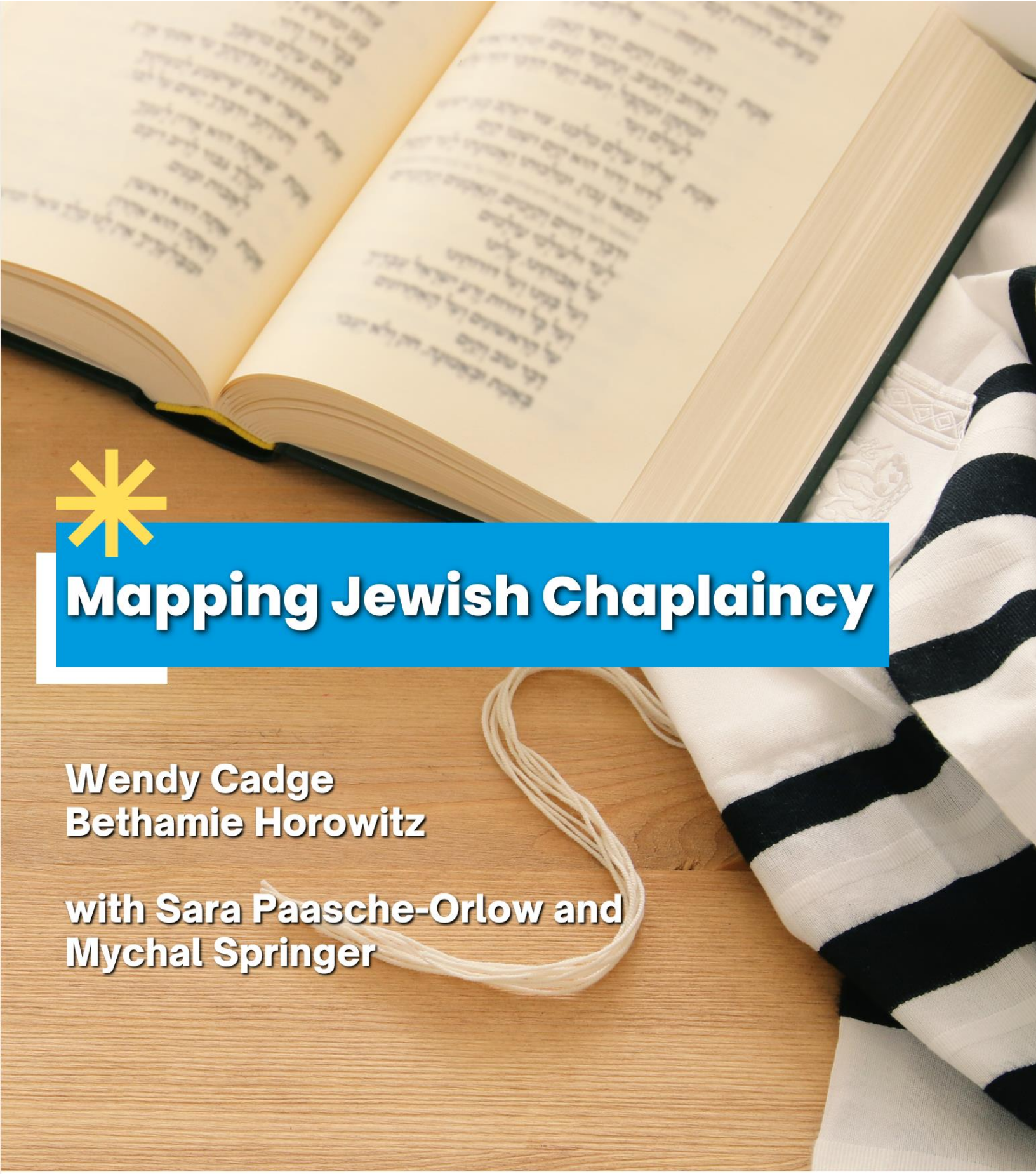

Mapping Jewish Chaplaincy

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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.

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 research below, 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*.[1] 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.

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Introduction

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

[1] Rich Barlow, "Chaplains Are the New Pastors. Are They Adequately Trained for the Job?" *BU Today*, March 18, 2019. https://www.bu.edu/articles/2019/chaplain-the-new-pastor/; Wendy Cadge and Shelly Rambo, eds., *Chaplaincy and Spiritual Care in the Twenty-First Century: An Introduction* (The University of North Carolina Press, 2022).

organizations.[1] These numbers likely increased with the COVID-19 pandemic as chaplains were described in the *New York Times* in the early months "run[ning] toward the dying."[2] Chaplains are currently 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.[3] Some, like Barry C. Black, the sixty-second chaplain to the United States Senate, and Rev. Margaret G. Kibben, the seventeenth chaplain to the House of Representatives, regularly engage with national leaders through public prayer and private conversation.[4] Others have been present at national protests ranging from Standing Rock to the Occupy Movement to racial justice protests that took place across the country in 2020.[5]

Jewish leaders have long worked as chaplains alongside colleagues from other religious backgrounds.[6] The term chaplain rooted in medieval Christendom, however, can cause talk of Jewish chaplains and Jewish chaplaincy to be confusing.[7] Boundaries around who counts as a chaplain generally, and as a Jewish chaplain more specifically, have also long been blurry. There is no commonly accepted definition of chaplain in American religious life or culture. The *Oxford English Dictionary (OED)* defines chaplain along very narrow, historical lines, calling a chaplain first a "priest, clergyman [sic] or minister of a chapel" and then, "Clergyman [sic] who conducts religious services in the private chapel of a sovereign, lord or high official, of a castle, garrison, embassy, college, school, workhouse, prison, cemetery, or other institution, or in the household of a person of rank of quality in a legislative chamber, regime, ship, etc."[8]

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. Some are ordained in their religious traditions and other are not. Chaplains offer individual and group support to people through a range of life transitions and most work around death. Some offer ritual support connected to specific religious traditions while most work with people from a range of backgrounds, including none. The majority work outside of local congregations in settings ranging from prisons to healthcare organizations to community organizations. The training and certifications required to be hired as a chaplain range with federal positions and those in healthcare typically having the most stringent training requirements.[9]

This report offers a brief history of the work of Jewish chaplains, naming and recognizing the messy boundaries around that work. Much of the work of Jewish chaplains is unknown, even within the Jewish community. It is on the edges of communal life. Jewish chaplains work from and across branches of Judaism and across institutions. They do not conceive of themselves as a single professional group. In this mapping, we address the definitional complexities of the work and then outline where Jewish chaplains work today and where they might work moving forward. We focus on the people and the institutions key to Jewish chaplaincy with attention to the content, financial and institutional status, and long-term viability of their work. We conclude with observations about how this work interacts with other aspects of Jewish life and with recommendations for strengthening it in

the future. All of this is offered in the context of changes in the work of chaplains and in American religious life that are leaving people – Jewish and not – less likely to be religiously affiliated and involved in local religious organizations. Information about our research methods appears in Appendix A.

A Brief History of Jewish Chaplaincy

Religiously motivated people have long cared for those in need. The notion of chaplaincy as a distinct kind of professional work is a relatively modern concept. In *A Ministry of Presence*, Winnifred Sullivan traces the history of chaplaincy from military chaplains working for Frankish kingdoms to people working in a range of secular organizations today.[10] In the United States, chaplains have the longest history in the military, dating to before the Revolutionary War.[11] In prisons, colleges and universities, and healthcare organizations, the work of chaplains typically emerged from the religious founding of institutions.

Jewish chaplaincy – then called pastoral care – began to emerge with the first wave of Jewish hospitals in the mid-nineteenth century.[12] Early Jewish hospitals protected indigent and needy Jews from evangelizing ministers in non-Jewish hospitals. Some of these ministers proselytized dying Jewish patients, and hospitals were not sensitive to Jewish religious sensibilities, including provisions for kosher food.[13] By 1861 the Directors of Jews' Hospital in New York had invited four rabbis "for the purpose of administering religious consolation to the sick, and to inquire respecting their wants, their care, and treatment."[14] Rabbi Samuel Isaacs of New York, often called the first Jewish American hospital chaplain, was among this group.[15] These rabbis helped the hospital fulfill part of its mission to provide "comfort and protection in sickness to deserving and needy Israelites."[16] The Jewish community supported visits as all four rabbis also served local congregations and do not seem to have received payment from the hospital for their services.[17]

In the same era, Jewish leaders began to advocate for the right to be military chaplains. In the fall of 1861, the Board of Delegates of American Israelites sent "Reverend Doctor" Arnold Fischel to Washington to lobby Abraham Lincoln to amend a bill passed earlier that year. Fischel had been removed as chaplain to his regiment because Congress required that chaplains be ordained ministers "of a Christian denomination." Fischel gained a personal audience with Lincoln, who was unaware of the discriminatory implementation of the bill. Lincoln compromised, interpreting the phrase "some Christian denomination" broadly enough to include Jews without amending the law. Jews were then eligible to be military chaplains and Jacob Frankel of Philadelphia became the first officially recognized Jewish military chaplain in September 1862.

In New York, Jewish chaplaincy expanded to include prisons and correctional facilities in the second half of the nineteenth century. Rabbis had visited Jewish prisoners earlier in the century. In 1891 a permanent prison chaplaincy position was created by the New York Board of Jewish Ministers, and Reverend Doctor Adolph Radin appointed.[18] It was funded by contributions to the Board of Jewish

Ministers from local congregations. In 1895, the State of New York dedicated state funds to the position.[19] Over the next few decades Jewish prison chaplains, many unpaid, became common across the country including in Boston, Philadelphia, Atlanta, Galveston, and Leavenworth.[20] Jewish hospital chaplaincy also expanded during this period.[21]

The presence of Jewish chaplains in the military grew likewise. Jewish Welfare Board (JWB) and its Commission on Jewish Chaplaincy was formed in 1917 and quickly became an important part of the landscape. Unlike previous efforts to unite Jews providing welfare work to the military, the JWB sought and eventually earned official recognition from the Commission on Training Camp Activities (CTCA), a government-authorized board charged with shaping the morals and behavior of young men in military camps. The JWB targeted the wartime military to spread its version of Judaism to the next generation of communal leaders and combat the presence of proselytizing Protestants providing moral instruction within the CTCA. Jessica Cooperman argues that the JWB's work shifted American definitions of non-sectarianism from nondescript Protestantism to accommodate a broader spectrum of religions.[22] Through World War I, Jewish military chaplains accepted hardships such as the military's refusal to alter its dining policies to accommodate the demands of a kosher diet, and over time Jews secured their place in the pluralist schema of the armed forces.[23]

The JWB's Commission on Jewish Chaplains included six representatives, two from each of the major movements within Judaism, who reviewed and endorsed applications from Jews wanting to become military chaplains. For nearly 100 years the JWB was the only Jewish agency that could endorse military chaplains. In 2006, the Chabad-affiliated Aleph Institute emerged as a second endorsing agency, and more recently, an additional organization called Yeshivat Pirchei Shoshanim began to endorse (Orthodox) Jewish chaplains to serve in the military.[24]

Early on the Commission faced criticism for only endorsing Reform and Conservative rabbis. This apparent discrimination, however, reflected government-imposed standards that required all chaplains to hold bachelor's degrees, to be American citizens, and to meet certain religious requirements. Many Orthodox rabbis could not meet these citizenship and education requirements.[25] The JWB used an "internal draft" process in the 1950s and 1960s to fill military chaplaincy positions with students graduating from the flagship seminaries of the time: Hebrew Union College - Jewish Institute of Religion (HUC-JIR, Reform); the Jewish Theological Seminary (JTS, Conservative); and Yeshiva University (YU, Orthodox). This draft fell apart with conflicts over the Vietnam War in 1969, when HUC-JIR became the last of the contributing groups to withdraw its support for compulsory service in the military chaplaincy.[26]

Jewish leaders have also done the work of chaplaincy on college and university campuses, though they have not always conceived of themselves as chaplains. In 1923, Rabbi Benjamin Frankel founded Hillel at the University of Illinois as a spiritual and social club. He received $25,000 from the International Order of B'nai B'rith to maintain the group in Illinois and start a group at the University

of Wisconsin in Madison.[27] B'nai B'rith become a major underwriter of Jewish American spiritual care on campus as Hillel grew through the twentieth century and was present on 200 campuses by the early 1950s.[28] Jewish chaplains became more accepted on American college campuses in the 1950s when Boston University became the first historically Protestant institution to charge a rabbi with campus-wide chaplaincy.[29] The landscape on campuses continued to evolve when, in 1969, the first university Chabad House opened at the University of California-Los Angeles (UCLA).[30] By the turn of the twenty-first century, Chabad had centers on forty-one campuses.

Many Americans became more familiar with chaplains through their experiences in World War II. As soldiers returned home, some communities created new chaplaincy positions under the auspices of local Jewish organizations. In Philadelphia, the Jewish Welfare Society (JWS) appointed Rabbi Marvin Nathan a "community chaplain" in 1942 to reach Jews in institutions without Jewish chaplains. An article introducing this service, and the web of committees, subcommittees, volunteers, and outside organizations that collaborated to make it possible, concluded, "The Chaplaincy's work has been a pioneering work in communal religious activities not only in outlining a religious program, but also in awakening the interest and in enlisting the efforts of members of the community in carrying through this program."[31]

The Jewish Federation expanded this Philadelphia program in 1954. Rabbi Leon S. Lang told *The Jewish Exponent* "This service is not intended to displace the customary ministration by rabbis in the city to hospitalized members of their congregations. It is rather intended for patients at present not affiliated with congregations."[32] The number of Jewish chaplains working in hospitals also increased after World War II. In some cities, like Boston, Jewish hospital chaplains assisted out-of-town patients and their families through the Associated Synagogues of Greater Boston.[33] Jewish prison chaplaincy also continued during this period, with debates over *kashrut* becoming increasingly intense.[34]

While the military relied on the Jewish Welfare Board as the singular voice of American Jewry until 2006, little else about the training and work of Jews working as chaplains has been consistently coordinated across settings. In the mid-1950s, Rabbi Fred Hollander became the first Jew approved to supervise clinical pastoral education (CPE), a training modality for chaplains developed in Protestant contexts earlier in the century and relatively rare among Jewish chaplains until the 1980s.[35]

By the 1990s, CPE training was available in some non-Orthodox Jewish seminaries, although most jobs for Jewish chaplains did not require it. The Jewish Welfare Board also shifted its agreements with Jewish groups in the mid-1980s following a conflict over an application in 1986 from Rabbi Julie Schwartz to join the Navy chaplaincy. Orthodox members of the JWB objected to endorsing a female rabbi and the Central Conference of American Rabbis (CCAR) independently endorsed her application.[36] Eventually, the three major movements reached an agreement that created a new commission called the JWB Jewish Chaplains Council, which permitted each group to endorse its own applicants without input from the other members.[37]

The first professional organization for Jewish chaplains started in 1990 with the creation of the National Association of Jewish Chaplains (NAJC) today known as *Neshama* [soul]: *Association of Jewish Chaplains*. Started by chaplains working mainly in healthcare, NAJC founders settled on the term chaplain rather than rabbi "because the military paradigm predominated and largely carried over without much explicit examination...." Additionally, the founders sought to "have a voice and home base alongside the National Association of Catholic Chaplains and the largely Protestant organization College of Chaplains."[38] NAJC provided for the certification of Jewish chaplains starting in 1995 and began to require CPE for certification in 2003. NAJC represents the most deliberate attempt to create national standards for Jewish chaplains, though these standards are not required for employment in all sectors. NAJC aims to work with Jews across the religious spectrum and its current board includes chaplains educated in Orthodox, Conservative, and Reform Judaism. At least one of its past presidents belongs to the Reconstructionist movement.[39]

People who function as Jewish chaplains – historically and in the present – are not a monolithic group. They include clergy and non-clergy from across the spectrum of Judaism. They come with different backgrounds and forms of preparation. While the NAJC aims to standardize training and certification for all Jewish chaplains, there has never been common agreement about the skills and competencies required to be a Jewish chaplain or a chaplain from any religious background.[40] Although most liberal and a few Orthodox American Jewish rabbinical seminaries offer some training for Jewish chaplains, there is no broad consensus about the skills required.[41]

The specific qualifications required to be hired as a chaplain depend on the employer and sector. Federal chaplaincy positions require endorsement and certification while those in healthcare increasingly require certification and those in community contexts often require neither.[42] Jewish chaplains have not generally conceived of themselves as a single professional group, regularly gathered across all sectors to think about their work collectively, and/or had a clear strategy for how their work impacts Jewish communities. These collaborations began in meetings of the Advisory Group and the Strategic Planning Group for this project out of which the recommendations we offered in the conclusion emerged.

