definitive. A visual description follows as well.

Discernment
Is Chaplaincy my vocation? Caring chaplains can help people who seek to understand their lives from a faith perspective. You can be with them offering hope, healing, and strength through your loving presence. If you have a rich spirituality and faith identity; and if you have a deeply compassionate heart and care about people in need; if you want to make a real difference for people in crisis, then chaplaincy may be for you.

Chaplains attend to the sick, prepare a person to accept the hour of death, lead a family in worshipful grieving of their loss. There are a wide variety of chaplaincy settings to consider: hospital/health care, retirement center, hospice, campus, industrial, fire/police, jail/prison, and military. All are valid in scope and need, and all require education, credentials, and guidance to provide the best care possible for those in need.

Chaplaincy isn't for everyone. To be a chaplain you need to have a strong pastoral identity and be able to work well independently or as part of a diverse ministry team. You must be able to function in an environment that is religiously and culturally pluralistic. And in some cases you must have special training, meet age and physical requirements, and be able to function in a mobile, frequently changing environment.

Full engagement in an intentional *discernment process* is recommended for those who are beginning to consider a career in chaplaincy. This can take the form of research, informational interviews, attending chaplain conferences, and spiritual reflection with a trusted advisor, ministry colleague, or spiritual director.

Training
Depending on one's goals, training can vary dramatically from an on-site program designed to earn basic certification all the way up through doctoral degrees. No matter the type of program pursued, covered topics will likely include theology, counseling, administration,

crisis care, death and grief care and some procedural information specific to the type of work (e.g., hospitals, prisons, education, military).

- Theological Education: Most chaplains have earned a bachelor's degree and a master's degree in theology, divinity or pastoral studies. Courses may include scriptural text interpretation, human development and spiritual psychology. Master's degree programs require the completion of 72 semester hours, which generally last three years and may include an internship or one unit of Clinical Pastoral Education (CPE).

- Clinical Pastoral Education (CPE): CPE is the primary way many chaplains are trained. It helps provide a knowledge base regarding chaplaincy and specific settings for ministry, to develop skills for chaplaincy, and to explore gifts and motivations for ministry. The overarching point of CPE units is to ensure that a student learns the theory and practice necessary to care for individuals, families or a religious system.

Most chaplaincy positions require completion of one or more 'units' of Clinical Pastoral Education (CPE). Single CPE units can generally be completed in three months or less, while a yearlong program may provide three or four individual units. The Association for Clinical Pastoral Education defines one of unit of CPE as 400 hours of supervised meetings with persons in crises and includes ministry and peer education.

CPE brings theological students and ministers of all faiths (pastors, priests, rabbis, imams and others) into supervised encounters with persons in crisis. An emphasis is placed on personal reflection, the formation of a pastoral identity through learning and competence across a number of theoretical and behavioral areas. Out of an intense involvement with persons in need, and the feedback from peers and teachers, students develop new awareness of themselves as persons and of the needs of those to whom they minister. From theological reflection on specific human situations, they gain a new understanding of ministry. Within the interdisciplinary team process of helping persons, they develop skills in interpersonal and inter-professional relationships.

An applicant's suitability for admission to any CPE program is a matter of judgment by the CPE Supervisor and the ACPE accredited center in accordance with its admission policies. The criteria for admission include a completed application form and appropriate written materials, academic degrees, educational readiness, , spiritual care experience, educational readiness and competence, and personal qualities.

Note: CPE is not certification for professional chaplaincy. In the same way that seminary courses help prepare one for ministry, but do not make one a minister, so CPE helps prepare one for chaplaincy but does not make one a chaplain. CPE learning is considered transferable to ministry settings beyond institutional chaplaincy and is required by some seminaries for graduation and by some religious groups for ordination or endorsement.

Ordination
Chaplains are required to have formal ordination, commissioning, or licensing by a faith body and be a member in good standing by their faith body and/or religious denomination. Requirements for ordination vary greatly, but in general include theological education, mentoring, and evaluation for readiness. Most faith bodies have ordination processes based on their own qualifications and procedures.

By granting ordination a faith body verifies that the person ordained has the ecclesiastical training, qualifications, and personal qualities to enable them to minister competently and to represent the teachings or doctrine of the faith body/religious tradition.

Endorsement
Chaplains are required to have ecclesial endorsement – an affirmation from their faith body that they publicly represent the faith tradition. This is in addition to ordination. All chaplains are credentialed leaders who are selected through a process of endorsement by their faith community to provide chaplaincy in a variety of settings. Chaplains are "on loan" from their particular faith community, remain fully accountable to their faith community, and continue in the chaplaincy only through the ongoing endorsement of their faith community.

