



Leading Where Life Happens

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CHARLES H.
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CHAPLAINCY
Innovation Lab

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EXECUTIVE SUMMARY

Jewish chaplaincy in the United States is both established and relatively new. There have been Jewish chaplains in the United States since the middle of the 19th century working in the military and in hospitals. More recently, the pandemic placed chaplains before the public eye as the country's spiritual first responders, shining light on their work and on chaplaincy's evolution as a vocation increasingly religiously and racially diverse. Jewish chaplains were featured in many media accounts, as well as in articles following attacks on the Tree of Life and Colleyville synagogues in 2018 and 2022, yet the work of Jewish chaplains remains poorly understood in the Jewish community.

Jewish chaplains are a communal resource hiding, as it were, in plain sight. Chaplains have the potential to help address critical communal needs of the moment, including high levels of loneliness and grief following the pandemic. At a time of declining institutional affiliation, chaplains may be the only religious professionals that many American Jews, especially under 30, see in times of need. In addition, the Jewish community has a higher percentage of people over 65 than the general population and families that do affiliate are increasingly multi-faith; Jewish chaplains are poised to support them.

Chaplains are trained to meet people where and as they are. Their work is to accompany people during periods of personal transition and during times of social change, like those we find ourselves in now. They often work with people on the margins of a community or of life: religiously, spiritually, geographically, and demographically.

For the first time, the Chaplaincy Innovation Lab at Brandeis University has investigated the work of Jewish chaplains across the sectors where they work. Drawing from historical records, interviews, surveys, and the guidance of leading chaplains, the [Mapping Jewish Chaplaincy](#) study describes who Jewish chaplains are, where they work and train, and their relationship to the organized Jewish community. This report summarizes those findings, and the results and recommendations below are drawn from that paper.

Findings

The Mapping Study identified these key findings:

1. **There are approximately 1,000 Jewish chaplains in the United States.** They come from all denominations and work in Jewish, multi-faith, and secular settings. These include the military, healthcare, prisons, elder care, higher education, and in social service agencies and nonprofits. In settings that are historically Jewish, like elder care, they typically attend to the Jewish mission and values of an institution. In settings where Jews are a minority, like the military and higher education, they have helped to expand diversity and support for other minority religious communities.
2. **The work of chaplains is largely invisible to leaders in the Jewish communal-organizational world.** Chaplains are not represented among communal leadership and are

absent from programs that feed the leadership pipeline. In addition, although there is considerable overlap, the communal leaders interviewed did not make a connection between current communal priorities like “wellness” and “resilience” and the work of chaplains.

3. **Paradoxically, perhaps, rabbinical schools and seminaries of all denominations are recognizing the importance of spiritual care.** Nearly all liberal and Modern Orthodox American rabbinical seminaries now require students to complete substantial supervised field placements as part of their training as clergy. In addition, an increasing number of non-clergy members are pursuing clinical pastoral education. These trends underscore the growing professionalization of the field.
4. **There is interest among many Jewish chaplains to meet across sectors** and explore ways that a network of Jewish chaplains can be used for professional development and Jewish learning.

Recommendations

Based on the findings from the Mapping Jewish Chaplaincy research we suggest these ways that the Jewish communal world, including philanthropy, can support Jewish chaplains:

1. **Integrate Jewish chaplains into the Jewish communal leadership structure.** Many chaplains hold positions of leadership in the sector where they work, but research shows them notably missing from the ranks and thoughts of Jewish communal leadership. Partnering with some of the community’s prestigious leadership fellowship programs, for example, would bring the perspective of Jewish chaplains to bear on communal issues, particularly in the service of individuals on the margins and/or currently outside the reach of communal institutions.
2. **Invest in research and development.** The mapping research found chaplains eager to innovate. Some hope to bring their skills to new areas, like Jewish summer camps or social justice movements, while others voiced a desire to bring their unique training to underserved groups like people with dementia and their families. Micro-grants can help chaplains to pilot these and other ideas. In addition, further research into the demand side of chaplaincy would provide information necessary to better align the work of Jewish chaplains with their education and training. In areas like aging, where care models are changing, research can identify care gaps that chaplains are able to fill.
3. **Support the development of Jewish chaplaincy as a field.** This project brought Jewish chaplains together from across sectors and denominations for the first time. While it may be too early to know if Jewish chaplaincy will become a distinct field, there is interest in continuing to use this new network nationally and locally for professional support and development, e.g., learning communities, mentorship, and building skills. There are also opportunities to strengthen existing networks like Neshama: Association of Jewish Chaplains.
4. **Build the work of Jewish community chaplains.** “Community chaplaincy” is a model that grew, in part, from the Jewish community and represents a novel development in chaplaincy generally. Community chaplains typically work out of a social service agency or receive

funding directly from a local Jewish federation and attend to people out of the community's reach. This is an area with the potential for great impact and growth.