For the purposes of this project, we define Jewish chaplains as *those who consider themselves Jewish chaplains*. We are aware that the term chaplain poses several challenges. With its Christian origins, it is a title that many Jews including those employed as chaplains hear as more foreign than familiar. Some Jewish chaplains, including members of our Advisory Group, prefer terms like spiritual care. Others particularly in the military and hospitals, use the term chaplain as a job title. In interviews, individual chaplains described how they deploy, deflect, and/or replace the title as a term of address depending on the audience. We use the term chaplain in this report while recognizing that it does not sit well for all Jews working professionally in these roles. We encouraged all who identified as Jewish chaplains to complete our survey and sought out chaplaincy leaders in a range of settings who identify as Jewish for interviews. As a mapping project, our aim was to present the breadth of

organizations and people who see themselves doing this work, rather than narrowly define it in a way not necessarily identifiable to those in it.

Where Jewish Chaplains Work Today

Today Jewish chaplains work in the military, healthcare organizations, prisons, colleges and universities, and in a range of community settings. We found that Jewish chaplains are a highly credentialed group, a trend that seems to be growing. Varying policy requirements and organizational models shape where and how Jewish chaplains work. At the federal level, chaplains are *mandated* in the military, federal prisons and the Veterans Administration. While specifically Jewish chaplains are not mandated, these policies have led Jewish chaplains to be essentially required in these settings to serve to Jewish servicemembers and veterans. In other settings like healthcare, elder care, and higher education, there is an *historical precedent* for the work of Jewish chaplains as is the case with chaplains more generally. This work often continues because of non-chaplain champions in the settings who see the value of trained chaplains and continually marshal support. Finally*, in the face of changing circumstances, Jewish chaplains are reinventing, expanding, and extending* what it means to be a chaplain in many community settings. Their traction or long-term viability in community settings is less clear, absent policy mandates or historical precedents which often serve to clarify chaplains' roles and ensure more consistent financial support.

Mandated Chaplains: Military and Federal Prisons

Jewish chaplains in the military and federal prisons serve everyone, Jewish and non-Jewish. Those serving on active duty in the military are re-assigned every two to three years and tend to develop longer term relationships with their constituents than their counterparts serving in healthcare. The work of military chaplaincy ranges from counseling to ritual support. They are the only military professionals who can offer absolute confidentiality.[43] In recent years military chaplains have worked especially around suicide prevention, resilience and moral injury.[44] As one military chaplain we interviewed explained, "…most people are looking for… just another human being… a help channel, a godly presence… and a sense of and feeling of humanity. That's really what we do…. I used to describe it as spiritual social workers".[45] For Jewish care recipients, this includes "helping Jewish members connect with their Jewish identity" and supporting life-cycle rituals.[46] It is not uncommon for an active-duty Jewish military chaplain to be one of the few, if not the only, Jewish individuals on base.[47]

In the military, Jewish chaplains also serve members of other minority faiths and act as ambassadors helping non-Jews learn about Jewish traditions. "I serve mostly non-Jews (95%)" one explained. "An additional responsibility is called a collateral duty…. I am the chaplain to all the minority faiths. I also have a specific assignment to facilitate the Muslim midshipman club [organization], Buddhist club, Hindu midshipman club, Latter-day Saints... when I was in Japan, I was responsible for taking care of

the Catholic community."[48] These responsibilities include handling the logistics, supply, and administrative needs of religious groups not represented by a chaplain in their tradition. Because the military is predominantly Christian, another Jewish chaplain explained, "The role that one has, anyone who joins the military Chaplain Corps does play an important ambassadorial role. But I think being a good ambassador also entails understanding better the culture that you have joined. It's not just military, it's Christian, and to learn about it and to cultivate a sense of appreciation for it."[49]

Points of tension for Jewish military chaplains are many. Many are isolated and challenged to sustain themselves religiously absent a Jewish community. The military contexts require regular adaptation to the dominant Christian culture. "I learned to pray extemporaneously…from my Protestant colleagues," one Jewish chaplain explained, "because as a rabbi, everything is formulaic. But when someone goes, 'Chaplain, would you offer a prayer for us?' I had to learn to, to spew it out, in a moment…"[50].

There are also not easy or obvious ways to connect with young recruits, especially as more and more are not religiously affiliated. Differences between branches of Judaism also require ongoing negotiations. Agreements facilitated by the Jewish Welfare Board with its denominational partner organizations require all Jewish chaplains to serve kosher food at all events. They also prohibit Jewish chaplains from conducting intermarriage and same-sex marriage, even though the Reform and Conservative movements allow same-sex marriage. The practices of Jewish chaplains are affected. In the words of one,

> We have limitations. I'm not allowed, even though my denomination [Reform Judaism] allows it…I'm actually not allowed to marry a Jewish person to a non-Jewish person… even if it's on my own time. I'm active duty. Reservists might have slightly different rules…I could lose my endorsement. If you lose your endorsement, you can't stay in the military. It comes from the Jewish Welfare Board…That has to do with the fact that they endorse all denominations, so they're playing a balancing game. We're also not allowed to marry same sex couples. I wonder if that will change one day but because of the different denominations that the Jewish Welfare Board endorses, we're not allowed. So even if I disagree, I have to abide by their rules if I want to be in the military.[51]

Like in the military, the federal prison system requires chaplains be available to all inmates. Federal prison chaplains hold Sabbath and holiday services, offer text study, and provide one-on-one support. They also provide items needed for religious worship and adjudicating requests for kosher food.[52] Most Jewish prison chaplains serve outside of the federal system where their presence is not mandated but arises from historical precedent. Some are paid. Others volunteer, which means their positions are precarious and they are not always allowed to enter the facilities.[53] They represent the various branches of American Judaism, ranging from the Orthodox supported by Chabad and Pirchei Shoshanim to religiously liberal rabbis.[54] Prison chaplains emphasize how they help Jewish prisoners

feel a part of the Jewish community. “I think the idea is that we're the connection to the Jewish community outside, and these men feel that they're connected and supported, and they feel they're part of a larger whole,” one reflected.[55] In addition to Jewish inmates, Jewish chaplains serve whoever needs chaplaincy in prison. “I’m the only one here,” said one chaplain serving prisoners on death row.[56]

Chaplains from Historical Precedent: Healthcare, Elder Care and Higher Education

The work of Jewish, like all, chaplains in healthcare organizations, elder care settings, and higher education is not required or strongly shaped by law or policy. It results mostly from historical precedent, including the Jewish founding of care institutions, particularly in health and elder care. In healthcare organizations, chaplains devote most of their time to supporting patients, family members and staff including those who are Jewish and those who are not. Healthcare chaplains tend to focus on spiritual distress, meaning-making, and aspects of health and healing beyond the specific reason the person is seeking medical care. Apart from their work with staff, the relationships chaplains have with constituents in acute healthcare settings are shorter term than in the military or correctional contexts. While social workers make discharge plans, nurses dispense medication, and nutritionists advise on food choices, one Jewish chaplain in healthcare explained, “The chaplain meets people where they are and gives the patient a safe space. We are licensed to loiter with intent. We can hang around and wait. Most people in the hospital can't do that. That's a real gift.”[57] In their work with staff, chaplains also spend a lot of time listening and supporting. “I say to staff,” one explained, “‘Listen, when we come in, we put our name tag on and we leave a little bit of ourselves behind…let's not leave that behind’…I talk about permeable boundaries, as opposed to hard boundaries, which are exhausting.”[58]

Jewish healthcare chaplaincy differs markedly from the act of *bikkur cholim* (visiting the sick) that is a Jewish religious obligation. “Chaplaincy is a sophisticated intervention aimed at helping people find healing, and respecting them, and also respecting boundaries, and recognizing how to be there for them in a holistic manner. Whereas *bikkur cholim* is like bringing chicken soup,” another chaplain explained.[59] Some Jewish chaplains in health care, most frequently members of the Orthodox community, do interact with Jewish volunteers, and support *bikkur cholim* rooms and help ensure access to kosher food and other needs for Jewish patients.[60]

In elder care, Jewish chaplains make distinctive contributions to the broader field of chaplaincy. Jewish chaplains have longer histories working in elder care than chaplains from other religious traditions -mostly Protestant – that have also opened elder care facilities.[61] Jewish chaplains work in Jewish nursing homes, assisted living, supportive senior housing, and continuum of care retirement communities. They tend to have longer-term relationships with residents, both Jewish and non-Jewish, than chaplains in healthcare and spend most of their time connecting with residents. Many

seek multi-dimensional ways of engaging the whole person in various kinds of found opportunities. One chaplain made a point of describing a Tu B'Shvat program that was magical, although hardly the most important holiday on the liturgical calendar. It included a tree-planting shared via a live broadcast program where each resident received a plate of fruits to sample along with the presenting rabbi, and an individual in-person opportunity to water the new trees. People attended in such numbers that they stood in a long line to water the tree. "And now they can continue to watch them grow," the chaplain reflected. "People loved it. It's an enormous amount of work."[62]

The work of chaplains in elder care settings is shaped by changing religious demographics of residents. As one chaplain explained, "The vast, vast majority of the residents [here] are Jewish, which makes us unique in AJAS (American Jewish Aging Services) because a lot of Jewish homes are struggling to have a Jewish population."[63] One fifth of those this chaplain serves are residents; the remaining four fifths, who do not reside in the facility itself, are overwhelmingly not Jewish. Another respondent described declining Jewish resident populations and a shift to the Jewish chaplain's role being increasingly symbolic. "I am the rabbi of a nominally Jewish institution. But the majority of the staff and the majority of the residents are not Jewish – and so the different roles and functions that I occupy, [are as a] symbol and a figurehead."[64]

The symbolic role does not necessarily translate to institution-wide influence in elder care settings. Those who are lower in the institutional hierarchy have a harder time contributing systematically to the identity of the institution. One interviewee told us that because his institution has a Jewish name and he is the rabbi, many people assume he is the head of the organization. He is not central in the administration and describes himself as the "symbolic container" for the crises in the institution, serving as a "mascot or [in a] cheerleader function" to influence the institutional and staff mood.[65] Another rabbi described the variety of programs, Jewish-inflected or not, that he ran for the residents. One role he played was to encourage his agency to reorient from operating as an exclusively Jewish one, hearkening back to the era it was founded, to being a Jewish agency with a Jewish name that serves people of all faiths.

> I spearheaded changing the *kashrut* policy of the building because it was so restrictive. If the product didn't have a *hechsher* [kosher certification] it wasn't allowed past the front desk. So, if you came in with a Starbucks coffee and someone baked cookies for Grandma, they weren't allowed to have it. And things had reached a head with a particular case. And I started calling some of my colleagues around the country, what are they doing? How are they handling this? And we revised our [regulations] based on those terms, that the resident's room is their home and its private space and it doesn't have to be kosher, [while] the public spaces are kosher. So, I changed what had been for decades and took the policing out of the culture. There was this culture of policing at the front desk. So much so that every once in a while, someone threw a drink at the receptionist because they were so mad. People get personal about their food.[66]

Like all chaplains, Jewish chaplains also work frequently around death and dying. A community chaplain explained, "If there's a Jewish patient on hospice who's unaffiliated and wants rabbinic support, they call me."[67] Some Jewish chaplains work specifically for hospices or in palliative care in Jewish and non-Jewish settings.[68] Some Jewish hospice chaplains serve everyone, while others work specifically with Jewish patients. As one hospice chaplain explained, "If there is a Jewish special request for a rabbi [not in hospice care], then I'll often go ahead and do that. Although there is a community rabbi who used to come to the hospital, now with me here, he doesn't really need to do that."[69]

Higher education also has a long history of chaplaincy, and the Jewish community has a strong footprint in colleges and universities, particularly through Hillel.[70] The terms chaplain and rabbi suggest different organizational bases and responsibilities in higher education.[71] While this is not a complete survey of the field, the interviews with six individual rabbi/chaplains coupled with our key informant interviews with individuals at Hillel International suggest that the titles, reporting lines, and to some degree the responsibilities of a Jewish chaplain in higher education vary across campuses and depend on the organizational basis of the individual's work. Rabbis on campus are likely to think of themselves as chaplains when they have job titles to that effect, in which case they are typically based in the university chaplain's office, or the department of student affairs or religious and/or spiritual life. Hillel rabbis tend to be less likely to call themselves chaplains. (There are Chabad Houses serving many campuses, too, and they operate separately from Hillel and from the university. We doubt that any Chabad rabbi uses the term chaplain to describe his role.)

Hillel International operates on 750 U.S. campuses. We learned that most Hillel organizations (approximately 60%) are independent, 501c3 organizations– each with its own board and fiduciary responsibility connected to a single campus. A second type of Hillel is a constituent part of the university; Hillel International calls these "embedded" Hillels (25-30% of the total). At large universities with large Jewish student populations like New York University or Duke University these Hillels function as their own departments within the university, with sizeable staffs.

On smaller campuses the Hillel employs 1-2 people and is housed within the Office of Student Life, or the Chaplain's Office. In a less common, third arrangement, the Hillel is part of the local Jewish Federation. Whom these various types of Hillels serve depends on the structure. The autonomous, freestanding Hillels serve the Jewish students on campus and in the area. For Hillels that are part of the university, it depends on local circumstances. Large entities like the NYU Bronfman Center serve Jewish students on campus. They have autonomy in their decision-making. On smaller campuses rabbis serve both Jews and other students, usually as part of a team of chaplains from a number of different religious traditions.[72]

We spoke with individuals in each of these kinds of settings about their work. All –whether designated as chaplain or as Hillel rabbi – say they connect with the students' spiritual and existential needs, their

search for “the meaning of life,” for making sense of what they are learning and how that fits with where they come from and where they might be heading. One interviewee described this role as offering students a “spiritual hammock,”

> That means that I'm there, seen as an approachable and comfortable presence that's supportive, that holds people in the ways that [are] able to move with people and supporting different parts of themselves as needed, that changes over time, and has both the strength to hold them and the flexibility to move with them. In a sense of allowing them to feel comfortable, feel supported, feel held and, hopefully, gives them the time, space and strength to rejuvenate and to prepare to get up for what's next and move in various directions.[73]

Another individual explained, I think of myself as “being present and listening. Hyper listening, so that you're not distracted, you're focused on them. It also means being quiet and not trying to solve problems unless they need to be solved. It just means sometimes people need to process things with you.”[74]

The Hillel rabbis describe themselves as helping Jewish students “find their Jewish voices within the 3,000-year-old Jewish tradition.”[75] Sometimes they serve non-Jewish students, too; for example, one Hillel rabbi organized a trip to Israel and Brazil for campus leaders of different backgrounds. They say they might be called upon if there needs to be a Jewish voice or a Jewish person to represent the Jewish community – for example, helping to navigating politics surrounding Israel – among stakeholders and students. Hillel rabbis and Jewish chaplains interface with parallel groups and colleagues on campus from the various religious traditions, as well as with Chabad rabbis on campus.

Several rabbis we interviewed served as chaplains of the university as a whole. Their jobs take a “university-wide [perspective], serving the entire community,” one explained.[76] Another explained the variations in terms of roles,

> Being a campus chaplain, I assume chaplaining is only a portion of the job. I mean, you also are doing a lot of administrative work, you’re also teaching. You might teach a course. You’re doing program planning. The title chaplain, I think, is more rooted in how the university saw that person’s role as being minister to the university.[77]

Chaplaincy in Jewish Community Settings

Community chaplaincy is a fairly well-established field for the American Jewish community. It is also a sub-field we map for the current moment because it represents a novel development in chaplaincy more generally. While the Jewish community has a history of supporting chaplains like Reverend

Doctor Adolph Radin who served prisoners in New York in the 1890s and Rabbi Marvin Nathan who reached out to unaffiliated Jews in Philadelphia in the 1940s, the notion of community chaplaincy as a distinct kind of work has taken on new importance as rates of congregational affiliation have declined, elderly populations have grown, and the ways in which people age have changed. A 2016 study by Chicagoland Jewish Child and Family Services 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. They suggested that community chaplains address this service gap.[78]

Other Jewish communities across the United States have also felt a need for community chaplains. We developed a timeline to chart community chaplaincy services in various Jewish communities in the United States between 1950 and 2022 as described in Appendix A. We identified 25 local communities that now support community chaplains and 48 communities that ever had such services. Some programs have been scaled back and finances remain a challenge in many. Budget estimates from 2016 based on six community chaplaincy programs across the country found that four operated with annual budgets of $100,000 or more funded at least in part by local Federations.[79] While more research is needed, it has and continues to be a feature of some local Jewish communities linked to efforts to reach unaffiliated Jews.