Criteria for endorsement vary by community, faith tradition, and work setting. Many faith bodies have endorsing processes for chaplaincy based on their own qualifications and procedures. By granting approval/endorsement a faith body verifies that the person endorsed has the ecclesiastical qualifications and personal qualities to enable them to minister competently in a particular chaplaincy setting.

Professional Certification
Many chaplain jobs require certification. Many chaplains who are gainfully employed are not only well trained, but also professionally credentialed by a certifying organization. Certification for chaplaincy can provide an individual with greater credibility and the ability to apply for more positions. Such certification requires rigorous study as well as personal contemplation and proven competence.

Several national chaplaincy organizations certify chaplains according to their own standards and procedures. Each certifying organization should be contacted directly regarding accurate and current information on their requirements, procedures, services,

etc. Although the specific requirements for certification may vary based on affiliation, most organizations' requirements include:

- Ordination as minister or equivalent (varies by faith tradition)
- Endorsement from a recognized faith group
- A graduate degree in theology or a related subject
- Four (4) units of CPE

The application process is done with paper, testing and final interviews with a board of previously certified chaplains. Only after the board has reviewed the application packet-consisting of the application, testing results and interview findings--will the person be notified if they passed. Maintenance of certification varies by organization but generally includes continuing education, a peer evaluation, and an updated letter of endorsement.

Membership in chaplaincy organizations seems to have an increasing value as a qualification for institutional chaplaincy. But the value of membership may still be more as a support to chaplains in their ministry through collegial relationships and continuing education, than they are as a requirement for being hired as an institutional chaplain. It is not uncommon to see advertisements for chaplaincy positions requiring one to four units of CPE as a qualification without explicitly requiring "certified chaplain" credentials.

Recommended Reading

- *The Work of the Chaplain by* Naomi Paget & Janet McCormack
- *Basic Types of Pastoral Care and Counseling*: *Resources for the Ministry of Healing and Growth*, revised edition by Howard Clinebell
- *Introduction to Pastoral Care* by Charles Gerkin
- *Professional publications*: *Journal of Pastoral Care*, *Chaplaincy Today*

Relevant Websites

Chaplaincy organizations & communities

American Correctional Chaplains Association - www.correctionalchaplains.org

Association for Clinical Pastoral Education - www.acpe.edu

Association of Professional Chaplains -www.professionalchaplains.org

Canadian Association for Spiritual Care - www.spiritualcare.ca

Corporate Chaplains of American - www.chaplain.org

International Conference of Police Chaplains - www.icpc4cops.org

Federation of Fire Chaplains – www.firechaplains.org

Military Chaplains Association – www.mca-usa.org

Association of Muslim Chaplains - www.associationofmuslimchaplains.org

National Association of Catholic Chaplains - www.nacc.org

National Association of Jewish Chaplains - www.najc.org

Chaplaincy Mini-Reader

ARTICLE 1: What is a Chaplain?
ARTICLE 2: '*Chaplain*': Origins of the Word
ARTICLE 3: What Does a Chaplain Do?
ARTICLE 4: The Role of the Chaplain: Things you should consider
ARTICLE 5: Common Standards for Professional Chaplaincy

ARTICLE 1:

What is a Chaplain?

Source: The Dictionary of Pastoral Care and Counseling: Rodney J. Hunter, Ed.

The term *Chaplain* refers to a clergyperson or layperson who has been commissioned by a faith group or an organization to provide pastoral services in an institution, organization or government entity. Chaplaincy refers to the general activity performed by a chaplain, which may include crisis ministry, counseling, sacraments, worship, education, help in

ethical decisionmaking, staff support, clergy contact and community or church coordination.

Chaplaincy may be provided in an institution such as a general or mental hospital, prison, school, or college, by a business organization, or the armed forces. Although many faith groups and institutions use "pastoral care" synonymously with "chaplaincy services," some prefer to use "pastoral care" to refer to any services performed by either ordained or non-ordained persons, but reserve "chaplaincy services" for activities performed by ordained ministers, priests, or rabbis. In the US Armed Forces only the terms "chaplaincy" and "chaplaincy services" are used.

The term chaplain originated with the appointment for personal ministry of a non-parochial cleric to a monarch, ecclesiastical authority or nobleman who owned a chapel. Chaplains then began serving in military units, and later in institutions such as hospitals, prisons, schools, and diplomatic facilities.