“Religious leadership in the United States in the future is going to look something like chaplaincy,” [argues](#) Dr. Shelly Rambo, a professor at Boston University's School of Theology and co-editor with Wendy Cadge of *Chaplaincy and Spiritual Care in the Twenty-First Century*. Leaders at the Chaplaincy Innovation Lab at Brandeis University are using research and other tools to spark practical innovations in chaplaincy that can help to align evolving demand for chaplains with their training and help to sustain chaplaincy as a field. This mapping project seeks to bring that approach to the Jewish community and to share the work of Jewish spiritual care with a broader audience.

ACKNOWLEDGEMENTS

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We grateful to the team at the Chaplaincy Innovation Lab for their help including Grace Last, Michael Skaggs and Adah Anderson (degree anticipated '24).

The authors wish to thank the chaplains who served as Strategic Advisors and members of the Advisory Committee, listed in Appendix B. While not everyone in these groups agrees with all our analyses, their commitments to talking and learning with us strengthened these efforts.

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OVERVIEW

A national survey conducted in the United States in March 2019 found that 21% of the American public had had contact with a chaplain in the past two-years, more than half in or through healthcare organizations.¹ These numbers likely increased with the COVID-19 pandemic. Chaplains are currently

¹ Wendy Cadge, Taylor Paige Winfield, and Michael Skaggs, “The Social Significance of Chaplains: Evidence from a National Survey,” *Journal of Health Care Chaplaincy* 28, no. 2 (October 18, 2020).

required in the military, federal prisons, and Veterans Administration Medical Centers. They also work in two-thirds of hospitals, most hospices, many institutions of higher education, and a growing range of other settings.

The notion of chaplaincy as a distinct profession is a relatively modern concept; religiously motivated people have long cared for people in need. There is no accepted definition of chaplain in American religious life or culture. The definitional complexities that apply to the word “chaplain” carry into defining Jewish chaplaincy, where its Christian origins can make the term “Jewish chaplain” confusing. The brief history below shows how the term came to be used in the Jewish community and explores alternative terms now in use.

Jewish chaplaincy emerged differently in different sectors, starting in the mid-nineteenth century.² By 1861, Directors of Jews’ Hospital in New York had invited four rabbis to administer religious consolation to the sick. Rabbi Samuel Isaacs, often called the first American hospital chaplain, was among this group. Jacob Frankel of Philadelphia became the first officially recognized Jewish military chaplain in 1862 and by 1891 a permanent prison chaplaincy position was created by the New York Board of Jewish Ministers, held by Reverend Doctor Adolph Radin.

During the early years of the 20th century, Jewish chaplaincy in both the military and prisons expanded. It was World War II that introduced many Americans to chaplaincy and, as soldiers returned home, some Jewish communities like Philadelphia created new chaplaincy positions under the auspices of local Jewish organizations. These were among the first examples of community chaplaincy. The post-war period also saw positions open for Jewish chaplains in higher education. In 1951 Boston University became the first historically Protestant institution to charge a rabbi with campus-wide chaplaincy, although some trace the origins of chaplaincy on campus to the first Hillel, founded in 1923 at the University of Illinois.

In the United States today, chaplains are people who describe themselves as such. They range from volunteers with limited formal training in religion to highly trained professionals with multiple degrees. Similarly, the boundaries of Jewish chaplaincy can be messy. Some chaplains interviewed prefer the term spiritual care to chaplaincy and regard the term chaplain as a job title, particularly in the military and hospitals. This research seeks to present the breadth of organizations and people who see themselves doing this work and uses the term chaplain while recognizing its challenges.

Typically, the public has associated chaplains more readily with their work in particular sectors –like the military or healthcare– rather than with their religious affiliation. Parallel to this, national religious organizations have viewed full-time chaplains as secondary to congregational clergy and as a result

² A more detailed treatment of the history of Jewish chaplaincy and references to historical documentation can be found in the [research report](#) on which this document is based. It also includes a list of key texts that lay out the history of chaplaincy more generally by sector.

have not readily supported them financially, or with professional development.³ It can also be said about Jewish chaplains, who have generally not conceived of themselves as a single professional group. Bringing Jewish chaplains together across sectors and denominations for this project surfaced a strong desire among many to be more visible to the Jewish community, to have their work more clearly seen and understood regardless of the sector where they work. It also resulted in ideas for collaboration and support explored below.