The work of community chaplains varies and most commonly includes work with Jews not affiliated with synagogues. Some are people on the fringes who are not able to affiliate with congregations due to health, language, or other factors. Others are recent arrivals who are not integrated into local synagogues and/or do not have a preexisting relationship with a rabbi.

Community chaplains care for members of congregations when individuals end up in a hospital where there is not a Jewish chaplain on staff and/or they are far from home. In cities with major medical centers that serve patients and families who travel for care, community chaplains help address the religious and communal needs of visiting families. Community chaplains can also be definitionally connected to smaller sectors that do different types of population-specific outreach such as the Base Movement serving young adults in a family-home model, those who serve Jews struggling with addiction and recovery, and those who support the re-entry of Jews post-incarceration.[80]

There are several models of how community chaplaincies are organized. In the most common (about half), the chaplaincy service is embedded in the local Jewish family service agency (JFS) and subject to its funding and governance. This approach tends to make what the community chaplain offers accessible as the chaplain knows the personnel at JFS and can refer clients for food, transportation, mental health, and other services.[81] In a slightly different model, the local Jewish Federation funds and directly operates a chaplaincy service– sometimes called a chaplaincy commission– independently of the JFS.

When the Federation pays directly for community chaplains, it may be less likely to eliminate them. About ten percent of the community chaplaincy efforts we identified operate as freestanding entities not always under the rubric of chaplaincy. Some started as chaplaincy commissions after World War II. Others were part of the wave of Jewish Healing Centers that emerged in the 1990s. It has been difficult for freestanding entities to sustain their work over the long haul.[82]

The Work of Jewish Chaplains Today

To describe the work of Jewish chaplains today we offer a provisional estimate of the number of Jewish chaplains and report on the experiences of Jewish chaplains in the United States who completed the survey we fielded in the fall of 2021. Both the estimate and the survey are pilot efforts that provide a starting point for subsequent research. These data allow us to characterize the content of the work of Jewish chaplains, their job patterns, and their credentials and career preparation.

Population and Sector Estimates

We attempted to estimate the full population of Jewish chaplains in the United States as of January 2022, an almost impossible task given the lack of agreement about the definition, training and /or positions required to claim this label. We came up with a count of at least 1,000 Jewish chaplains in the US working in healthcare (which includes hospice), military, elder care, community chaplains, prisons, and those who are working as university chaplains. We arrived at this number by gathering counts of Jewish chaplains from key organizations that work with them. We started with the organizations that officially endorse Jewish chaplains for federally mandated chaplaincy positions. Second, we contacted the main professional membership organizations to which Jewish chaplains might belong.

The estimate may double count individuals who belong to more than one organization. The estimate does not include chaplains who do not belong to these groups, for example, those working around addiction and recovery, with police, firefighters, etc. There is no way to estimate state prison chaplains, although we know that Jewish chaplains operate there. Finally, regarding university chaplains, Hillel professionals are not included in this count unless they belong to Association of Chaplaincy and Spiritual Life in Higher Education (ACSLHE), or another of the main membership organizations for chaplains. For more detail about this estimate, see Appendix A.

Just over 140 individuals responding to our survey in the fall of 2021. The survey methodology is explained in greater detail in Appendix A. Of the 141 individuals who responded, the majority (N=83, 59%) work in healthcare as described in Table 1. Ten or more respondents also work in elder care (N=14, 10%), community (N=10, 7%), prison (N=10, 7%), military (N=10, 7%). The survey is based on a convenience sample, not a random sample which makes it impossible to ascertain the true distribution of Jewish chaplains across sectors.

Table 1: Sector of Work

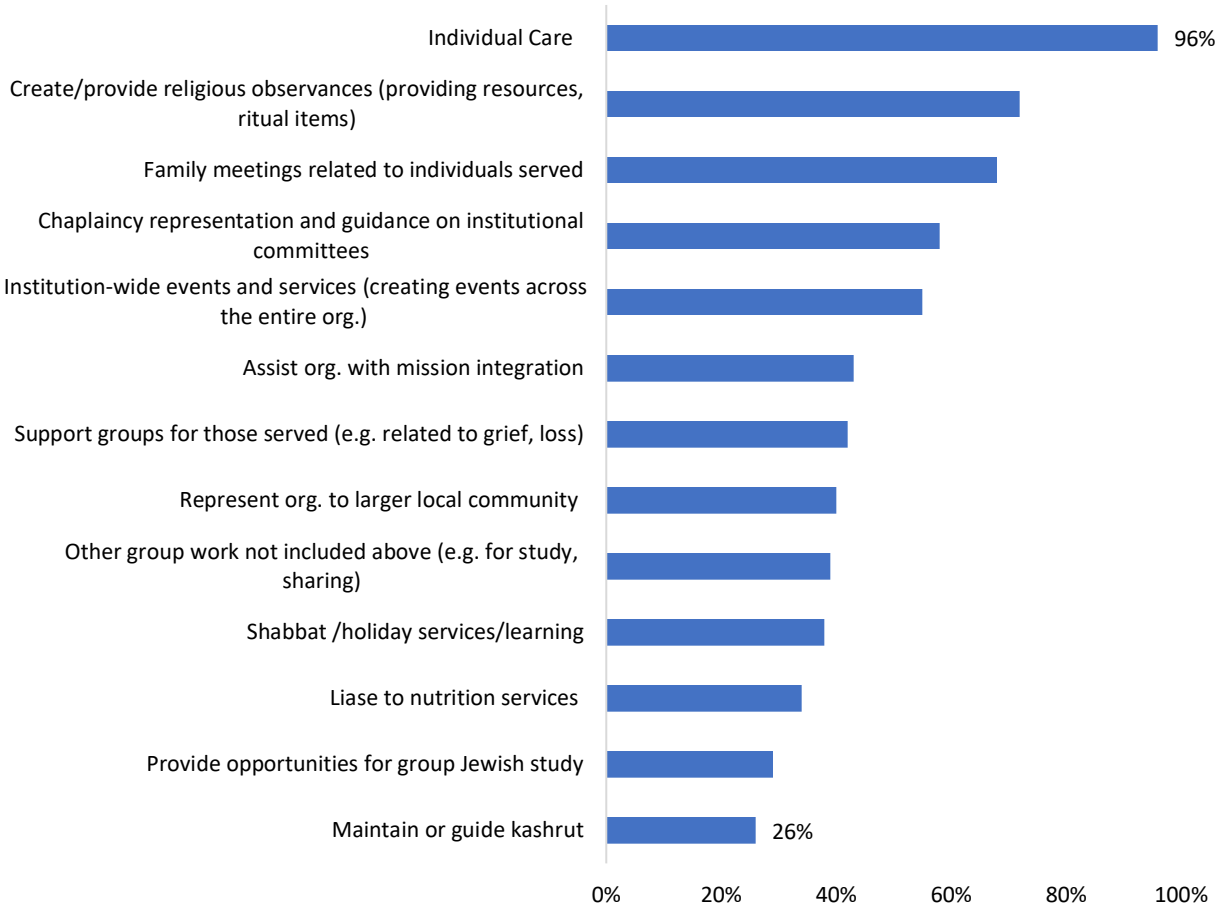
	N	%
Healthcare	83	59
Eldercare	14	10
Community	10	7
Prison	10	7
Military	10	7
Higher Education	7	5
Not reported	7	5
Total	141	100

Components of the Work

To describe what Jewish chaplains do in their work, we used two separate strategies. First, using the in-depth interviews, we identified three "buckets" of responsibilities common – with some variation – across the sectors where Jewish chaplains work. These responsibilities include a.) fulfilling or giving expression to Jewish law and tradition, b.) attending to individual concerns including moral, spiritual and /or existential and offering support, and c.) playing a role in the expression of collective Jewish purpose or "mission" of an organization.

Our second strategy was to consider these themes in light of the data about chaplains' work gleaned from the survey. Survey respondents were asked to indicate the prevalence of the 13 activities in relation to their current jobs (i.e., How much if at all do you provide each of the following services?) Their responses are shown in order of prevalence from most to least commonly reported, in Figure 1.

Figure 1: Services Chaplains Provide



Paid Chaplains, n=127

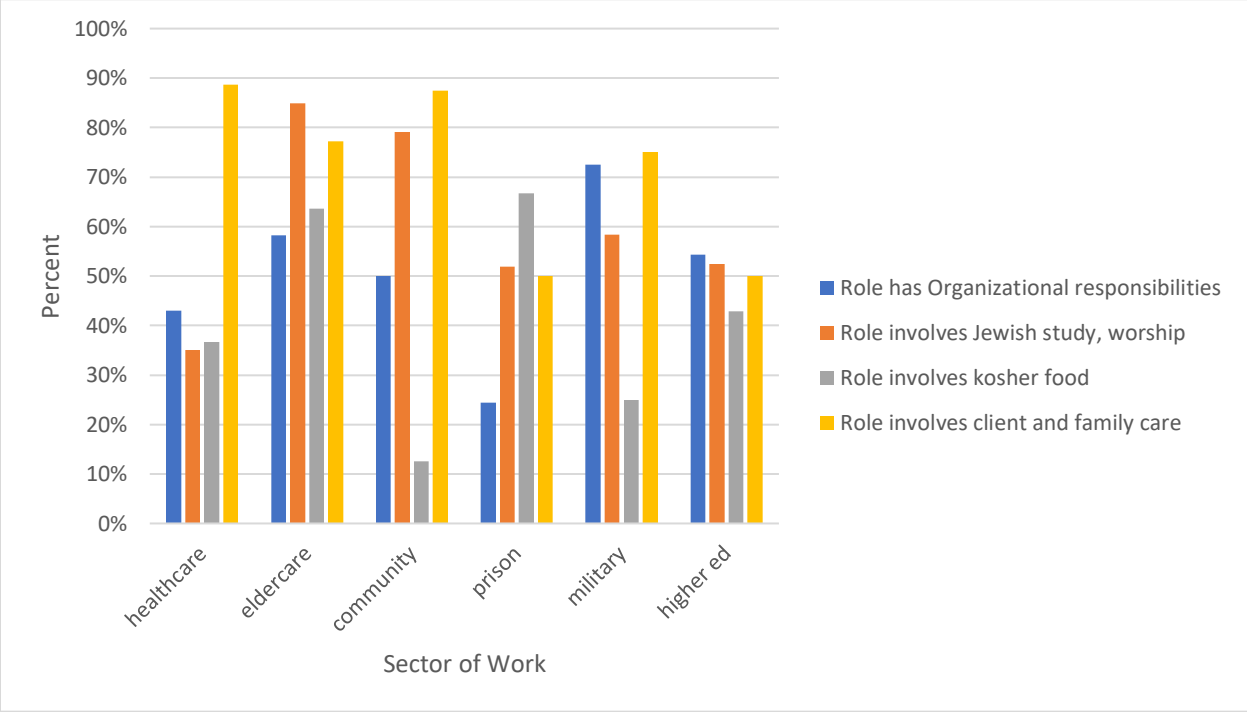
To understand how these 13 activities relate to the three buckets of work we identified based on the in-depth interviews, we conducted a factor analysis that clustered these activities based on their intercorrelations.[83] Based on this analysis, chaplains 1.) Serve the entire organization which includes assisting in mission integration, other group work, institution-wide events, representing the organization to the larger community; 2.) Offer Jewish services and/or Jewish learning through Jewish study, Shabbat services & learning, and creating/providing religious observance support; 3.) Engaging around *Kashrut,* including liaising with nutrition services; and 4.) Attend to clients and families through individual care and family meetings.

These four clusters closely align with the three-part categorization evident in the in-depth interviews. The only difference is that the first bucket identified based on the interviews regarding Jewish practice and expression was split into two parts in the analysis of the survey data — worship/study/learning and kashrut-related.

Using these four categories, we then examined the patterns of responsibilities that Jewish chaplains reported according to their work sector evident in Figure 2 below. Figure 2 shows variations in the responsibilities of paid chaplains based on whether they work in healthcare, elder care, community settings, prisons, the military or higher education. All chaplains reported working with clients and their families, but those working in prisons and in education report doing less client and family care than do chaplains in healthcare, elder care, community chaplaincy, and the military.

Military chaplains and those in higher education are most likely to report having organizational responsibilities, as is the case to a lesser extent in healthcare and elder care. Responsibilities tied to kosher food are a special purview of prison chaplains and are features of Jewish chaplains' work in eldercare, higher education and in healthcare. Responsibilities related to Jewish worship, learning and study is the most typical activity for chaplains in working in eldercare; it features prominently in the work of community chaplains, and those in prisons. It is also present in the work of those in higher education and in the military.

Figure 2: Services Jewish Chaplains Provide, by Sector of Work



Paid chaplains, n=127

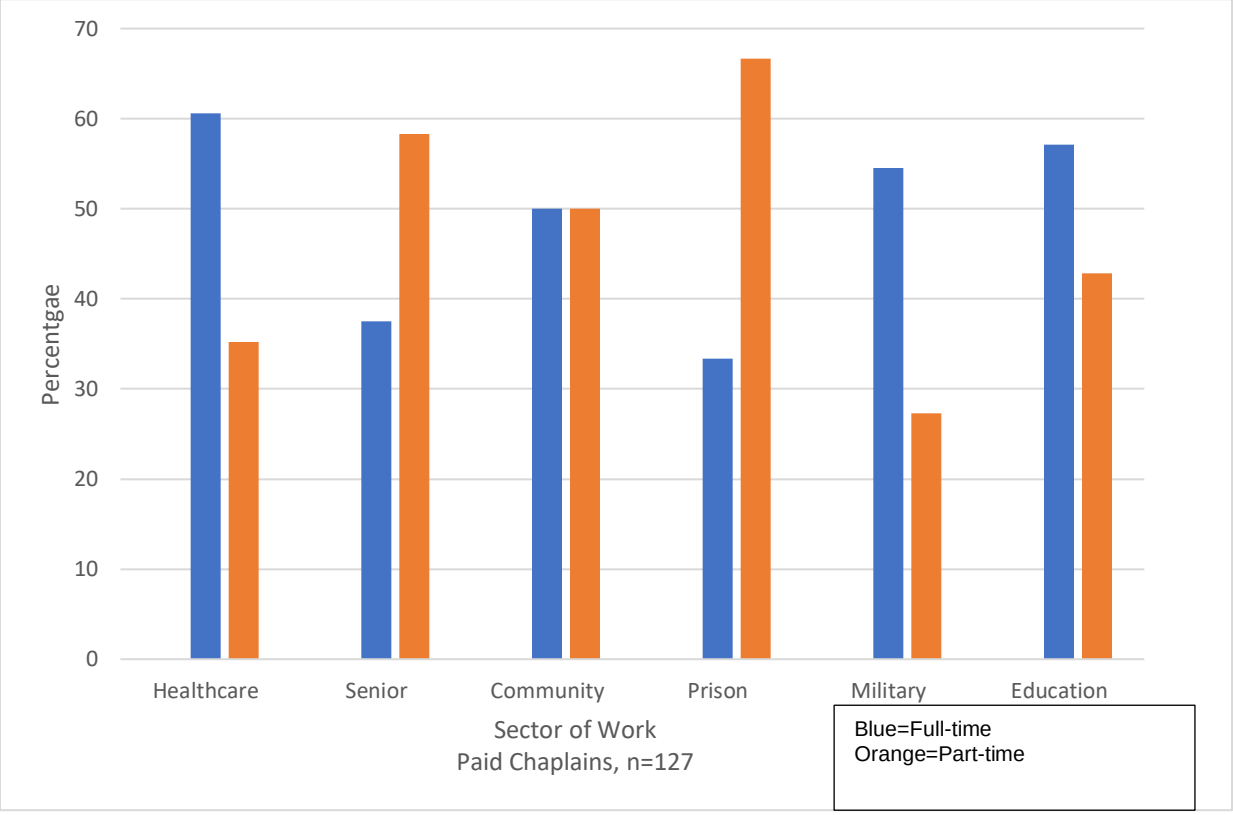
How these factors compare to what is being taught in Jewish seminaries, including in chaplaincy-specific tracks at eight of the eleven major Jewish seminaries, is an important question. In the past twenty years, Jewish chaplaincy has professionalized. Nearly every one of the 11 major American

Jewish seminaries that prepare professional rabbis requires some kind of grounding in chaplaincy for rabbinical students. (See table A3 in Appendix A for details.) Yet, even with this increased professionalization, studies across religious traditions suggest gaps between what chaplains learn in training and the skills they need to do the work on the ground.[84]

Chaplaincy Positions and Credentials

Little is known about chaplaincy positions nationally, including the fraction that are full or part time, the proportion that are paid by the employer versus other organizations, and average salary and benefits information. In our survey of Jewish chaplains, about half (51%) of the 141 respondents work in full-time, paid chaplaincy positions; 41% work in part-time paid chaplaincy positions; and the remaining 7% work as volunteer chaplains. Chaplains working in the more established sectors of healthcare, higher education, and the military are more likely to hold full-time rather than part-time positions. Those working in prisons, elder care, and community chaplaincy are more likely to hold part-time positions as described in Figure 3 below.[85]

Figure 3: Jewish Chaplains in Full and Part-Time Positions by Sector of Work



The credentials of the chaplains who responded to the survey vary. Three-quarters of the paid chaplains are ordained, mainly as rabbis, plus a few cantors, which is not surprising, considering that

until recently ordination alone was viewed as the main credential for Jewish chaplaincy work. In recent years, as the routes to Jewish chaplaincy have professionalized, we expected there to be more people with formal chaplaincy preparation– both among those who are ordained rabbis and cantors, as well as among individuals who are not ordained.