Chaplaincy has developed a variety of specialized forms in its various settings. Military, prison, hospital, and business chaplaincies for instance are generally viewed as distinct forms of specialized ministry with corresponding career tracks, and within some of these forms, such as hospital chaplaincy, chaplains often specialize further, for example in pediatric, geriatric, oncology, hospice, mental health, or chemical dependency ministries. In these settings the chaplain is generally recognized as a member of the institutional team functioning with specialized skills. Many chaplains, however, also consider it important to keep non-specialized care and concern for all persons related to the organization as the principal feature of their identity and work even when they also provide more specialized counseling. Their ministries emphasize caring relationships with staff, institutional authorities, and family members as well as the organization's primary or majority population.

Chaplains may be employed on a full- or part-time basis. They may be compensated by the institution, by a denomination, church or synagogue, by a separate funding organization, or may contract their services individually or through a contracting organization. Many clergy also volunteer their services as chaplains, as many parish ministers do for local hospitals. Since the 1920s, many chaplains have been clinically trained to function in their particular type of facility. Chaplaincy organizations have been certifying chaplains for competency to function in specialized ministries since the 1940s.

Basic requirements for functioning as a chaplain usually include an ecclesiastical endorsement from the chaplain's denomination or faith group, ordination of commission to function in pastoral care ministry, and the theological training expected by the chaplain's denomination. Exact requirements vary by denomination and by institution and have been

changing in recent years. The Roman Catholic Church, for instance, has not required hospital chaplains to be ordained since 1980, which opened this ministry to women. Since the 1920s, many chaplains have been clinically trained to function in their particular type of facility or ministry.

ARTICLE 2:
'*Chaplain*': Origins of the Word

Version I: *Source: Adapted from Chaplaincies in Wisconsin Institutions by John Rea Thomas*

For centuries, clergy who provide care in institutional settings have been called chaplains. The word *chaplain* dates back to the Middle Ages, when capella referred to the cloak of the priest. Then, a chaplain was a priest who was assigned to a particular chapel, rather than to a church. While in the Middle Ages, monasteries were places of hospitality that cared for the sick, this was replaced in later years with sanatoriums and then hospitals. In later years, chaplain began being used to refer to any clergy who was assigned to a special duty or place or service other than the parish. In our current century, the significant growth of chaplaincy has paralleled the growth of institutions as a result of the needs of our society for more hospitals, prisons and mental health facilities.

Version II: *Sources: The Oxford Dictionary of the Christian Church and Webster's New Universal Unabridged Dictionary*

The word chaplain is derived from the Latin *capellanus* (from *capella* or chapel), via the Old French *chapelain*. *Capella* first appears in the Seventh Century writings of Marculfas, and is thought to derive from the temporary structure that the Kings of France used to house the cape of St. Martin of Tours, patron saint of chaplains. St. Martin of Tours, as a young Roman soldier, came upon a beggar freezing in the snow. Martin drew his sword, cut his uniform cloak in two, and wrapped half around the beggar. That night he had a vision of Christ, who appeared to him wearing the half cape. This vision compelled him to leave the military and seek baptism and the religious life. His holiness of life obvious, he was named Bishop of Tours (France) against his will, and agreed to go only if he could continue to live as a monastic. He was the first 'founder' of the parochial system, creating geographic parishes and thus bringing the church from the cities to the countryside. His cape, the half he retained after his meeting with Christ, was brought on military campaigns and honored as a sacred relic. The priests who accompanied the relic (and armies) were the *capellanus*, or 'keepers of the cape.'

ARTICLE 3:

What Does a Chaplain Do?

Author: Rev. Bob Deel, Spiritual Care Coordinator, Laguna Honda Hospital, San Francisco

Chaplains witness, walk, weep, wait and celebrate … not always in this order.

Much like firefighters, chaplains run towards the fire. Or in our case, we run toward reality. There are days this means the reality of suffering. Isolation compounds suffering. Suffering alone, holding onto agony with out someone at your side to give witness to your pain deepens the agony. Chaplains are there to give witness, to agree with people that, "yes, this is a difficult place, an awful place."

Chaplains walk into this space, stride alongside to help carry the load, if only for a few moments. When medicine can do no more, we journey and sometimes stagger with people into the chaos that disease and death bring. We walk and weep. Our tears give evidence that suffering can be shared, that it needs to be shared.