THE WORK OF JEWISH CHAPLAINS

To describe the types and work of Jewish chaplains, this document divides Jewish chaplaincy into three areas: (i) government-mandated chaplaincy; (ii) chaplaincy primarily shaped by historical precedent; and (iii) chaplaincy that is community-based.⁴

Chaplaincy Shaped by Government-Mandate: Military and Federal Prisons

Jewish chaplains in the military and federal prisons oversee the religious needs of Jews, like kosher food, and preside over life cycle events, conduct services, offer text study, and provide individual support and build a sense of Jewish community in the various settings where they serve. They also serve the needs of non-Jews in a variety of ways.

Military chaplains serving on active duty stay in assignments for two-three years and tend to develop longer term relationships with constituents than chaplains working in some other sectors. Many have responsibility for the logistics, supply, and administrative needs of religious groups who are without a chaplain of their tradition. One chaplain interviewed for this project described the work as being “chaplain to all minority faiths” with responsibility at times for Muslims, Buddhists, Hindus, Latter-day Saints, and Catholics. The Jewish Welfare Board, primary endorser of Jewish military chaplains, enforces uniform standards for Jewish rituals that are set out in agreements with denominational partners.⁵

Jewish chaplains working in **prisons** have more latitude regarding Jewish law and ritual. Most Jewish prison chaplains serve outside the federal system, and many are volunteers. They represent the various branches of American Judaism from Chabad to liberal movements.

³ Wendy Cadge, *Spiritual Care: The Everyday Work of Chaplains* (New York: Oxford University Press, 2023).

⁴ A more detailed treatment of the sectors where Jewish chaplains work today can be found in the [research report](#) on which this document is based.

⁵ These agreements, for example, prohibit Jewish chaplains from conducting intermarriage and same-sex marriage regardless of their denominational affiliation. This issue came up in conversation with Jewish military chaplains that took place as part of the mapping research.

Chaplaincy Shaped Primarily by Historical Precedent: Healthcare, Elder Care, Higher Education

The origins of Jewish healthcare and elder care chaplains are in institutions that are historically Jewish. Many, like hospitals, now care for patients of all religions and backgrounds, and the role of chaplains has evolved accordingly. Jewish higher education chaplaincy originated in historically Protestant institutions that now have diverse student bodies.

Healthcare is the sector where most people encounter chaplains. “A [chaplain](#) is a grief-catcher... We try to do the part that scalpels and syringes can’t do. It could be called spiritual care, or holistic care, or whole-making care, or well-being care. We slide between the numbers and institutional gears.” In healthcare organizations, Jewish chaplains typically work with Jewish and non-Jewish patients and increasingly with staff. For Jewish patients, they help ensure access to kosher food and other ritual needs and, in some locations, interact with Jewish volunteers performing the mitzvah of *bikkur cholim*, visiting the sick. The healthcare sector also includes chaplains who work in palliative care and as part of hospice teams.

Jewish chaplains have a longer history in **elder care** than chaplains from other religions. They work in Jewish nursing homes, assisted living, supportive senior housing, and continuum of care retirement communities. As models for elder care shift financially and demographically, with many Jews choosing to age in place, fewer Jewish homes and living facilities have majority Jewish population and clients are older and frailer. In interviews, elder care chaplains described challenges in adapting to these changes. Some have helped institutions honor Jewish origins and values as management and clientele evolved, while others have found innovative ways to provide care. This ability to adapt and innovate is typical of chaplaincy generally and is a characteristic we return to later.

In **higher education**, Jewish chaplains serve a variety of roles. “Campus chaplains are some combination of spiritual guides, trusted confidants, coordinators of meaningful activities, and public intellectuals,” three campus chaplains co-wrote recently, adding that chaplains “have to know how to walk with people of very diverse backgrounds through loss, protest, mass casualties, and more.”⁶ While Hillel rabbis are less likely to identify as chaplains, they can serve a role on campus that resembles that of chaplains with a university appointment.⁷

Chaplaincy that is Community-Based

Community chaplains typically work for community-based organizations, social service agencies, and nonprofits to meet needs outside the reach of Jewish communal institutions. Their work is adaptive to specific and changing communal needs.

⁶ Ibrahim, C., Aeschlimann, E. and Fuchs Kreimer, N (2021). “[Campus Chaplains Hold the Center When Things Fall Apart](#),” Harvard Divinity Bulletin.

⁷ The mapping study that collected data on how Hillels are organized and operate on campus can be found [here](#).