The survey results reflect these changing patterns. Using clinical pastoral education (CPE) and board certification (BCC) as measures of professional preparation– they are the main but not the only rubrics– the survey shows that three-quarters of the paid Jewish chaplains in our survey had completed at least one unit of CPE and just under half (47%) reported being board certified. Using the BCC as an albeit rather strict indicator of professionalization, we discerned three main patterns among paid chaplains. The first pattern – more than one-third of the sample (36.2%) – reflects the older route to chaplaincy: rabbis and cantors –without CPE or BCC– typically work as part-time chaplains, alongside their other work, typically in congregations.

The second pattern (38.5%) is comprised of chaplains who have BCC certification and who are ordained, more than two-thirds of whom (68%) work in fulltime chaplaincy positions. The remaining 25% of the paid chaplains are not ordained. Most of them (63%) are board certified, and most of the rest have some CPE preparation. Across all groups, individuals who hold full-time positions are likely to be both younger and board-certified compared to those in part-time positions. This suggests a generational pattern where younger chaplains have some CPE exposure, aligning with the growth of CPE preparation offered in rabbinical school.

Even with the growing professionalization of the chaplaincy, the quality of the jobs remains problematic. Many chaplains (41%) are employed in part-time positions, and many hold additional jobs in addition to their chaplaincy positions. Such patterns suggest limited economic support and/or limited institutional investments. Among paid chaplains, whether full- or part-time, 63% say they work more than one job. Three-quarters of chaplains working in part-time work chaplaincy positions have an additional job as do just over half (53%) of the chaplains with full-time jobs. We do not know whether respondents are taking on work in addition to chaplaincy, or if the chaplaincy work is itself additional labor. At the same time, there are people who come to chaplaincy later as a "second career." Some work full-time and some elect to work part-time.

Professional Support Welcomed

One final contribution from the survey is about the kinds of professional supports that Jewish chaplains would welcome. The survey listed 16 activities that chaplains might consider relevant to their professional growth (Q89: "How important are the following topics for continued professional development to you? and Q90: "How important are the following types of chaplain support to you?"). The responses are shown in Figure 4 below.

Figure 4: Chaplains' Preferences regarding Professional Support

The numbers are mean scores, based on a scale ranging from 1= Not at all important, to 5=Extremely important.
Paid chaplains, n=127.

We streamlined these 16 activities by means of factor analysis into four themes.[86] First, chaplains would welcome support through communities of practice that include mentoring across the career span, support groups, continued multi-faith learning, and support from their work organizations. Second, they are interested in sector-related skills developed including sector specific trainings, administrative/organizational skills development, and leadership skills training.

Third, they are interested in Jewish related support including continued Jewish learning/exploration, Jewish studies, and support from the local Jewish community. Finally, they are eager to advance their professional work and for opportunities to grow as a leader.

Chaplains with BCC, with and without ordination, express a particular interest in opportunities for professional growth and advancement, a sign of the professional ambitions of those with BCC. Additionally, most of those with BCC who are not ordained would welcome the support of a community of practice, something that their ordained counterparts may have already from their own professional associations and other networks.

Looking Forward

The Demand for Jewish Chaplains

To situate the work of Jewish chaplains in the broader Jewish community, we listened to how Jewish leaders in a range of settings understand that work and identify the demand for chaplains. Some understand the work because of the history of chaplaincy in the military, healthcare, and hospices (three places where we did not interview people about the *need* for chaplains). Others were less clear about who chaplains are, what they do, and what relevance the answers to those questions have for work in their own fields. Many described needing the kind of work chaplains routinely undertake but not considering using them. Ultimately, beyond its more traditional presence in the military and healthcare, chaplaincy in the Jewish community seems to be a stealth resource, poorly understood and under-utilized.

The Jewish Federations of North American (JFNA), the national organization that represents 146 independent Jewish Federations and a network of 300 smaller communities in North America remains mostly unaware of chaplaincy: "This is not an area that JFNA is thinking about," commented one professional there. Another key informant had a similar reaction. This is not to say that chaplains are absent from local federations, as many communities have them. But their work is not readily in view. Even in the domain of young adult and broader community wellbeing, resilience, and mental health, where JFNA has begun to focus some attention, learning about the existence of chaplains as a possible resource came as a welcome surprise to the lead executive, who exclaimed, "I have been talking about this to anybody who will listen really actively since about 2018. I've never heard 'chaplain' come up once…. We're trying to train staff to identify people who might be struggling…What if we thought of chaplaincies as potential referral or connection points?"

Likewise, an executive at the Jewish Community Center Association (JCCA), representing JCCs and camps in more than 170 communities, equated chaplains especially with the military domain. This is not surprising since the JCCA itself is the longstanding organizational home of the JWB-Jewish Chaplains Council. Beyond that and in relation to the JCCA agenda of wellbeing, chaplaincy is not a well-known modality: "I'm not aware right now of a JCC that has clergy on faculty, on staff with the purpose of a chaplaincy role," said a key informant.

In the past, having a rabbi on staff has been a source of tension in the relationship between JCCs and local congregational rabbis, who typically have viewed such positions as potentially encroaching on their congregational turf. At the same time, it turns out that the JCCA itself has been promoting resilience, response, and recovery in a number of major ways, especially in the wake of COVID.

In contrast to these national networks of organizations, the human services domain is one sector where chaplains have figured had some recognition. The executive of the Network for Jewish Human

Service Agencies (NJHSA), which has 136 agencies in the US (and additional agencies in Canada and Israel), knew a great deal about chaplaincy, since Jewish community chaplains are already based in a slew of local communities, often employed by the Jewish family service organization. This linkage between Jewish chaplains and these agencies is now embodied in the recent alliance between NJHSA and Neshama: Association of Jewish Chaplains (NAJC), which became an affiliate of NJHSA in 2020. The two organizations held joint annual conferences beginning in 2021. The visibility of chaplains in the human services sector grows out of the longer history of chaplains in local communities and the stabilization of these positions in some locales. Largely these community chaplains continue to build upon the classic roles and rationales for employing a community chaplain: serving Jews who are geographically far flung, attending to individuals who are in need or distress, and supporting those who find themselves outside the orbit of Jewish communal life. The need for Jewish chaplains is likely to grow as fewer Jews choose to affiliate with Jewish congregations.

Areas of Demand Chaplains Might Address in Jewish Organizations

Our inquiries revealed several ways chaplains might play a role in wellbeing and resilience orientations that are emerging in human services agencies, especially in the wake of COVID. Jewish schools, summer camps and other youth-serving settings are also places where chaplains could potentially make contributions, especially given heightened attention being paid to mental health. Changes in senior living may also lead to changed demand for Jewish chaplains.

The term chaplain is largely unrecognized as a distinct undertaking in the day school orbit at least as represented by Prizmah: Center for Jewish Day Schools, a network of 300 schools serving 85,000 students.[87] Yet our key informant spoke at length about several areas of concern that dovetail with the work that chaplains might address: the mental health and wellbeing of students and staff, and the spiritual side of school life. Depending on the school, any number of staff might address these concerns:

> The school counselor or psychologist would address mental health and wellness, social-emotional learning…Then there is the spiritual side of it, which will include everything from head of school, who in many cases serves as that spiritual guide for the school… to a Judaic principal or administrator... or a community rabbi serving as Judaic faculty[88].

It is evident that these functions– many of which might be the work that a chaplain might undertake – are blurred or distributed across various existing positions, depending on the school. Learning this prompted us to explore the ways that various terms – "wellbeing," "mental health," "spiritual" care, and "healing" –were being used in the Prizmah world, as captured on the Prizmah website. We learned that wellbeing itself has become a bit of a buzzword compared to spiritual, mental health and healing, at least as represented in the writings and other entries on display on the Prizmah website.

Mental health forms its own domain, in contrast to spirituality and healing, which overlap a bit. The implication of the inquiry is that chaplains have a potential role to play around wellbeing related to spiritual care and healing, as distinct from the role of mental health professionals. (See Appendix A for details about this semantic exploration of the Prizmah website.)

It is unlikely though that schools with start to hire Jewish chaplains. Where the role exists, it is idiosyncratic and improvised based on the talents and interests of the existing personnel. For example, one Jewish day school has a *Morah Ruchanit* (Spiritual Advisor), a rabbi who is also the head of the Talmud Department. Although the school has a number of rabbis on staff who are responsible for religious services and for holiday programming, this individual has become the go-to person for spiritual/existential counseling. She interfaces a great deal with counseling and other staff. The job title is a recent development, an acknowledgement of the otherwise hidden work she was already undertaking. Even so, a search of the school's website (and those of several other day schools) makes no mention of the position within the administration, underscoring its more improvised, happenstance character.[89]

In Jewish summer camps represented by the Foundation for Jewish Camps, (a network of 300 summer camps that serves 180,000 campers), the idea of chaplaincy (or the services they could provide) seems better understood, even as the term chaplain is rarely used. As part of its effort to foster wellbeing and resilience among campers and staff, the Foundation for Jewish Camps works with cohorts of camps to recruit and place mental health professionals on staff.[90] It is beginning to explore ways of working with Jewish chaplains, especially rabbinic students who might serve on staff during the camp season while also gaining CPE credit for their school requirements. These efforts result from the dearth of mental health candidates for this work and the traditional camp calendar which requires the work to be done during the summer. Chaplains and CPE students could fill some of these gaps.

Situating Jewish chaplains in schools and summer camps involves several shifts. First it requires shifting conventional understanding of chaplaincy away from serving individuals and families in highly institutionalized settings like the military and healthcare and reorienting the work to focus on wellbeing and attending to the quality of the school or camp community. Second, it requires seeing the work of chaplains as preventative rather than reactive to difficult things that have already taken place. And finally, it involves understanding chaplaincy as more than crisis response for individuals but as part of community building, group celebration, and cultural change.

Changes in elder care may also shift demand for Jewish chaplains. As more people want to age in place, there may be opportunities for Jewish community chaplains to serve elders where they are. "The old model was that as you age, you move and in each place you move, you get more support," an informant explained. "Now, with the idea of aging-in-place, you stay at home and bring the support in."[91] The aging-in-place model connects to the well-being and resilience framework. Such shifts

change the demand for nursing home facilities and may reshape funding models. Additionally, shifts in the funding sources for nursing homes raises the question of whether nursing homes continue to pay for Jewish chaplains on staff. A generation ago, the Jewish community readily relied on a model of Jewish federation support for low-income housing. Increasingly, nursing homes are becoming privatized, for-profit undertakings, which raises the question of whether they will continue to provide Jewish chaplaincy services.[92]

Across these locales themes of wellbeing and resilience are likely to determine work of chaplains in the future. Chaplains are well positioned to address these themes, but the "hiddenness" of the profession hinders the impact of their contributions. As demographic shifts continue and presenting problems in the world unfold, chaplains could and should have the opportunity to contribute their particular skills.

Broader Challenges and Opportunities

This mapping of the work of Jewish chaplains reveals several clear challenges and opportunities. Challenges include:

- Jewish chaplains and their work are not consistently known to Jewish leaders and organizations and the term chaplain, with its Christian origins, is not intuitively comprehensible to many Jews. While chaplains in general tend to be marginalized *across* religious traditions, they are also marginalized *within* Jewish communal organizations.
- While there is evidence of demand for the work of Jewish chaplains in Jewish settings, the leaders who described this demand had not considered chaplains as the professionals prepared to meet it prior to our conversations, except in summer camps and some community contexts.
- Those who work as Jewish chaplains are not well networked across the settings and sectors where they work. The lack of professional relationships among chaplains working in the military, healthcare, elder care, higher education, etc. limits what Jewish chaplains can learn from one another and minimizes the potential collective impact of those doing the work.
- At the local level Jewish chaplains are not consistently well connected to synagogues, Federations, Jewish community centers, and other institutions in the Jewish community that could benefit from the services, let people know about chaplains' work, and connect chaplains to people in need.
- Tensions among streams of Judaism evident in many aspects of Jewish life are present as well among chaplains, especially in the military, where carefully negotiated compromises about aspects of ritual observance and practice are weak barriers against more strident conflict
- Like chaplains across all religious groups, there is no agreement about the skills and competencies Jewish chaplains need to have and the educational preparation required for the work.

- Many of the Jewish chaplaincy positions we learned about in this project are part-time, which presents significant challenges related to income and status.

This mapping also reveals opportunities and places for investment, not for the sake of Jewish chaplaincy but for the people Jewish chaplains serve. Opportunities include:

- Jewish chaplains tend to meet and be connected to people – Jewish and non-Jewish – who are not well served by existing religious organizations. The number of such people may be rising as fewer people are religiously affiliated or connected to religious organizations.
- Many of the people Jewish chaplains serve – those who are sick, unhoused, incarcerated, and so on – are on the margins of their communities. Caring for them is in line with central Jewish teachings.
- There is demand for the work chaplains do in a range of Jewish settings. While leaders in these settings do not always define and label the work needed as "chaplaincy work," much of it is the work chaplains do. For example, as schools, camps and Jewish community centers increase efforts to address resilience and wellbeing, chaplains could play a key role.
- Resilience and human flourishing are becoming the touchstones in the Jewish communal-organizational world we explored (in contrast to other terms that have predominated in the past, such as "Jewish survival" and "Jewish continuity"). Within this configuration, chaplains can play a significant (and possibly leading) role.
- Members of the Strategic Planning Group for this project have been eager to learn from and with one another. There is genuine curiosity among Jewish chaplains about each other's work. The results of the survey also underscored potential future supports for professional growth and development.
- Across the major liberal and Modern Orthodox rabbinical seminaries, attention to the preparation of chaplains is on the rise. Completing at least one, 400-hour unit of CPE has become widely adopted as a curricular requirement in most of these institutions.
- This study reveals that Jewish chaplaincy work has several common modes including fulfilling or giving expression to Jewish law and tradition; attending to individual moral, spiritual, existential needs / undertaking spiritual care/healing; playing a role in the expression of collective Jewish purpose or "mission" of an organization
- In settings where Jews are a minority, (e.g., the military, hospitals, higher education) Jewish chaplains care for Jews and everyone else. They also play an ambassadorial role in representing Jews and Judaism, generalizing from that experience, and pushing for greater appreciation for diversity generally. Because Jews are a longstanding minority in the United States, Jewish chaplains have a stake in the recognition and acceptance of other minority groups. In the military Jewish chaplains have been responsible for other religious minorities, as well.
- In historically Jewish-dominant settings (like hospitals and elder care), chaplains often take on a leadership role in attending to the Jewish values and character or mission of the

institution. Sometimes they take this by design; in other cases, they are involved by their own initiative and improvisation to bring about Jewish missional alignment.

Recommendations

We see opportunities for Jewish communities today to engage Jewish chaplaincy as a central form of Jewish leadership and fully integrate Jewish chaplains in their visions for the future. These opportunities leverage demand for the work of chaplains in today's social context and capitalize on the training of those already prepared and in position to do the work across the country. They also build on widespread embrace of pastoral/chaplaincy education as an integral part of American rabbinic preparation. Within the Jewish educational infrastructure there is growing interest in promoting the wellbeing of individuals in schools, summer camps, Jewish community centers, and services geared to emerging adults in the post-college years. With changing patterns of senior living arrangements (i.e., more aging-in-place), chaplains have the education and skills to address the religious/spiritual/existential needs of those not connected to existing, institutional religious structures.

In the research that led to this report, we found Jewish chaplains present and ready to innovate. Their passion and commitment are palpable, as are the challenges they face based on limited understanding of their roles, a lack of integration with Jewish leadership, professional isolation, and the precarious economic sustainability of their work. While there is one professional organization specifically for Jewish chaplains, it primarily supports those who work in healthcare and is not seen as a resource among Jewish chaplains broadly. Jewish chaplains do not conceive of each other as a group; they have no intentionally cross-sector professional organization, no Jewish continuing education applicable across the settings where they work, and no pipeline for leadership development. Jewish chaplains are also not well integrated into broader Jewish networks and communities, which limits their ability to respond creatively to growing demands for their work on the ground. To leverage and scale the impact of Jewish chaplains we make four central recommendations.