Chaplains wait. We wait for the moment when we can gently speak the truth that suffering is not abnormal, it is a space we all visit. We wait to tell again that the chaos of suffering does not have the final word, life does – a truth beautifully told in the book of Genesis. In the beginning there is chaos, "a soup of nothingness, a bottomless emptiness, an inky blackness." God breathed on the chaos and brought forth life, very good life. Chaos was not the end, it was only the beginning. Chaplains bear witness that suffering can be entered into, felt, grieved, shared and mourned, but suffering does not have the power to destroy us. We celebrate this truth.

Chaplains celebrate the reality of good news. We celebrate the successful surgery, the negative test result, the birth of new life. Chaplains give witness to "Yes! This is great!" Good news shared tastes all the better. We cheer because good news deserves a party and people deserve to be celebrated.

Witness – walk – weep – wait – and celebrate. That's what chaplains do.

ARTICLE 4:

The Role of the Chaplain: Things you should consider

Source: www.cofchrist.org/military/ChaplainRole.asp

The role of the chaplain is based upon pastoral identity. Although pastoral identity is shaped by denominational or faith background, there is a common religious consciousness

which provides for sharing between chaplains and the military and the Department of Veterans Affairs community. Chaplains also must have clarity about their mission. Roles are related to their understanding of mission and mission cannot be determined without an appreciation for the source of authority. Chaplains' authority is derived from their spiritual base. The chaplains' strength and authority rest in God and from the working of God through their lives.

Role is also focused by love and caring for each other. Chaplains assist members of the faith community to care for each other by leading both in individual prayer and in corporate worship. They provide the sacraments or rites to those who are hungry or in need, in joy or in pain. Other major roles of chaplain are as prophet and priest/pastor. Both "imply a leadership role." Leadership has many aspects. One is as community developer/pastoral leader. As community developer and pastoral leader, the chaplain helps persons clarify their faith and the meaning and purpose of that faith in life situations. Pastoral leaders help persons develop appropriate strategies to insure that their faith includes responsibility for life in ministry in the world about them. Pastoral leaders are concerned about creative change and intervene at points, which brings spiritual health to the community.

As leaders, the chaplains are on the staff of the Commander or the Hospital Administrator. To fulfill their missional role, the chaplains must be a part of the organization and subject to its responsibilities and decisions, but continually challenging it to maintain a proper perspective based upon God's creative intention.

How does the role of chaplain differ from the role of a local pastor, priest or rabbi? The differences may rest less in issues or theological bases than in the intensity of relationships created by the nature and purpose of the setting. The military chaplain serves in an institution whose primary purpose is to wage war while the VA chaplain serves in a unique institution whose primary purpose is hospitalization and healing, not ministry. The differences are as follows:

First, the chaplain operates in a pluralistic setting. Chaplains serve many people who are not of their denomination or faith group. Some of those served may be agnostic, indifferent or even antagonistic to religious faith.

Second, the ministry is unique in that it takes place in an ecumenical setting. Involved clergypersons tend to share a common core of professional responsibility. They nurture the total religious community, encourage moral responsibility, and provide a climate for growth and maturation regardless of creed.

A third aspect is ministry to the institution. Many chaplains know that they not only serve people as individuals or groups, but that they have an equally important task. They must be

aware of the way institutions make decisions or formulate policies to insure that structures do not dehumanize people within their institution.

Fourth, chaplains are concerned about the general welfare of all the people whom they serve. They are humanitarians in the best sense of that word. They meet people in the crises of their lives.

Fifth, chaplains operate in a mobile environment. In most cases the people whom they serve are transient. Ministry is not to a stable community, but to a passing parade.

Sixth, chaplains at times may conduct programs that are not religious in focus but which may be characterized by human growth or character building. Sometimes these programs do not prepare persons for church membership but prepare people to lead more ethical and moral lives.

While this does not exhaust our understanding of the role of the chaplain, it may help focus upon its base in the authority of God and our work together as a caring community with common religious values and understandings.

ARTICLE 5:

Common Standards for Professional Chaplaincy

Source:
http://www.professionalchaplains.org/uploadedFiles/pdf/common-standards-professional-chaplaincy.pdf

This document is one of four foundational documents affirmed by the constituent boards of the Council on Collaboration on November 7, 2004 in Portland, Maine.