Inside the Jewish community, community chaplaincy has meant having chaplains care for populations outside the reach of the organized community, like people who cannot affiliate with congregations due to health or language, or patients and their families traveling to cities with major medical centers for care. One study found that the organized Jewish community in greater Chicago was not reaching Holocaust survivors, patients at certain hospitals, unaffiliated Jews, Russian speakers, individuals struggling with substance abuse, and people who felt isolated from the Jewish community and suggested that community chaplains address this service gap.⁸

[Community chaplaincy](#) is an area of innovation both outside and inside of the Jewish world. Outside of the Jewish community, we see community chaplains serving in places we might not think of as communities like attending to the loved ones of people lost to bicycle accidents. In the Jewish community, innovators include the Base Movement of Moishe House, whose rabbis open their homes to young adults, and that has described its work as combining community organizing and chaplaincy. The Shomer Collective, which uses Jewish wisdom, values, and practices to improve end-of-life experiences for individuals and their families, could also be considered an experiment in community chaplaincy.

Our research estimates that there are 25 Jewish communities that currently support community chaplains. In some, chaplains are part of local Jewish family service agencies and in others they operate as direct service providers under a local Jewish federation. Community chaplaincy has the potential for great impact and growth, but it struggles for funding and proof of concept. Unable to make ends meet, the [Bay Area Jewish Healing Center](#) closed its doors in June after over thirty years providing Northern California with quality spiritual care for the sick, dying, and bereaved.

⁸ Amy Rubin and Joe Ozarowski, “Tikvah: Hope, Report of the Jewish Community Chaplaincy Planning Process” (Chicago: Jewish Child and Family Services, January 2016), 3–4; Tabak 2010b, 101.

Distribution Among Sectors

The table below estimates the distribution of Jewish chaplains across sectors of work based on the survey of Jewish chaplains conducted as part of this project.⁹

Table 1: Sector of Work

	<i>N</i>	%
Healthcare	83	59
Eldercare	14	10
Community	10	7
Prison	10	7
Military	10	7
Higher Education	7	5
Not reported	7	5
Total	141	100

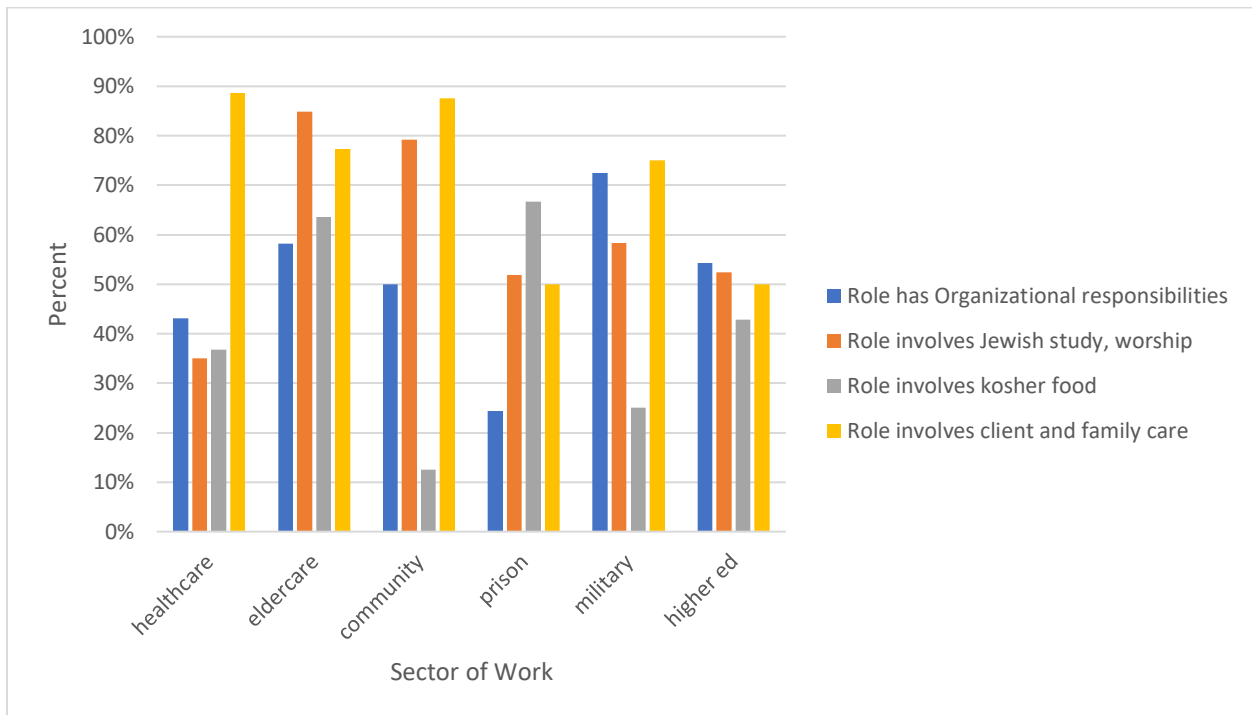
The mapping research looked specifically at the responsibilities of Jewish chaplains and the patterns they report across sectors. This information is important for informing the training of Jewish chaplains and for aligning education with demand, as studies across religions traditions suggest gaps between what chaplains learn in training and the skills they need to do the work on the ground.¹⁰ It identified four categories of work based on 13 specific activities. The categories are: 1.) Serving the

⁹ This table is based on a convenience sample, rather than a random sample. A full description of methodology can be found in Appendix A of the [research report](#) on which this document is based. We believe that there are also Jewish chaplains in other sectors, for example in addiction and recovery, with police and fire departments.