First, we must continue to **network Jewish chaplains and the organizations that support them** across all the settings in which they work. We must nurture their awareness of and relationships to one another through shared programming and educational opportunities. Such efforts will help strengthen the career trajectory of Jewish chaplains, expand chaplaincy as a profession with an attainable career ladder, lead to advanced professional opportunities, and potentially improve the financial models on which the work of chaplains is based. Many of the Jewish chaplains involved in the strategic planning group were not aware of one another's work and most of those we interviewed were seeking high quality educational programming and opportunities for professional growth. We recommend that this networking and educational work take place through a neutral organization, like the Chaplaincy Innovation Lab, in partnership with a range of existing Jewish organizations that offer content and materials for gatherings and trainings.

Second, we must systematically **insert Jewish chaplains into key conversations about the issues that most concern Jewish communities today**. Occasionally these may be conversations about chaplaincy. More often, they will be conversations about community needs that Jewish chaplains have skills to address. In interviews with Jewish organizations including summer camps, youth programming, federations, Jewish community centers, human service agencies, Hillels, and day schools, we learned of places the skills of chaplaincy are needed.

People often did not speak about chaplains when describing their pressing needs; instead, they spoke about the mental health needs they are seeing in their settings. Chaplains are especially attuned to addressing these needs for individuals and communities as well as developing preventative programs to foster resilience and growth. Key questions about wellbeing and mental health include:

- How to create social resilience (individual and communal) in various local settings (e.g., summer camps, schools, etc.)
- How to respond to growing communal awareness about the effects of disruptions in the social fabric of Jewish life? There seems to be a readiness to devote some resources to planning for socio-emotional/spiritual-existential wellbeing.
- How do chaplaincy efforts constitute a form of social justice work themselves worth highlighting and profiling alongside the more classic ways of relating to people who are suffering or disenfranchised? T'ruah: Rabbinic Call for Human Rights is a gathering place for this activity, for example, including issues such as incarceration and climate change.

Third, we need to **place chaplains consistently among Jewish leaders, including in leadership development programs,** to develop high level strategic responses to pressing problems. We need also to be able to connect the supply of Jewish chaplains to on the ground demands where care is needed as demographic and organizational footprints continue to shift. We propose building systematic, interprofessional networks among Jewish chaplains and other Jewish leaders by partnering with the existing fellowship programs (e.g., Wexner Fellowship Program, Schusterman Fellowship, Mandel Leadership Institute, Selah) to consistently include chaplaincy-oriented participants in leadership cohorts. This parallels a strategy the Cambia Health Foundation has used to include chaplains among their Sojourns Scholars Cohorts.

Fourth, we must **incentivize and support the creative work of Jewish chaplains in ways that demonstrate their impact and their potential to scale nationally**. We propose a micro-grants program that will allow 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. Grants, awarded through a competitive request for proposals, might focus on preventative mental health efforts among Jewish members of the military or in Jewish healthcare organizations, or could focus on community engagement, aging, or end of life issues. They might show what successful chaplaincy looks like around mental health or addiction or demonstrate what a chaplain can do in emergency

response, in a summer camp, a day school, or in working with teens in a community. We aim to collaborate with a set of Jewish foundations to re-grant funds over the next several years for projects that address central issues in Jewish communities, test promising interventions, and have the potential to be scaled nationally.

The four initiatives outlined here, which we view as synergistic, will challenge older views of chaplains, still held by some in Jewish leadership, that see chaplains as those not suited for high profile work, unable to succeed in synagogue contexts, and poorly paid. While compensation challenges remain, growing numbers of American Jews are deliberately and enthusiastically training to be Jewish chaplains – not ending up as chaplains because they failed at other work. As fewer people both Jewish and non-Jewish are affiliated with religious organizations, it is chaplains who are meeting and serving them outside of synagogue 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 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

Literature Review and Historical Analysis

We began by conducting a *literature review* and gathering all of the available research we could locate into a folder titled "Jewish Chaplaincy" that is now publicly available in the Zotero folder of the Chaplaincy Innovation Lab's online bibliography. News articles and unpublished reports are also included in this folder. To understand the *history of Jewish chaplaincy*, we worked with Joseph Weisberg, a PhD student in the Department of Near Eastern and Judaic Studies at Brandeis University.

Supported and supervised by Jonathan Sarna, University Professor, Joseph H. and Belle R. Braun Professor of American Jewish History, Joseph wrote an excellent background paper, "Understanding Jewish American Chaplaincy: A Historical Overview," based largely on Jewish newspapers located through ProQuest Historical Newspapers and Ethnic NewsWatch that we draw from in the historical section of this report.

He supplemented his primary source research with institutional and local studies as well as works from the field of American Jewish history. Given the restraints on his research, including the COVID-19 pandemic, Joseph conducted his research remotely and only consulted sources available digitally.

In-Depth Interviews with Leaders in Jewish Chaplaincy

To begin to map the field, we conducted *in-depth interviews with 31 key leaders in Jewish chaplaincy* between December 2020 and March 2021. This sample was gathered purposively aiming to identify and interview leaders working in the broadest possible range of settings in the United States and including people from all branches of Judaism. The Advisory Committee for the project (then Wendy Cadge, Shirah Hecht, Joanna Katz, Allison Kestenbaum, Sara Paasche-Orlow, Abe Schacter-Gampel, Mychal Springer, Yoni Warren and Seth Winberg) brainstormed together and compiled a list of more than 60 people we could interview.

We selected from this list, aiming to prioritize people of different generations and geographies who had been in the field for varying lengths of time and whom we thought could see beyond the specifics of their organizational setting and sector. We sought out people, in other words, whom we thought had a broad enough perspective to help us build an initial map of Jewish chaplains and key organizations. Those interviewed ended up mostly working in full-time roles, in one of six areas: healthcare/hospital and hospice work; prison; military; higher education; congregate senior living; and community chaplaincy. A few also worked in emerging settings including with Jewish young adults who are post-college and with Jewish addiction/re-entry populations.

Interviews took place by Zoom and were recorded, transcribed, and analyzed inductively using Atlas TI. We agreed not to identify respondents by name without permission. The demographics of respondents are included as **Table A1.**

Interviews with Educators of Jewish Chaplains, and an *Inquiry into the Requirements for Chaplaincy Preparation at the Major American Jewish Seminaries.*

Education for chaplaincy, across religious traditions, includes work in theological schools, clinical training programs, and often specific training programs that employers—most notably the military—provide. Recent evidence suggests that interest in these training programs is increasing, and that there is not as much collaboration among the organizations that provide this training as might be ideal.[93] Certification and endorsement processes take place alongside training, further bureaucratizing an already complex organizational picture.[94] Previous research conducted though the Chaplaincy Innovation Lab describes these challenges across religious traditions and sectors. In this mapping study we examined the state of Jewish chaplaincy preparation.

To assess how Jewish chaplains are trained, we *interviewed 12 people educating Jewish chaplains*. Most Jewish chaplains are trained in rabbinical/cantorial schools and in clinical pastoral education (CPE) programs. We compiled a list of seminaries and theological schools providing chaplaincy-specific training for Jewish students. In May and June of 2021, we interviewed 12 educators: six in rabbinical and cantorial schools who lead pastoral education programs for seminaries, and six Jewish CPE educators. At the seminaries, we began by interviewing leaders at institutions with known chaplaincy training programs. We then broadened our scope to include other programs that do not specifically train chaplains but do contribute to their education in other ways. The educators we interviewed were directors of their programs, department chairs, or deans of the school related to chaplaincy training. Interviews took place by Zoom and were recorded, transcribed, and analyzed inductively using Atlas TI. We agreed not to identify respondents by name without permission. The demographics of respondents are included in **Table A2.**

We reviewed the ways that American Jewish seminaries prepare rabbi and cantors for chaplaincy, shown in **Table A3.** Nearly every one of the 11 major American Jewish seminaries that prepares professional rabbis requires some kind of preparation in spiritual care or chaplaincy work. Six of the 11 require their students to complete one 400-hour CPE unit –of the full 1,600-hour sequence required by Association of Clinical Pastoral Educators (ACPE); three seminaries encourage this (and apparently many of their students complete this unit); one made no mention on its website; one follows the pastoral counseling rubric rather than CPE. Most students complete internships at various sites including hospitals, nursing homes, prisons, and sometimes in the military. Some work with Jewish clients and others with a broader range.

Additionally, a growing number of rabbinical and cantorial schools include tracks or degree programs especially for chaplains. To date, we count 9 such programs in the 11 rabbinical and cantorial schools including at the Academy of Jewish Religion (NY), the Academy of Jewish Religion – California, Aleph: Alliance for Jewish Renewal, Hebrew College, Hebrew Union College– Jewish Institute of Religion, Jewish Theological Seminary, Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, Reconstructionist Rabbinical College, and Yeshivat Chovevei Torah. (We were unable to ascertain the situation at American Jewish University, nor at Yeshivat Maharat.)

However, there is no standard curriculum across programs. These programs do not typically train chaplains to work in a specific setting, but rather offer a broader range of experiences inside and outside of the classroom to prepare students for a variety of workspaces. Curricula thus prioritize different themes and skillsets. Some schools also offer specialized courses based on their tradition and unique approach. For example, Aleph: Alliance for Jewish renewal grounds its approach to chaplaincy in Hasidic teachings while Yeshivat Chovevei Torah offers classes and short seminars that cover family and marriage issues, mental health, invisible and visible disability, boundaries, illness, death and dying, and life cycle events.

Beyond the 11 seminaries we considered how rabbis are prepared within the ultra-Orthodox yeshivot. Of the many ultra-Orthodox yeshivot that exist, where it is common for men to engage in advanced Talmudic study without planning to serve as rabbis, only four offer *semicha* (ordination) to practice as a professional rabbi: Hebrew Theological College (part of Touro), Rabbinical Seminary of America, Telz Yeshiva, and Ner Yisroel.[95] The *semicha* requirements emphasize the candidates' knowledge of Talmud and halachic practice and decision-making. None of the four yeshivot offers chaplaincy preparation. Some individuals then pursue CPE preparation separately.

Others become chaplains by passing muster with certifying organizations. The Aleph Institute, affiliated with Chabad, certifies Chabad rabbis as chaplains to work in prisons and in the military, and offers professional development guidance and fellowship.[96] Pirchei Shoshanim, an online yeshiva, certifies individuals as chaplains, it does not seem to offer any particular preparation or substantive professional development.[97]

National Survey of Jewish Chaplains

Based on these interviews, we then developed *a survey* about Jewish chaplains, their work, and their educational preparation that we distributed to as many Jewish chaplains as we could locate in the United States. Because there is no list of Jewish chaplains or clear sampling frame, we reached out through various professional networks and invited those who consider themselves to be Jewish chaplains to complete the survey and to forward it to others, as well. The survey opened in Qualtrics on October 5, 2021 and closed on November 8, 2021. Emails were sent to the Advisory Committee and

the Strategic Planning Group for this project (N=34) asking them to forward the survey through their professional associations and networks. We also sent the survey to the 10,000-person mailing list of the Chaplaincy Innovation Lab (CIL), the leaders of Neshama: Association of Jewish Chaplains (NAJC) (approximately 500 members), the Association for Professional Chaplains (APC), and the Association of Clinical Pastoral Educators (ACPE). Reminder emails were sent to the leadership of Neshama five times, to the mailing list of the CIL three times, and to the APC and ACPE leadership twice. We also reminded the project's Advisors and Strategic Planning Group twice to forward the call for participation.

Although this is not a representative sample, it was an opt-in survey distributed to key professional organizations where Jewish chaplains are connected it offers an important contribution to scoping the field of Jewish chaplaincy in the United States. There has been no comprehensive study of Jewish chaplains and this inquiry represents a first systematic look. A total of people 180 started the survey and 141 completed it with enough information for us to analyze. The findings from the survey can provide some needed descriptive information about Jewish chaplains, especially about the features of the jobs/employment patterns and their educational preparation for chaplaincy work. Basic demographics are shown in **Table A4. Table A5** shows their work /job features and **Table A6**, their professional preparation.

Estimate of Total Population of Jewish Chaplains

We also attempted to estimate the full population of Jewish chaplains in the United States. During the first months of 2022 (January-April) we developed an estimate of approximately 1,000 Jewish chaplains in the United States working in healthcare, military, eldercare, hospice, prisons, and those who are working as university chaplains not including Hillel professionals unless they belong to Association of Chaplaincy and Spiritual Life in Higher Education (ACSLHE). See **Table A7**.

To arrive at this estimate, we asked a number of organizations about the Jewish chaplains they knew about. We started with the organizations that officially endorse Jewish chaplains for federally mandated chaplaincy positions. We contacted three endorsers of chaplains for federally mandated chaplaincy positions: 1) the JWB- Jewish Chaplain's Council (which keeps tabs on all Jewish chaplains serving in the military, including those endorsed by organizations other than JWB, such as Aleph Institute (Chabad) and Pirchei Shoshanim (an online organization offers *semicha*- (ordination) to qualify as a professional rabbi to men who have studied sufficiently in Haredi *yeshivot* who did not otherwise receive semicha); 2) Endorser Conference for Veterans Affairs Chaplaincy (ECVAC); and 3) the Federal Bureau of Prisons.

Next, we contacted the main professional membership organizations to which Jewish chaplains might belong including Neshama Association of Jewish Chaplains (NAJC), Association of Professional

Chaplains (APC), Association for Clinical Pastoral Education (ACPE) and the ACSLHE. The estimate may double count individuals who belong to more than one organization. Since the membership organizations shared counts but not individual names, we were not able to de-duplicate the estimate. However, we know from our survey that most (75%) of the Jewish chaplains who belong to APC also belong to NAJC.

The estimate does not include chaplains who do not belong to these groups which we suspect includes chaplains working round addiction and recovery and with municipal services including police and firefighters. There is also no way to estimate state prison chaplains although we know that Jewish chaplains operate there.

Interviews with Non-Chaplain Jewish Leaders to Assess Demand

Additionally, we assessed the demand for Jewish chaplains by interviewing leaders in the Jewish community who are not chaplains. Between February and June 2022 we interviewed 17 key informants from national Jewish agency networks including the Jewish Federations of North America (JFNA), Network for Jewish Human Service Agencies (NJHSA), the Jewish Community Center Association (JCCA), and Hillel International. We also interviewed representatives from The Foundation for Jewish Camps (FJC), Prizmah (Jewish day schools) and the Jewish Teen Education & Engagement Funder Collaborative. We sought to interview leaders from the Association of Jewish Aging Services (AJAS), a membership organization of "over 95 organizations with Jewish-sponsored nursing homes, housing communities, and outreach programs throughout the United States and Canada."[98] This request was denied, and we were re-directed to Neshama Association of Jewish Chaplains where leads told us they were not familiar enough with work of the AJAS to report about it. We learned about elder care from the NJHSA, which includes 136 agencies in the United States, many of which function in senior living. All key informants agreed to have their names and organizations listed, shown in **Table A8.**

Additional Mapping of Jewish Community Chaplaincy

These interviews led to several additional forays. To understand how the American Jewish community has supported Jewish community chaplains, a fact that seems unique among other religious and ethnic groups, we created as systematic a list as possible. The American Jewish communal world does not keep tabs of this service in a systematic way. The function of chaplaincy and such care-work is not part of the accounting that JFNA planners routinely do. We discovered this when we attempted find such a list and discovered that there was none. To better understand Jewish community chaplains, we compiled a list of the localities in the United States that currently support or

(have supported in the past) a Jewish chaplaincy commission, a Jewish healing center, or a chaplaincy service. This entailed several steps.

- In March 2022, through the offices of JFNA, we asked planners at 35 "large" and "large-intermediate" Jewish Federations, to respond to a short query about their communal support for chaplaincy-related services, as part of our determination of whether "chaplaincy" was a topic on the communal radar. About half (16) responded.
- We also received from Reuben Rotman (NJHSA) a list of cities where the local Jewish family service supported Jewish chaplains in 2022.
- We discovered the following lists of chaplaincy services and healing centers from earlier points in time:
    - Jewish Healing Centers from 2000 and 2011. These proliferated in the 1990s-2000, and it turns out that many of these healing centers either were based in Jewish family service agencies, or were later "adopted" by them, where many became "chaplaincy" operations.[99]
    - A scan of Jewish Chaplaincy programs in 11 communities conducted as part of the 2016 planning effort which led to the creation of the Greater Chicago Jewish Chaplaincy program called Tikvah: Hope.[100]
    - Historical information about eight cities that set up chaplaincy services in mid-20th century 1942-1966 and locales described by Robert Tabak.[101]
- Finally, we conducted supplemental web searches of Jewish federation and Jewish family service websites to ascertain the current state of agencies that appeared on our lists but that were not reported about in the 2022 period.