Collectively, these documents establish a unified voice for the six organizations that have affirmed them and describe what it means to these organizations to be a professional pastoral care provider, pastoral counselor or educator. The four documents are:

1. Common Standards for Professional Chaplaincy
2. Common Standards for Pastoral Educators/Supervisors
3. Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students
4. Principles for Processing Ethical Complaints

The membership of the participating groups represents over 10,000 members who currently serve as chaplains, pastoral counselors, and clinical pastoral educators in specialized settings as varied as healthcare, counseling centers, prisons or the military. The

complete documents and information about each of the collaborating groups can be found on the following websites:

Association of Professional Chaplains (APC) -www.professionalchaplains.org
Association for Clinical Pastoral Education (ACPE) - www.acpe.edu
National Association of Catholic Chaplains (NACC) - www.nacc.org
National Association of Jewish Chaplains (NAJC) - www.najc.org
Canadian Association for Spiritual Care (CASC) - www.spiritualcare.ca

Qualifications of Professional Chaplaincy
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 tradition.
- QUA2: Be current in the payment of the professional association's annual dues.
- QUA3: Have completed an undergraduate degree from a college, university, or theological school accredited by a member of the Council for Higher Education Accreditation (www.chea.org); and a graduate-level theological degree from a college, university or theological school accredited by a member of the Council for Higher Education Accreditation. Equivalencies for the undergraduate and/or graduate level theological degree will be granted by the individual professional organizations according to their own established guidelines.
- QUA4: Provide documentation of a minimum of four units of Clinical Pastoral Education (CPE) accredited by the Association for Clinical Pastoral Education (ACPE), the United States Conference of Catholic Bishops Commission on Certification and Accreditation, or the Canadian Association for Pastoral Practice and Education (CAPPE/ACPEP). Equivalency for one unit of CPE may be considered.

Section I: Theory of Pastoral Care
The candidate for certification will demonstrate the ability to:

- TPC1: Articulate a theology of spiritual care that is integrated with a theory of pastoral practice.
- TPC2: Incorporate a working knowledge of psychological and sociological disciplines and religious beliefs and practices in the provision of pastoral care.
- TPC3: Incorporate the spiritual and emotional dimensions of human development into the practice of pastoral care.
- TPC4: Incorporate a working knowledge of ethics appropriate to the pastoral context.

- TPC5: Articulate a conceptual understanding of group dynamics and organizational behavior.

Section II: Identity and Conduct

The candidate for certification will demonstrate the ability to:

. IDC1: Function pastorally in a manner that respects the physical, emotional, and spiritual boundaries of others.

. IDC2: Use pastoral authority appropriately.

. IDC3: Identify one's professional strengths and limitations in the provision of pastoral care.

. IDC4: Articulate ways in which one's feelings, attitudes, values, and assumptions affect one's pastoral care.

. IDC5: Advocate for the persons in one's care.

. IDC6: Function within the Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students

. IDC7: Attend to one's own physical, emotional, and spiritual well-being.

. IDC8: Communicate effectively orally and in writing.

. IDC9: Present oneself in a manner that reflects professional behavior, including appropriate attire and personal hygiene.

Section III: Pastoral

The candidate for certification will demonstrate the ability to:

. PAS1: Establish, deepen and end pastoral relationships with sensitivity, openness, and respect.

. PAS2: Provide effective pastoral support that contributes to well being of patients, their families, and staff.

. PAS3: Provide pastoral care that respects diversity and differences including, but not limited to culture, gender, sexual orientation and spiritual/religious practices.

. PAS4: Triage and manage crises in the practice of pastoral care.

. PAS5: Provide pastoral care to persons experiencing loss and grief.

. PAS6: Formulate and utilize spiritual assessments in order to contribute to plans of care.

. PAS7: Provide religious/spiritual resources appropriate to the care of patients, families and staff.

. PAS8: Develop, coordinate and facilitate public worship / spiritual practices appropriate to diverse settings and needs.

. PAS9: Facilitate theological reflection in the practice of pastoral care.

Section IV: Professional

The candidate for certification will demonstrate the ability to:

. PRO1: Promote the integration of Pastoral / Spiritual Care into the life and service of the institution in which it resides.

. PRO2: Establish and maintain professional and interdisciplinary relationships.

. PRO3: Articulate an understanding of institutional culture and systems, and systemic relationships.

. PRO4: Support, promote, and encourage ethical decision-making and care.

. PRO5: Document one's contribution of care effectively in the appropriate records.

. PRO6: Foster a collaborative relationship with community clergy and faith group leaders.

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. (Recommendation that personal therapy, spiritual direction, supervision, and/or peer review be an acceptable options for continuing education hours.)

. MNT3: Provide documentation every fifth year of current endorsement or of good standing in accordance with the requirements of his/her own faith tradition.

. MNT4: Be current in the payment of the professional association's annual dues.

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

Article additions and corrections are welcome: revjblock@gmail.com