¹⁰ Cadge, W., I.E. Stroud, Patricia Palmer, G Fitchett, Trace Haythorn, and C. Clevenger. "Training Chaplains and Spiritual Caregivers: The Emergence and Growth of Chaplaincy Programs in Theological Education." *Pastoral Psychology* 69 (June 17, 2020): 187–208. <https://doi.org/10.1007/s11089-020-00906-5>.

entire organization which includes articulating its collective Jewish purpose or mission; 2.) Giving expression to Jewish tradition through services, Jewish study, and other Jewish programming; 3.) Engaging around *Kashrut*; 4.) Attending to the moral, spiritual/existential concerns of individuals and their families.¹¹

Figure 1: Services Chaplains Provide, by Sector of Work



Growing Professionalization

Jewish chaplains today tend to have more formal preparation than in years past, and chaplains who hold full-time positions are likely to be both younger and board-certified. They include clergy, whose ordination requirements now typically include some clinical pastoral education, as well as individuals who are not ordained. We estimate that 75% of paid chaplains are ordained clergy.

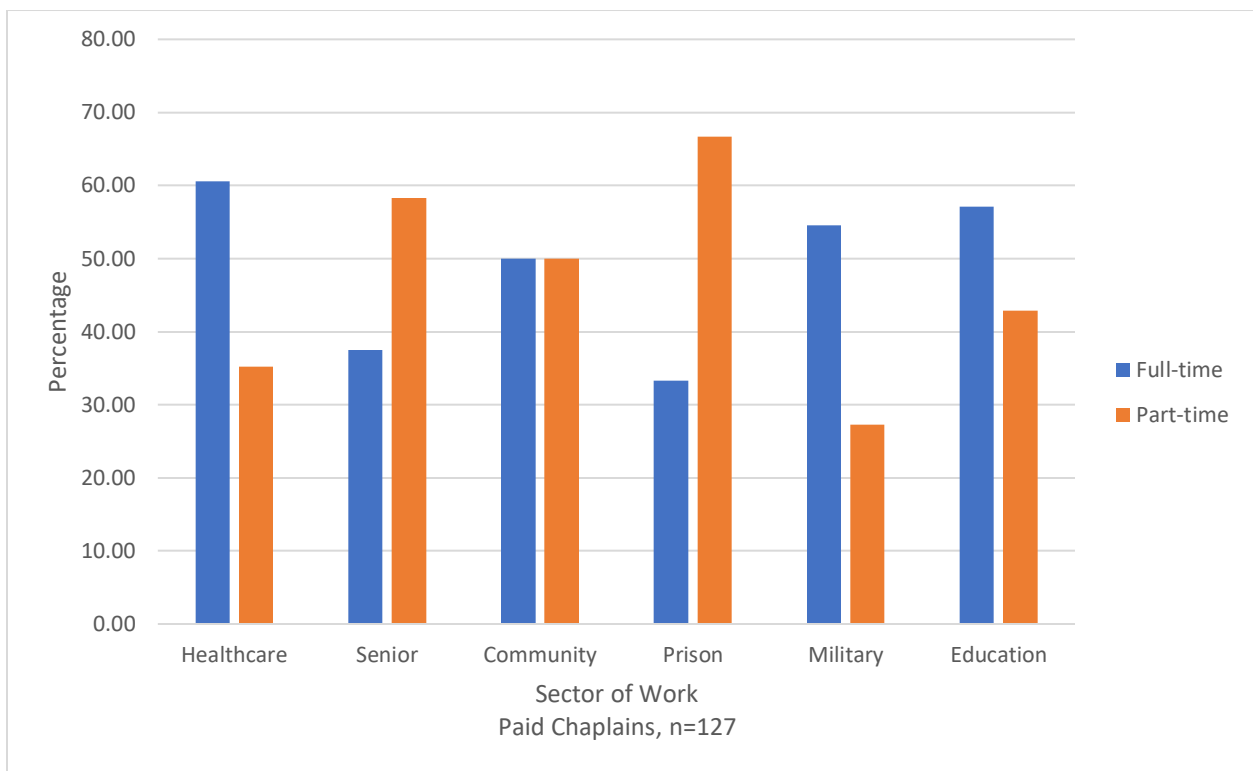
The career path to becoming a Jewish chaplain can be confusing, with requirements and certification options varying among sectors. As part of the mapping project, this information was collected and presented in a helpful format for the first time and can be found on the [website](#) of the Chaplaincy

¹¹ For a full list of work activities and discussion of research methodology, please see the [full mapping study](#) on which this document is based.