These inquiries together formed the basis for creating a database of local chaplaincy services, healing centers, and related activity ("chaplaincy-like services") for the period of the 1950s-2022 in nearly 50 communities in the United States. Using these data we portray the geography of chaplaincy-like services in the post-WWI period until today, shown in **Figure A1**, as well as the current geographic distribution, shown in **Figure A2**. **Table A9** is a listing of the locations that comprise the two maps.

Analysis of Terms on Prizmah Website

Finally, we conducted a semantic exploration of the website of Prizmah: Center for Jewish Day Schools to examine the interrelationships between "healing," "wellbeing," "mental health," "spirituality." This inquiry was prompted by the fact that the term chaplaincy had no currency in the Prizmah discourse, as we learned from our conversations with two key informants there, yet the concerns that a chaplain might address were very much on the radar.

We searched the entire Prizmah website https://prizmah.org/ four separate times, one for each of the following key terms: well-being, healing, mental health and spiritual/ spirituality. Then, for each set of

search results, we used an automated method to harvest or "scrape" the listing in terms of five attributes that Prizmah itself had appended to each entry: title, author, issue, topics covered, and type of writing/publication, which we then collated into a single dataset. We employed the *rvest* and *dplyr* procedures of the statistical software *R*.

We arranged the resulting dataset so that each "hit" or article appeared once, with a code for its status regarding each of the four searches. We then analyzed the findings, looking first at the number of entries generated by each search term, and then at the overlap or co-occurrence of entries among the four terms. Some of the articles generated by the searches appeared in more than one search. The co-occurrence of entries across four independent searches became the basis for ascertaining the semantic overlap among four search terms.

The four separate searches generated 2,015 entries, shown in **Figure A3**, below. Well-being was the most widely used term, with 1,670 results, while only 39 articles were related to the word "Healing." At the same time, the domain is not well-defined, as shown in **Figure A4**, which displays the overlaps among the four search terms. It is evident that wellbeing itself has become a bit of a buzzword compared to spiritual, mental health and healing, at least as represented in the writings and other entries on display on the Prizmah website. The notion of wellbeing is the broadest of the search terms, and it encompasses most of the entries generated by other three terms. Mental health forms its own domain, in contrast to spirituality and healing, which overlap a bit. The implication of the inquiry is that with regard to wellbeing, chaplains have a potential role to play related to spiritual care and healing, as distinct from the role of mental health professionals.

Consultations

We were in discussion about what we were finding throughout the research process. We met with the Advisory Committee for the project quarterly. A planned in-person meeting of the Strategic Planning Group in October 2021 to discuss an initial working paper from the project was moved to zoom given COVID-limitations. [The members of these groups appear in **Appendix B**.] We spent two days in intense conversation about the work of Jewish chaplains, one of the first conversations among Jewish chaplains who work in very different settings.

We met with the Strategic Planning Group again by zoom to review a draft of this report in July 2022. While not everyone in these groups agrees with all of our analyses, their commitments to talking and learning with us strengthened these efforts. All of this research was approved by the Institutional Review Board at Brandeis University.

Tables and Figures

Table A1. Background Information for Chaplain Interviews, N=31

	N (%)
Gender	
Female	13 (41.9)
Male	18 (58.1)
Age	
26-35	3 (9.7)
36-45	11 (35.5)
46-55	6 (19.4)
56-65	9 (29.0)
66-75	2 (6.5)
Race/Ethnicity	
Black or African American	1 (3.2)
Caucasian or white	25 (80.6)
Other*	3 (9.7)
Prefer not to respond	2 (6.5)
Highest Degree Earned	
Bachelor's-level degree	2 (6.5)
Master's-level degree	23 (74.2)
Doctoral degree	6 (19.4)
Years in Current Position	
<1year 1 (3.2)	
1-2 years	5 (16.1)
3-5 years	7 (22.6)
6-9 years	3 (9.7)
10-14 years	8 (25.8)
15-19 years	4 (12.9)
20 years or more	3 (9.7)
Years in Chaplaincy	
3-5 years	4 (12.9)
6-9 years	4 (12.9)
10-14 years	9 (29.0)
15-19 years	9 (29.0)
20-29 years	2 (6.5)
30 years or more	3 (9.7)
Denominational Affiliation	
Conservative	11 (35.5)

	Orthodox	6 (19.4)
	Reconstructionist	4 (12.9)
	Reform 7 (22.6)	
	Non-Denominational	2 (6.5)
	Missing 1 (3.2)	
Rabbinical School		
	Academy for Jewish Religion (Non-Denominational)	1 (3.2)
	American Jewish University (Conservative)	1 (3.2)
	Chabad (Orthodox)	1 (3.2)
	Hebrew College (Non-Denominational)	1 (3.2)
	Hebrew Union College- Jewish Institute of Religion (Reform)	8 (25.8)
	Jewish Theological Seminary (Conservative)	8 (25.8)
	Reconstructionist Rabbinical College (Reconstructionist)	4 (12.9)
	Yeshivat Chovevei Torah (Orthodox)	2 (6.5)
	R. Isaac Elchanan Theological Seminary, Yeshiva University (Orthodox)	3 (9.7)
	Non-Rabbis	2 (6.5)
Sector		
	Community	4 (12.9)
	Healthcare	5 (16.1)
	Higher Education	5 (16.1)
	Military 6 (19.4)	
	Prison	3 (9.7)
	Senior Living	3 (9.7)
	Professional Organization	3 (9.7)
	Other Sector	2 (6.5)

Note. N=31

*Included one response selecting both “Caucasian or White” and “Other (option to specify) – Ashkenazi Jewish”. Two responses selected “Other (option to specify) – Jewish”

Table A2. Background Information for Educator Interviews, N=12

	N (%)
Gender	
Female	9 (75)
Male	3 (25)
Age	
41-50	2 (16.7)
51-60	4 (33.3)
61-70	5 (41.7)
71 or older	1 (8.3)
Race/Ethnicity	
Jew of Russian Descent	1 (8.3)
Prefer not to say	2 (16.7)
White or Caucasian	9 (75)
Highest Degree Earned	
Bachelor's-level degree	1 (8.3)
Master's-level degree	6 (50)
Doctoral degree	5 (41.7)
Years at Current Employer	
1-2 years	3 (25)
3-5 years	3 (25)
6-9 years	1 (8.3)
10-14 years	2 (16.7)
15 years or more	3 (25)
Years in this Professional Field	
10-14 years	4 (33.3)
15-19 years	1 (8.3)
20-29 years	4 (33.3)
30 years or more	3 (25)
Religious Affiliation	
Reform Judaism	3 (25)
Orthodox Judaism	3 (25)
Conservative Judaism	1 (8.3)
Reconstructionist Judaism	2 (16.7)
Jewish (unspecified)	1 (8.3)
Transdenominational Judaism	1 (8.3)
Episcopalian	1 (8.3)

Number of Professional Memberships Related to Chaplaincy/Spiritual Care Work	
0	1 (8.3)
1	2 (16.7)
2	5 (41.7)
3	3 (25)
4	1 (8.3)
Current Employer	
Healthcare Organization	5 (41.7)
Seminary	5 (41.7)
Professional Organization	1 (8.3)
Retired	1 (8.3)

Note. N=12

Table A3: Chaplaincy Preparation Requirements in American Rabbinical Seminaries

Institution	One 400-hr. unit CPE requirement	Has a separate Track for Chaplains
1. Academy of Jewish Religion (NY)	Required for those pursuing chaplaincy	Yes, within the rabbinical school
2. Academic of Jewish Religion California	Required for all rabbinical students	Yes. There is a separate chaplaincy program, with CPE requirements, for individuals who aren't ordained
3. Aleph: Alliance for Jewish Renewal	Required for all rabbinical students	Yes. There is a separate program for Rabbinic Pastor, where CPE is required for those who don't already have it
4. American Jewish University (Ziegler School)	Not ascertainable through the website.	Unknown
5. Hebrew College	Encouraged for all students	Yes
6. HUC-JIR	Rabbinical students are required to complete a pastoral care internship; most complete a full unit of CPE to meet this requirement	Yes
7. JTS	Required of all rabbinical and cantorial students	Yes
8. RRC	Required of all rabbinical students	Yes
9. YU- RIETS	No	Yes, there is a specialization in pastoral counseling, with an Advanced Certificate in Pastoral Counseling
10. Yeshivat Chovevei Torah	Required	Yes
11. Yeshivat Maharat	Encouraged	Unknown

Table A4: Demographic information from the National Survey of Jewish Chaplains, N=141

	N (%)
Age	
26-40 years	33 (23)
41-55	37 (26)
56-70	55 (39)
71+	16 (11)
Gender	
Female	65 (46)
Male	73 (52)
Other	3 (2)
Race & Ethnicity	
White	117 (83)
Multiple	16 (11)
Hispanic / Latinx	1 (1)
Not Reported	7 (5)
Current Family Status	
Married/with partner	114 (81)
Single	13 (9)
Divorced, widowed, other, NA	14 (10)
Census Region of R's work	
Northeast	60 (43)
Midwest	24 (17)
South	20 (14)
West	33 (23)
Multiple Regions	4 (3)
Location of Respondent's work	
Large City, Suburb near a large city	107 (76)
Small City / Town, Rural Area	13 (9)
Multiple Locations	14 (10)
Not Reported	7 (5)
What type of religious community do you currently affiliate with or most frequently attend?	
Reform	28 (20)
Conservative	47 (33)
Orthodox	34 (24)
Reconstructionist	13 (9)
Chabad11 (8)	
Jewish Renewal	6 (4)

Independent or non-denominational Jewish	31 (22)
No current Jewish affiliation or attendance	6 (4)

Note. N=141

Table A5: Features of Chaplains' Jobs*, N=127

	N (%)
Sector	
Healthcare (including hospice setting)	79 (62)
Eldercare	11 (9)
Community	8 (6)
Prison 9 (7)	
Military 8 (6)	
Higher Education	7 (6)
Not reported	5 (4)
Information about the role (average years and weekly hours)	
Hours per week in the position	30 hours
Years in the position	7 years
Years in the organization	7 years
Is your supervisor in spiritual care professionally?	
Yes	74 (58)
No	47 (37)
Other: self-employed, multiple reports, etc.	4 (3)
Not reported	2 (2)
How is the larger organization for this role specifically Jewish in its definition or mission?	
Founded as Jewish and Jewish-only mission now	6 (5)
Founded as Jewish and fully non-sectarian now	8 (6)
Founded as Jewish – with Jewish and general mission now	23 (18)
Not founded as Jewish or in its definition or mission now	79 (63)
Other	9 (7)
Religion of CPE supervisor	
Jewish	56 (44)
Protestant	91 (72)
Catholic	27 (21)
Islamic	1 (1)
Buddhist	2 (2)
Unknown	2 (2)
Other	13 (10)

Note. N=127

* Paid chaplains only.

Table A6: Preparation of Jewish Chaplains in Paid Positions**,** N=127

	N (%)
Rabbinical or cantorial ordination	
Is ordained	95 (75)
Is not ordained	32 (25)
BCC and ordination	
BCC only	20 (16)
BCC and rabbinical/cantorial ordination	49 (39)
Rabbinical/cantorial ordination only	46 (36)
Completed chaplaincy training area(s)	
Individual CPE Unit(s)	95 (75)
CPE Residency	54 (43)
Degree program related to chaplaincy work	24 (19)
Non-degree program related to chaplaincy work	17 (13)
Chaplaincy Board Certification(s)	60 (47)
Training to become a Chaplain Supervisor/Educator	24 (19)
Continuing education courses and webinars	85 (67)
Sector-specific chaplaincy training course	32 (25)
Completed or currently pursuing certification(s)	
BCC from APC	20 (16)
BCC from Neshama/NAJC	48 (38)
BCC from other source (NAVAC, SCA, CPSP, CASC)	10 (8)
Other certification and source (i.e. ACPE)	5 (4)
Seminary Type*	
Liberal 65 (68)	
Orthodox	13 (14)
Haredi	14 (15)
Not reported	3 (3)

Note. N=127

** Ordained paid chaplains only, N=95*

Table A7: Jewish Chaplains Enumerated by Each of 7 Organizations**,** N=948

Jewish Welfare Board (JWB) Jewish Chaplains Council	115
Endorser Conference for Veterans Affairs Chaplaincy (ECVAC)	21
Bureau of Prisons (federal)	3
Neshama: Association of Jewish Chaplains (NAJC)	670
Association of Professional Chaplains (APC)	94
ACPE (formerly Association for Clinical Pastoral Education)	15
Association for Chaplaincy and Spiritual Life in Higher Education (ACSLHE)	30
Total	**948**

Table A8: Interviewees from National Organizations, N=17

National Organizations

1. *Jewish Federations of North America* (JFNA)
    a. Jessica Mehlman Assoc. VP, Impact and Planning, Jewish Federations of North America
    b. Sara Myers Allen, Executive Director, Jewish Teen Education & Engagement Funder Collaborative, JFNA
2. *Jewish Community Centers Association* (JCCA),
    a. Sue Gelsey, Chief Program and Talent Office, JCCA
    b. Rabbi Tracy Kaplowitz, Ph.D., former Director of Operations, JWB-Jewish Chaplain's Council, JCCA.
3. *Prizmah: Center for Jewish Day Schools*
    a. Elissa Maier, Chief Operating Officer
    b. Rabbi Marc Wolf, Chief Program and Strategy Officer
4. *Network of Jewish Human Service Agencies* (NJHSA).
    a. Reuben D. Rotman, President & CEO,
5. *Foundation for Jewish Camps* (FJC)
    a. Rabbi Avi Orlow, Vice President of Innovation and Education,
    b. Jill Goldstein Smith, Senior Program Manager
6. *Hillel International*
    a. Batya Kopelowitz, Vice President, Measurement,
    b. Rabbi Danielle Leshaw, Campus Support Director
7. *Neshama: Association of Jewish Chaplains* (NAJC)
    a. Rabbi Dr. Joseph Ozarowski, BCC. President
    b. Rabbi Lynn Liberman, BCC. Co-chair of the Community Chaplain Forum.

Additional Interviewees

1. Cecille Allman Asekoff, Director of the Joint Chaplaincy Committee of Greater MetroWest (1979-2019); Executive Director of National Association of Jewish Chaplains (now Neshama) (1999-2016).
2. Rabbi Josh Feigelson, Ph.D., President & CEO, Institute for Jewish Spirituality.
3. Rabbi Neal Turk, *Mashgiach*, *Semikha* Program, Rabbi Isaac Elchanan Theological Seminary, Yeshiva University.
4. Rabbi Leonard (Yehuda) Blank, BCC. Director of Programming, Chaplaincy Commission and External Affairs, Rabbinical Alliance of America.

Figure A1: Cities with a Jewish chaplaincy service or a healing center 1950-2022, N=48

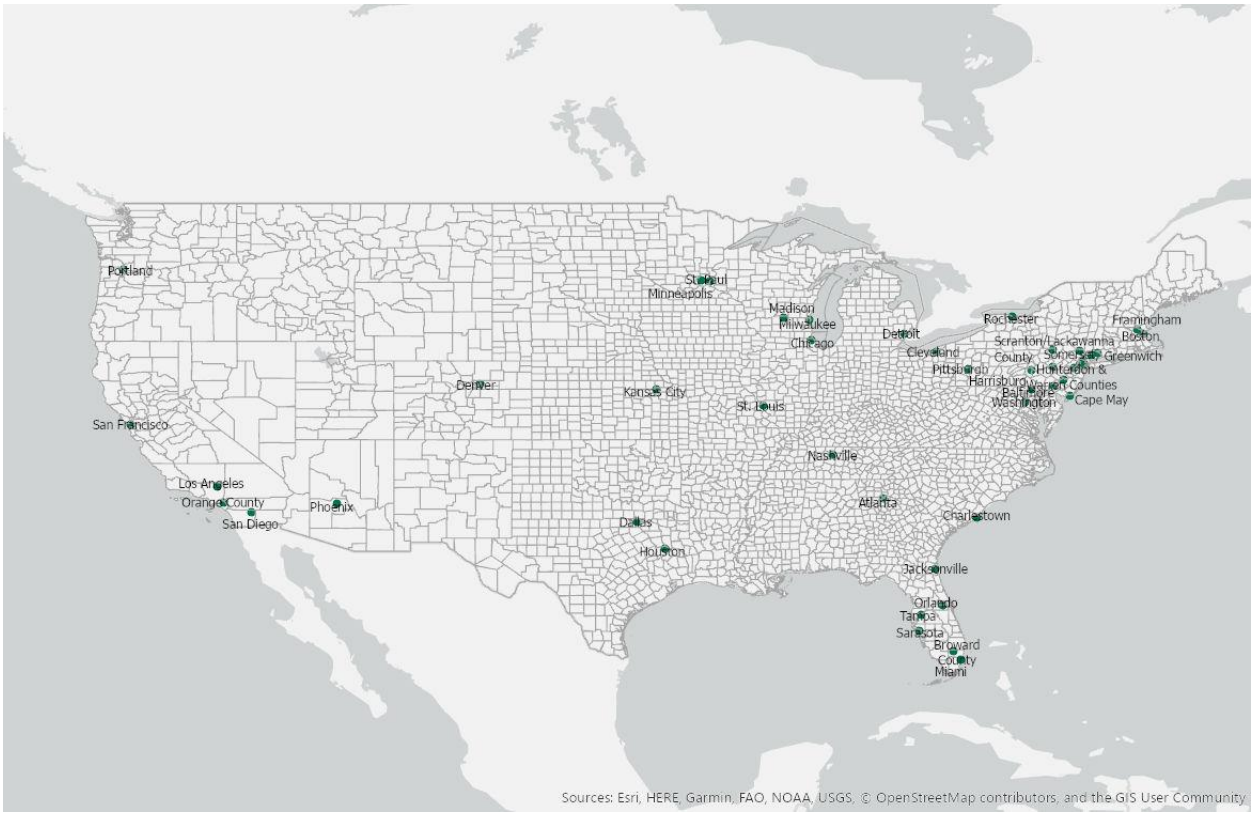


Figure A2: Cities with Jewish community-based chaplains 2022, N=25

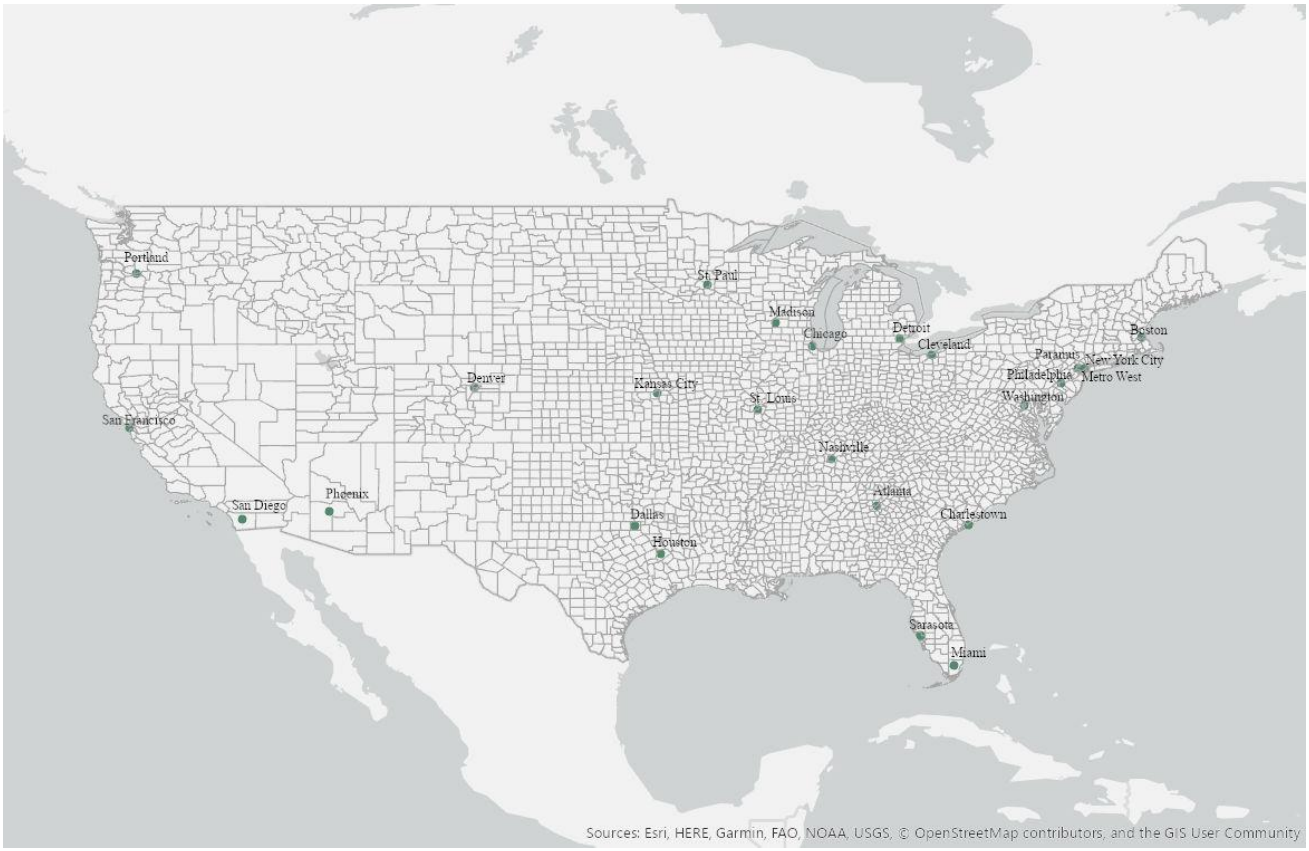


Table A9: Cities that had Jewish community-based chaplains/healing centers from 1950 to 2022, N=48

Allentown, PA	Cleveland, OH*	Los Angeles, CA	Orlando, FL	Scranton/Lackawanna County, PA
Atlanta, GA*	Dallas, TX*	Madison, WI*	Paramus, NJ*	Somerset-Hunterdon-Warren Counties, NJ
Baltimore. MD	Denver, CO*	Metro West, NJ*	Philadelphia, PA*	St. Louis, MO*
Bergen County, NJ	Detroit, MI*	Miami, FL*	Phoenix, AZ*	St. Paul, MN*
Boston, MA*	Framingham, MA	Middletown (Orange County), NY	Pittsburgh, PA	Tampa, FL
Broward County, FL	Greenwich, CT	Milwaukee, WI	Portland, OR*	Washington, D.C.*
Cape May, NJ	Harrisburg, PA	Minneapolis, MN	Rochester, NY	Westchester, NY
Central New Jersey, NJ	Houston, TX*	Nashville TN*	San Diego, CA*	Wilmington, DE
Charlestown, SC*	Jacksonville, FL	New York City, NY*	San Francisco, CA*	
Chicago, IL*	Kansas City, KS*	Orange County, CA	Sarasota, FL*	

** Cities that currently have at least one Jewish community-based chaplain*

NOTE: We view this list as provisional and hope that communities with chaplaincy services not listed here will contact us so that we can update the list.

Figure A3: Frequency of Entries Generated by Four Search Terms, N=2014

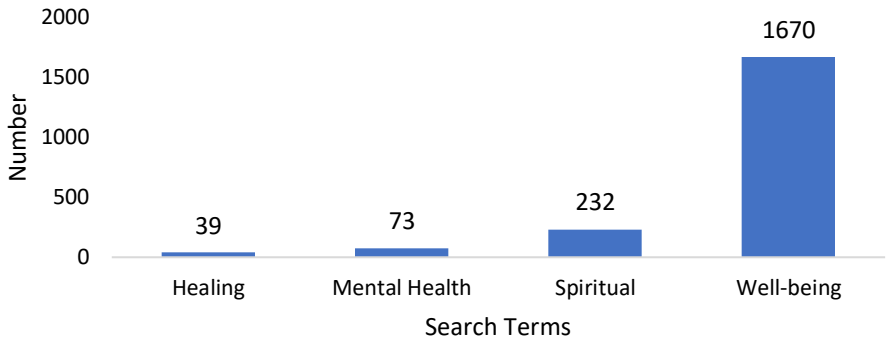
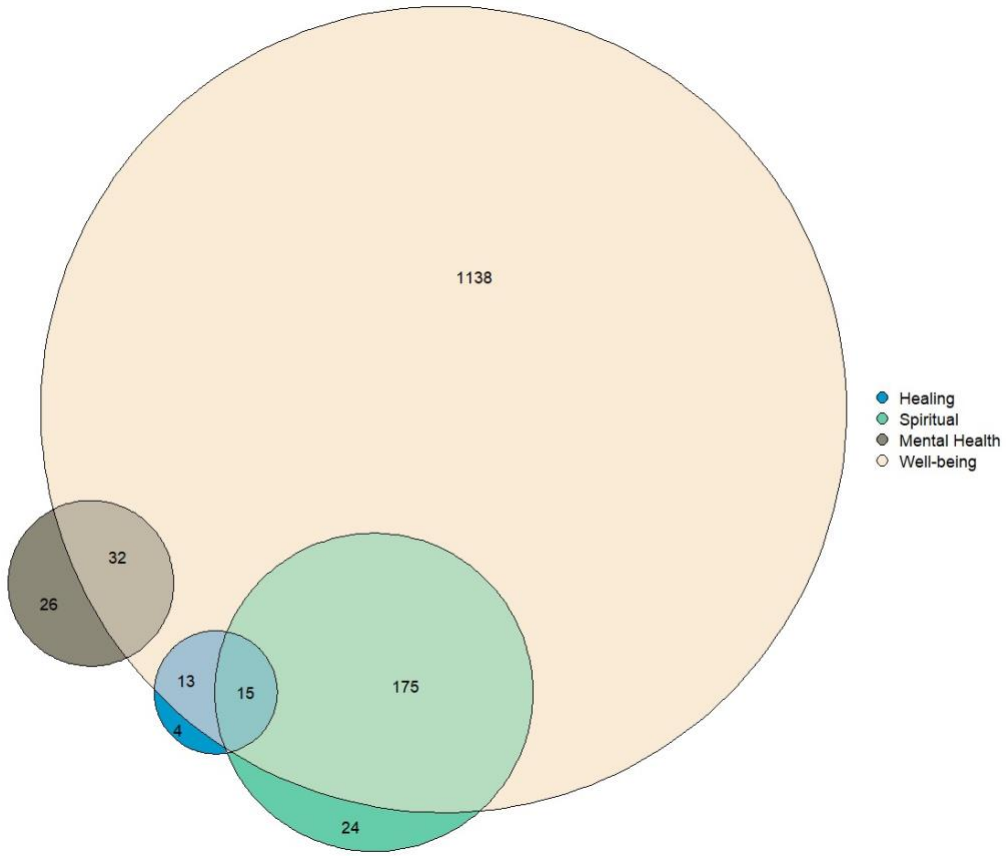


Figure A4: Overlap among search terms queried on the website of Prizmah: Center for Jewish Day Schools, June 10th-June 15th, 2022, N=1439



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.

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.

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 "Fred" Klein**, BCC, is 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** is 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

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[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).
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[3] A history of chaplains that synthesizes their work across settings is yet to be written. Key texts that lay out the history in particular settings including how it is and has been shaped by relevant national, state and local policies include C. Swift, *Hospital Chaplaincy in the Twenty-First Century, 2nd Edition.* (Surrey England: Ashgate Publishing Ltd., 2014); Ronit Stahl, *Enlisting Faith: How the Military Chaplaincy Shaped Religion and State in Modern America* (Cambridge: Harvard University Press, 2017); Joshua Dubler, *Down in the Chapel: Religious Life in an American Prison* (New York: Farrar, Straus & Giroux, 2013); Dubler; Kim Philip Hansen, *Military Chaplains & Religious Diversity* (New York: Palgrave Macmillan, 2012); Wendy Cadge, *Paging God: Religion in the Halls of Medicine* (Chicago: University of Chicago Press, 2012); Wendy Cadge, Jeremy Freese, and Nicholas Christakis, "Hospital Chaplaincy in the United States: A National Overview," *Southern Medical Journal* 101, no. 6 (June 2008): 626–30; John Schmalzbauer and Kathleen S. Mahoney, *The Resilience of Religion in Higher Education* (Waco: Baylor University Press, 2018); Winnifred Fallers Sullivan, *A Ministry of Presence: Chaplaincy, Spiritual Care and the Law* (Chicago: University of Chicago Press, 2014); Wendy Cadge and Michael Skaggs, "Chaplaincy? Spiritual Care? Innovation? A Case Statement," *Working Paper, Department of Sociology, Brandeis University*, 2018; Wendy Cadge, *Spiritual Care: The Everyday Work of Chaplains* (New York: Oxford University Press, 2023).
[4] Ida A. Brudnick, "House and Senate Chaplains: An Overview," *Congressional Research Service*, 2011; Wendy Cadge, Margaret Clendenen, and Laura Olson, "Idiosyncratic Prophets: Personal Style in the Prayers of Congressional Chaplains, 1990-2010," *Journal of Church and State*, 2015; Collin W. Mueller, "Civil Religion in the Congressional Chaplaincy: Prayer Rhetoric and Signaling Behavior in the United States Legislature," 2012.
[5] Lauren Stanley, "Standing Rock Chaplains Attended to Needs after Joyful News," *Episcopal News Service* (blog), December 15, 2016, https://www.episcopalnewsservice.org/2016/12/15/standing-rock-chaplains-attended-to-needs-after-joyful-news/.
https://www.ncronline.org/news/politics/protest-chaplains-shepherd-protests
The Faith Matters Network is training and supporting many of these chaplains through their Movement Chaplaincy Project: https://www.faithmattersnetwork.org/daringcompassion
[6] The most comprehensive overviews of Jewish chaplaincy include Robert Tabak, "The Emergence of Jewish Health-Care Chaplaincy: The Professionalization of Spiritual Care," *American Jewish Archives Journal* 2 (2010): 21; Robert Tabak, "Jewish Chaplaincy into the 21st Century," *Journal of Jewish Communal Service* 74:1, no. Fall (1997).
[7] As one healthcare chaplain explained, "Historically, these are groups that, we have experienced bias, prejudice, and death and torture, and don't want to have a bedside conversion. And the world still understands chaplain to [mean] Christian.… So that has been a very interesting learning process. When somebody says, 'Yeah, I'm good. I'm Jewish,' I'll say, 'Your lucky day, I am too.' And they're like, 'You are? But you said you're a chaplain.' So very interesting sets of expectations that we're constantly trying to revise, of myself and others, and helping other people come to, through which we get to: what's going on?… But there's a way in. Some people know, they know exactly what to do with the

chaplain, right? Like people who have been in the military, like, 'great, chaplain, I know exactly what to do with you" (Interview 4).

[8] For more on the historical development of the term chaplain, see Winnifred F. Sullivan, *A Ministry of Presence: Chaplaincy, Spiritual Care, and the Law* (Chicago: University of Chicago Press, 2014), chap. 2.