Innovation Lab. In addition Jewish chaplains were surveyed about the kinds of supports they would welcome as part of professional growth. They had four areas of interest, including developing “communities of practice;” garnering sector-related skills; continued Jewish learning; advancing their opportunities to grow as leaders. Their responses suggest a role for the kind of cross-sector, Jewish network created during this [mapping project](#).

Even with the growing professionalization of chaplaincy, the quality of jobs remains uneven. We estimate that just over 40% are in part-time positions and, among paid chaplains, 63% report they work more than one job. This chart shows the distribution of full and part-time positions by sector of work.

Figure 2: Jewish Chaplains in Full and Part-Time Positions by Sector of Work



JEWISH COMMUNITY AND JEWISH CHAPLAINS

Beyond its more traditional presence in the military, healthcare, and higher education, chaplaincy in the Jewish community seems to be a stealth resource, poorly understood and under-utilized. Jewish leaders in a range of settings were interviewed as part of the mapping project to situate the work of Jewish chaplains in the broader Jewish community. Most professionals interviewed were unclear about the work of Jewish chaplains and how it might contribute to meeting Jewish communal needs,

including representatives from among Jewish Federations, Jewish Community Centers, Jewish Day Schools, and Jewish Camping. One exception was the human services domain.¹²

Federations, Jewish Community Centers, Human Service Agencies

The *Jewish Federations of North America* (JFNA), the national organization that represents 146 independent Jewish Federations and a network of 300 smaller communities in North America seemed unaware of chaplaincy as a resource. Although some local communities employ chaplains, their work is not readily in view. “This is not an area JFNA is thinking about,” commented one professional. In the areas of wellbeing, resilience, and mental health, where JFNA has focused attention, “I’ve never heard ‘chaplain’ come up once,” said another. Similarly, professionals interviewed from the *Jewish Community Center Association*, which represents Jewish Community Centers and camps in more than 170 communities did not consider chaplains a resource for contributing to its agenda of promoting wellness and health.¹³

In contrast, human service executives interviewed were knowledgeable about chaplains and their work. The *Network for Jewish Human Service Agencies* has 136 agencies in the United States (with additional agencies in Canada and Israel) that include Jewish family service organizations where Jewish community chaplains work or have worked. It also includes Jewish chaplains through Neshama: Association of Jewish Chaplains, which became an affiliate in 2020. Although one social service professional expressed interest in hiring a chaplain to work with a growing number of multi faith families, she noted the need for data to illustrate the value proposition of chaplaincy to her local federation.

Jewish Day Schools and Summer Camps

Schools and camps have professionals on staff who attend to the mental health and wellbeing of students, campers, and staff and to the spiritual life of the institution. These positions typically go to some combination of clergy, social workers, and therapists without chaplains in the mix. If schools and camps begin to regard spiritual wellbeing as a distinct but complementary component to mental health, Jewish chaplains may have much to offer.

Although Jewish day schools focus on fostering wellbeing in students, they are not looking to chaplains for this purpose, according to information learned from *Prizmah: Center for Jewish Day*

¹² For a more detailed discussion of demand for Jewish chaplains, see the [research report](#) on which this document is based.

¹³ In the past, having a rabbi or clergy member on the staff of a Jewish Community Center was a source of tension between Jewish Community Centers and local congregations. With declining levels of affiliation, this may be changing.

Schools, a network of 300 schools serving 85,000 students.¹⁴ Schools tend to rely on the talent and interests of existing staff as *morei ruchani*, spiritual care guides, with or without that formal title.

In contrast, the *Foundation for Jewish Camps*, a network of 300 summer camps that serves 180,000 campers, has begun to consider working with chaplaincy students in its efforts to foster wellbeing and resilience among campers and staff. In particular, it is exploring using summer camps as placement sites for students pursuing clinical pastoral education during the summer season.

CONCLUSION

The mapping project identified opportunities for Jewish communities today to engage Jewish chaplaincy as a form of Jewish leadership and to integrate Jewish chaplains in their visions for the future. It also suggests ways that the Jewish community can nurture Jewish spiritual care providers wherever they work. Leaders in Jewish organizations do not always understand the work they need as “chaplaincy work,” although much of this is work that chaplains do. And Jewish chaplains have not typically turned to Jewish organizations for support to bolster the religious practice at the core of their multi-faith efforts.

To leverage and scale the impact of Jewish chaplains, we make four central recommendations:

- Continue to network Jewish chaplains and the organizations that support them across all the settings in which they work, in order to support these individuals and to bolster the continued professionalization of the field.
- Insert Jewish chaplains into key conversations about critical communal needs, harnessing chaplains’ special skill in connecting to individuals and offering emotional, existential recognition as a feature of the kind of Jewish communities we wish to cultivate.
- Place chaplains consistently among Jewish leaders, including in leadership development programs, to integrate their perspectives into planning for high level strategic responses to critical needs.
- Incentivize and support the creative work of Jewish chaplains in ways that demonstrate their impact and their potential to scale nationally, allowing chaplains in both traditional and new settings to demonstrate how Jewish chaplains can be most effective today and prepared for tomorrow’s most pressing problems.

As fewer people both Jewish and non-Jewish are affiliated with religious organizations, it is chaplains who are meeting and serving them outside of congregational contexts. The pandemic brought the signature skills of chaplains – engaging individuals wherever they are in their lives and particular circumstances, “seeing” people and being with them, and offering existential support – into the public eye. Our proposal, in response to the challenges and opportunities outlined here, will extend and

¹⁴ See Appendix A of the [research report](#) on which this document is based for further details.

leverage the opportunities Jewish chaplains have to do this usually quiet work in sustained partnership with Jewish leaders and institutions to strengthen Jewish communities.

Appendix A: Research Methods

This report is based on data drawn from a broad range of sources by a team of researchers at Brandeis University. We aimed to understand the breadth of people doing the work of Jewish chaplaincy historically and in the present in the United States and the key institutions involved in training and supporting the work. We situate these analyses within American Jewish history and organization as well as the profession of chaplaincy and spiritual care generally. Data sources include:

- A literature review about Jewish chaplains in the United States.
- Historical information about Jewish chaplains drawn from primary and secondary sources.
- Interviews with 31 professional Jewish chaplains in a variety of sectors.
- Interviews with 12 educators of Jewish chaplains, and an inquiry into the requirements for chaplaincy preparation at the major American Jewish seminaries.
- A national survey of 141 Jewish chaplains.
- We also attempted to estimate the total population of Jewish chaplains in the United States
- Interviews with 17 key informants in the Jewish community to help us assess the demand for chaplaincy work. Most of these individuals (14 of 17) are not chaplains.
- Information specifically about Jewish community chaplains in local communities in the United States, 1950-2022.
- An analysis of how the terms “wellbeing,” “healing,” “spiritual,” and “mental health” are used on the website of Prizmah: Center for Jewish
- An estimate of the total number of Jewish chaplains in the United States.

For further detail, see the Appendix A of the full [Mapping Jewish Chaplaincy](#) report.

Appendix B: Advisors

The research benefitted from the advice and guidance of three groups: The Steering Committee, the Advisory Board and the Strategic Planning Group. The Steering Committee met monthly and guided the entire undertaking. The Advisory Board and Strategic Planning Group met numerous times between November 2020 and July 2022 to advise us on the research and analysis for this project. While not everyone in these groups agrees with all our analyses, their commitments to talking and learning with us strengthened these efforts.

Steering Committee

- **Rabbi Sara Paasche-Orlow** BCC worked for 18 years as the Director of Spiritual Care at Hebrew SeniorLife in Boston where she established a Jewish geriatric clinical pastoral education (CPE) program accredited by ACPE. She is currently serving as the president of the MA Board of Rabbis.
- **Rabbi Mychal B. Springer** is the manager of Clinical Pastoral Education at New York-Presbyterian Hospital. She founded and directed the Center for Pastoral Education at the Jewish Theological Seminary (JTS) in Manhattan and was the first Conservative rabbi to be certified as an Educator by *ACPE: The Standard for Spiritual Care & Education*.

Advisory Board

- **Rabbi Joanna Katz** worked for the Department of Corrections of New York State from 2000-2019, She co-founded and for a period directed the Prison and Reentry Clinical Pastoral Education Program at the Jewish Theological Center.
- **Allison Kestenbaum**, MA, MPA, BCC, ACPE, is the Supervisor of Spiritual Care and Clinical Pastoral Education at UC San Diego Health.
- **Rabbi Abe Schacter-Gampel** is Director for the Center of Jewish Life and Learning, Memphis Jewish Community Center.
- **Rabbi Yonatan Warren**, LCDR, CHC, USN, is a clinical chaplain at Navy Medicine Readiness & Training Command, Portsmouth, VA.
- **Rabbi Seth Winberg** is Executive Director of Hillel, Director of Spiritual Life, and Senior Chaplain at Brandeis University.

Strategic Planning Group

- **Dr. Michelle Friedman** is Associate Professor of Clinical Psychiatry at the Icahn School of Medicine at Mount Sinai in New York.
- **Rabbi Elisa Goldberg** is Pastoral Care Specialist for the Reconstructionist Rabbinical College.
- **Chaplain Linda S. Golding**, BCC, Staff Chaplain at New York-Presbyterian Hospital/Columbia University Medical Center, Coordinator, Pastoral Services Milstein Hospital.
- **Rabbi Megan GoldMarche**, Executive Director, Tribe 12, Philadelphia.

- **Rabbi Jo Hirschmann**, BCC, ACPE, Director, Clinical Pastoral Education, Center for Spirituality and Health, Mount Sinai Health System, NYC.
- **Rabbi Dan Judson**, Ph.D. is the Dean of Hebrew College.
- **Rabbi Naomi Kalish**, Ph.D., BCC, ACPE is the Harold and Carole Wolfe Director of the Center for Pastoral Education and Assistant Professor of Pastoral Education at the Jewish Theological Seminary.
- **Rabbi Tracy J. Kaplowitz**, Ph.D., served as director of operations for JWB Jewish Chaplains Council®. She is the inaugural Marilyn G. and Joseph B. Schwartz Israel Fellow at the Stephen Wise Free Synagogue, NYC.
- **Rabbi Frederick Klein**, BCC, as Director of Mishkan Miami: The Jewish Connection for Spiritual Support, a program of the Greater Miami Jewish Federation.
- **Rabbi Bonnie Koppell** serves as Associate Rabbi to the Temple Chai community in Phoenix, Arizona, where she also directs the Shalom Center.
- **Rabbi Joseph H. Krakoff** is the Senior Director of the Jewish Hospice and Chaplaincy Network, West Bloomfield, MI.
- **Rabbi Gabe Kretzmer Seed** serves as a Jewish chaplain in the New York City Department of Correction.
- **Rabbi Melanie Levav** BCC, is the founding Executive Director of the Shomer Collective.
- **Rabbi Lynn Liberman**, BCC serves as the Community Chaplain for the Jewish Family Service of St Paul, and also serves as chaplain at several two other area hospitals. She is a board member of Neshama: Association of Jewish Chaplains (NAJC).
- **Rabbi Jonathan Malamy** is Director of Meaningful Life at The New Jewish Home – Manhattan Campus, NYC.
- **Rabbi Beth Naditch** serves as Clinical Pastoral Educator (CPE Supervisor) at Hebrew SeniorLife, Boston.
- **Rabbi Dr. Joseph Ozarowski**, BCC, is Rabbinic Counselor and Chaplain for JCFS Chicago (Jewish Child and Family Services) and Jewish Chaplain at Skokie Hospital. He serves as President of Neshama: Association of Jewish Chaplains (NAJC).
- **Rabbi Rochelle Robins** is Vice President and Dean of the Chaplaincy School at the Academy for Jewish Religion, California.
- **Rabbi Yehuda Sarna** serves as Executive Director of the Bronfman Center and as University Chaplain of Global Spiritual Life at New York University.
- **Rabbi Jessica Shafrin** is Chaplain at SSM Health Cardinal Glennon Children’s Hospital, St. Louis.
- **Chaplain Adam Siegel**, Director of Spiritual Care and Programming, Beit T’Shuvah, Los Angeles.
- **Rabbi Jeffery M. Silberman**, DMin, DD, ACPE, Retired BCC, has spent most of his career as a Board-Certified Chaplain and chaplain educator. He taught previously at Jewish Theological Seminary, Union Theological Seminary and New York Theological Seminary
- **Rabbi Mia Simring**, Chaplain Resident at Mount Sinai Health System.

- **Rabbi Michelle Stern**, BCC, Chaplain at Mercy Medical Center, Baltimore.
- **Rabbi Robert Tabak**, Ph.D., BCC, served as associate director of the Board of Rabbis of Greater Philadelphia. He was a staff chaplain at the Hospital of the University of Pennsylvania.
- **Rabbi Dr. Jason Weiner, BCC**, serves as the senior rabbi and director of the Spiritual Care Department at Cedars-Sinai in Los Angeles.
- **Rabbi Nancy H. Wiener, D. Min., BCC**, serves as founding Director of the Jacob and Hilda Blaustein Center for Pastoral Counseling and Dr. Paul and Trudy Steinberg Distinguished Professor in Human Relations at HUC-JIR/New York.



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