[9] (Cadge, 2023); Chaplaincy Innovation Lab, *Beginners Guide to Chaplaincy*, 2021, https://chaplaincyinnovation.org/wp-content/uploads/2021/02/Beginners-Guide-to-Chaplaincy.pdf.
[10] (Sullivan 2014)
[11] The American tradition of legislative prayer also dates to the Revolutionary War as described here (Cadge, Clendenen, and Olson 2015). For details on how chaplains were present during the civil war see Faust, Drew Gilpin, *The Republic of Suffering: Death and the American Civil War* (New York: Vintage Books, 2008).
[12] Alan M. Kraut and Deborah A. Kraut, *Newark Beth Israel and the Jewish Hospital in America* (New Brunswick, NJ: Rutgers University Press, 2007); Edward C. Halperin, "The Rise and Fall of the American Jewish Hospital," *Academic Medicine: Journal of the Association of American Medical Colleges* 87, no. 5 (May 2012): 610–14, https://doi.org/10.1097/ACM.0b013e31824d563c; Tina Levitan, *Islands of Compassion: A History of the Jewish Hospitals of New York* (New York: Twayne Publishers, Inc., 1964); Arthur J. Linenthal, *First a Dream: The History of Boston's Jewish Hospitals: 1896-1928* (Boston: Beth Israel Hospital in association with The Francis A. Countway Library of Medicine, 1990); Charles E. Rosenberg, *The Care of Strangers: The Rise of America's Hospital System* (New York: Basic Books, 1987).
[13] Kraut and Kraut 2007b, 3-4.
[14] *Annual Report of the Directors of the Jews' Hospital in New York, Incorporated February 5612* (New York: Baker & Godwin, 5621), 6–9, http://archive.org/details/annualreportofdi1860jews.
[15] Robert Tabak, "The Emergence of Jewish Health-Care Chaplaincy: The Professionalization of Spiritual Care," *American Jewish Archives Journal* 62, no. 2 (2010): 91; Alvin Kass, "Watchman for the Community," in *The American Rabbi: A Tribute on the Occasion of the Bicentennial of the United States and the Ninety-Fifth Birthday of the New York Board of Rabbis*, ed. Gilbert S. Rosenthal (New York: Ktav, 1977), 10–11.
[16] *Jews' Hospital of the City of New York, Act of Incorporation and By-Laws, 1852* quoted in (Kraut and Kraut 2007b, 4).
[17] *Annual Report of the Directors of the Jews' Hospital in New York, Incorporated February 5612* (New York: Baker & Godwin, 5621), 6–9, http://archive.org/details/annualreportofdi1860jews.
[18] According to articles in *The Jewish Messenger,* the local community was aware of the need for spiritual care in prisons and a volunteer visitations system was not adequate, perhaps due to the size of the city and number of Jewish inmates. Kass, "Watchman for the Community," 11; "A New Field," 23 January 1891, *Jewish Messenger* (New York), p. 4. The article also contains an interesting appeal to the Jewish community in Hebrew. Referring to a Talmudic passage, the article reminds its readers that a Jew who has sinned is still an Israelite.
[19] For evidence of state funding in New York see "Society for the Aid of Jewish Prisoners," 15 March 1895, *American Hebrew,* p. 551; (Kass 1977, 11). There were similar calls in other cities, see [Editorial], 30 January 1891, *Jewish Exponent* (Philadelphia), p. 4; "New York Letter," [Editorial], 20 March 1891, *Jewish Exponent,* p. 4; "Jews in Penal Institutions," *Jewish Exponent,* 6 August 1897, p. 4.
[20] Mark K. Bauman and Leah Burnham, "The Atlanta Federal Penitentiary and Area Jews: A Social Service Study," *Southern Jewish History* 21 (2018): 35–39. New York State seems to have been an outlier in funding a Jewish prison chaplaincy. In Boston, the Central Jewish community found it necessary to "employ a salaried Chaplain [*sic*]" and collected funds to create the position. Rabbi David

Marx took a different approach in Atlanta, serving as a volunteer chaplain at the federal penitentiary from the time it opened its door in 1902 until he retired in 1946. In Philadelphia, where Jewish clergy visited prisons as early as the 1840s, rabbis shared responsibility for visiting prisons. Dr. L. A. Alexander Elected Prison Chaplain," 9 July 1909, *Jewish Advocate* (Boston), p.3; "Rabbis Visit Prisons," 7 July 1899, *Jewish Exponent,* p. 3; Laura A Mass, "The Synagogue at Eastern State Penitentiary: History and Interpretation" (master's thesis, Philadelphia, University of Pennsylvania, 2004), 20–21, https://repository.upenn.edu/cgi/viewcontent.cgi?article=1054&context=hp_theses; Bauman and Burnham, "Atlanta Federal Penitentiary," 4.

[21] In November 1903, the New York Board of Jewish Ministers appointed Rabbi Abraham Blum as a chaplain to the public Bellevue and Allied Hospitals. "The City," 13 November 1903, *American Hebrew,* p. 832. News of the appointment may not have traveled quickly because the *American Israelite* called for the creation of such a position the following winter emphasizing that Judaism "must enter upon missionary and pastoral work in mere self-defense" due to evangelizing preachers active in non-Jewish hospitals. [Editorial], 4 February 1904, *American Israelite,* p. 4; Naomi Cohen, *Encounter with Emancipation: The German Jews in the United States, 1830-1914* (Philadelphia: Jewish Publication Society of America, 1984), 72. This was a new chapter in an old battle. See also: The Chaplain of the Board," 7 July 1911, *Jewish Exponent,* p. 2; "The Chaplain of the Board," 14 July 1911, *Jewish Advocate,* p. 5.

[22] Jessica Cooperman, *Making Judaism Safe for America: World War I and the Origins of Religious Pluralism* (New York: New York University Press, 2018), chap. 2.

[23] Stahl, *Enlisting Faith: How the Military Chaplaincy Shaped Religion and State in Modern America*.

[24] See (Cooperman, 2018). For more on Chabad, see Sue Fishkoff, *The Rebbe's Army: Inside the World of Chabad-Lubavitch* (New York: Schocken, 2003), 309-316. (The Aleph Institute challenged the JWB's status as the only ecclesiastical endorsing agency recognized by the Department of Defense. In February 2006, the Department of Defense approved Aleph as an ecclesiastical endorsing agency. Aleph pledged to endorse only Orthodox rabbis, leaving the non-Orthodox work in the hands of the JWB. Since 2006, Aleph has worked to transform the demographics of Jewish military chaplaincy. By 2011, it was reported that 22 of the 32 active Jewish chaplains were Orthodox rabbis even though the vast majority of American Jews do not identify as Orthodox. Nathaniel Popper, "Chabad Outfit to Endorse Military Chaplains," 17 March 2006, *Forward* (New York), online edition; Gail Snyder, "Called to Duty," *Inside* (Philadelphia), Spring 2011, 46-50. Regarding Pirchei Shoshanim, see https://pirchei-shoshanim.teachable.com/p/becomeachaplain It is Hareidi in orientation and seems to offer no *bona fide* professional development beyond the endorsement. Interview 31, follow-up personal communication, June 29, 2022.

[25] Cooperman 2018, 88–92; R. Y. Stahl 2017, 29–30.

[26] R. Y. Stahl 2017, 212–19.

[27] Winton U. Solberg, "The Early Years of the Jewish Presence at the University of Illinois," *Religion and American Culture: A Journal of Interpretation* 2, no. 2 (1992): 228–31.

[28] Locally and nationally B'nai B'rith also supported Jewish prisoners The program, now known as Jewish Prisoner Services International, split from B'nai B'rith in the 1997 and continues to serve incarcerated Jews. Jeff Rubin, "Road to Renaissance: Hillel, 1923-2002" (Hillel International, [2002 OR 2003]), 10, https://www.hillel.org/docs/default-source/historical/the-road-to-renaissance---hillel-history-1923-2002.pdf?sfvrsn=a6c8efa3_6. For two examples of local B'nai B'rith activity in prison and community chaplaincy, see Joseph L. Kun, "B'nai B'rith in Philadelphia: Part 2," 5 November 1952, p. 13; Bauman and Burnham 2018, passim.

[29] "Rabbi Charles Freedman Appointed B.U. Chaplain," 20 September 1951, *Jewish Advocate,* p. 1

[30] In the 1951, Rabbi Menachem Mendel Schneerson became the seventh *Lubavitcher Rebbe*. Schneerson transformed the tactics of the Chabad Movement, which had been relatively small and insular. He began sending emissaries, known as *shluchim,* across the globe as representatives of his group. Over the course of the century, Chabad expanded its footprint to encompass an array of Jewish communal services. For more on Chabad, see Sue Fishkoff, *The Rebbe's Army: Inside the World of Chabad-Lubavitch* (New York: Schocken, 2003), 88-106 (Chabad on Campus), 309-316 (Aleph Institute); Jonathan D. Sarna, *American Judaism: A History*, 2nd ed. (New Haven: Yale University Press, 2019), 298-300 (Overview of Chabad and the Rebbe in America).
[31] "Our Community Chaplaincy: How It Serves Philadelphia Jewry," 28 June 1946, *Jewish Exponent,* p. 18.
[32] "Expansion of Community Chaplaincy Is Launched," 25 June 1954, *Jewish Exponent*, p. 1.
[33] For examples of Jewish hospitals adding chaplains after World War II, see (Tabak 2010b, 94; Kraut and Kraut 2007b, 138). For references to out-of-town ministry, see Coordinators Reports, 1958-1961, Box 40, Synagogue Council of Massachusetts Records, I-454. Wyner Family Jewish Heritage Center at New England Historic Genealogical Society. The records of the Chaplaincy Service of the Synagogue Council of Massachusetts from the post-war era also contain references to the *kashrut* situation at various institutions.
[34] Kosher food and who has access to it is the most heated issue in Jewish prison chaplaincy. The legal debate over access to kosher food dates to the final quarter of the twentieth century. It exploded as the religious rights of incarcerated people became more clearly protected by laws like the Religious Land Use and Institutionalized Persons Act (2000). Press reports from the twenty-first century are full of stories about neo-Nazis and gangs claiming to be Jewish to receive kosher food and/or other privileges such as the ability to sit at an exclusive table during mealtimes. State departments of corrections have resented increasing numbers of requests as kosher diets adds significant stress to their budgets. States have attempted to use Jewish chaplains to determine whether prisoners requesting kosher diets have "sincerely held beliefs" in Judaism. In Washington state, Rabbi and Chaplain Gary Friedman has argued that federal policy requiring prison officials to accept the religious claims of inmates has violated the first amendment rights of Jewish prisoners by forcing them to accept people who may not meet religious standards for worship. Lizette Alvarez, "You Don't Have to Be Jewish to Love a Kosher Prison Meal," 21 January 2014, *New York Times*, sec. U.S., https://www.nytimes.com/2014/01/21/us/you-dont-have-to-be-jewish-to-love-a-kosher-prison-meal.html; George Howland, Jr., "The 'Jewish' Con," 9 October 2006, *Seattle Weekly*, https://www.seattleweekly.com/news/the-jewish-con/. For a few examples of kosher food in the secular and Jewish press, see: Naomi Zeveloff, "Not Just Jews Eat Kosher Food in Prison," 30 April 2012, *Forward,* https://forward.com/news/155363/not-just-jews-eat-kosher-food-in-prison/; Deniel Genis, "The Suprising Popularity of Kosher Food in Prison," 15 January 2019, *Tablet* (online), https://www.tabletmag.com/sections/news/articles/the-surprising-popularity-of-kosher-food-in-prison; "Unkosher: A Lie That's Costing Prisons Millions," 17 May 2012, *Correctional News*, https://correctionalnews.com/2012/05/17/unkosher-lie-thats-costing-prisons-millions/; Gary Friedman, "Rewriting Leviticus," *American Jails*, August 2012. The debate over kosher food and religious rights in prisons has not been sufficiently studied and adds another layer of complexity to the job of Jewish prison chaplains.
[35] Tabak, "Jewish Health-Care Chaplaincy," 92, 94–96.
[36] Ari L. Goldman, "Issue of Women as Rabbis Breaks Up Jewish Unit," 18 June 1986, *New York Times*.
[37] Mariann Hansen, "3 Wings of Judaism Reach Compromise: 1st Female Jewish Chaplain in Military Causes a Stir," 16 August 1986, *Los Angeles Times,* p. A5.

[38] Robert Tabak, personal communication, July 26, 2022. One effect of the decision to use the term chaplain rather than rabbi was to avoid a potential stalemate: The Orthodox did not recognize women as rabbis, while by then the liberal denominations were ordaining women. (cf. Interview 37). Tabak noted that "most of the non-rabbis were women (not only Orthodox, where the halachic issues were important) but second career people-- some of whom, had they been born a decade or two later, might have considered the (non-Orthodox) rabbinate but for whom those doors were not open when they were getting their careers started." (Personal communication, *ibid.)*

[39] For more on the history of the NAJC, see (Tabak 2010b, 98–101). Note, Neshama does not certify chaplains with non-Jewish spouses.
[40] See Wendy Cadge and Shelly Rambo, eds., *Chaplaincy and Spiritual Care in the Twenty-First Century: An Introduction* (The University of North Carolina Press, 2022).
[41] See Appendix A for details on our 2021 inquiry into American Jewish chaplaincy preparation. See also Wendy Cadge et al. 2019; W. Cadge et al. 2020.
[42]Chaplaincy Innovation Lab 2021, Beginner's Guide to Spiritual Care.
[43] Per a military chaplain source, military confidentiality for chaplains is absolute, and on par with the expectations of the Catholic Church for its priests. Per instructions and regulations, Military Chaplains cannot break confidentiality even for suicidal or homicidal ideations from servicemembers, their dependents, or retirees.
[44] Stahl, 2017.
[45] Interview 19. Note, the numbers correspond to the interview number for the 31 in-depth interviews with chaplaincy leaders.
[46] Interview 19
[47] Given this situation, Jewish military chaplains often miss the opportunity for in-person congregational prayer for themselves; one chaplain referred to the larger civilian Jewish community's limited face-to-face interaction during pandemic "lock-down" as a parallel. Alluding to the notable challenge this posed for those who regularly attend congregational services, he commented, "for [Jewish] military chaplains, it's like the pandemic all the time" (Interview 21).
[48] Interview 15
[49] Interview 19
[50] Interview 13
[51] Interview 17
[52] Jewish prison chaplains also speak of challenges Jewish prisoners have getting materials to conduct Jewish rituals; there are "just a lot of rules and regulations and red tape to go through. In theory… anyone who identifies as Jewish is guaranteed kosher food, but sometimes there's problems with actually getting them the kosher food… In theory, they're all entitled to a cup of grape juice every Friday night to make Kiddush. But in practice, I'd say two thirds of the time, if not more, it gets stolen because who wouldn't want to drink grape juice?" (Interview 8).
[53] "The volunteer position at a prison is precarious, because the administration can revoke your clearance or sometimes you show up and they don't let you in. Sometimes you show up and there's a code and no one can get in" (Interview 16).

[54] As an additional note, the Union for Reform Judaism (URJ) includes some prison-based congregations created by the incarcerated themselves, such as, "Congregation Bet Tikvah U'geulah, located in the Miami Correctional Facility in Bunker Hill, the third Union congregation located within a

prison." https://urj.org/press-room/reform-movement-continues-growth-three-congregations-join-union-reform-judaism

[55] Interview 16

[56] Interview 22

[57] Interview 12

[58] *ibid*

[59] Interview 10

[60] This can be a source of tension for chaplains to manage, as patients and families may note the availability of this volunteer-supported resource to Orthodox Jewish families. Examples of *bikkur cholim* rooms (which may also be called *chesed* rooms and occasionally called kosher pantries) maintained in hospitals are at these links among others: Bikkur Cholim of Philadelphia (https://bikkurcholimphilly.org/about-us/); NYU Langone Hospital – Brooklyn (https://nyulangone.org/patient-family-support/spiritual-religious-chaplaincy-services-for-adults/religious-services-items-meal-requests); Hospital Kosher Guide (https://www.satmarbc.org/inc/img/Hospital_Kosher_Guide.pdf); Johns Hopkins Hospital in Baltimore (https://baltimorebikurcholim.org/hospitals/johns-hopkins-hospital/). A list of "Hospital Bikur Cholim Rooms in NYC" is here: https://www.chesedspot.org/united-states/new-york/medical-health/hospital-bikur-cholim-rooms-in-nyc; Mt. Sinai Medical Center in Miami (http://www.bikurcholimmiamibeach.com/?page_id=156). An article on a *bikkur cholim* room in the Cleveland area is here: https://www.freshwatercleveland.com/breaking-ground/BikurCholim020519.aspx.

[61] With a long history of serving people in congregate settings in the Jewish community, serving elders with highly developed programs in senior living settings may be a Jewish model to be emulated by others.

[62] Interview 26

[63] *ibid*

[64] Interview 7

[65] Interview 25

[66] Interview 27

[67] *ibid*

[68] The following provides a general summary: "Judaism, Hospice and Palliative Care: Questions and Answers," *My Jewish Learning* (blog), accessed September 17, 2021, https://www.myjewishlearning.com/article/judaism-hospice-and-palliative-care-questions-and-answers/. Per this summary source, "While some Jewish authorities are very stringent in these matters, there is ample support in Jewish tradition for ceasing interventions that offer no hope of cure and serve merely to delay death." Detailed sources on this topic include: Elliot N Dorff, "End-of-Life: Jewish Perspectives," *The Lancet* 366, no. 9488 (September 3, 2005): 862–65, https://doi.org/10.1016/S0140-6736(05)67219-4; Mark A Popovsky and Duke Institute on Care at the End of Life, *Jewish Ritual, Reality and Response at the End of Life: A Guide to Caring for Jewish Patients and Their Families.* (Durham, N.C.: Duke Institute on Care at the End of Life, 2007); Metropolitan Jewish Hospice, Metropolitan Jewish Palliative Care, "Increasing Access to Palliative Care" (UJA Federation of New York, n.d.).

[69] Interview 2

[70] John Arnold Schmalzbauer and Kathleen A. Mahoney, *The Resilience of Religion in American Higher Education* (Baylor University Press, 2018), 114. In addition to Hillel, there are Orthodox outreach rabbis

on or located near college campuses, particularly affiliated with Chabad; at least one interviewee cites this as a center that competes, in a sense, for student Jewish life and a situation to navigate.
[71] See Schmalzbauer and Mahoney (2018).
[72] A few campuses have both a rabbi as part of the university chaplain's office and also have separate independent Hillel association. Yale University and Emory University are two examples. Comparing the roles of these differently situated rabbis is another spinoff project to be undertaken.
[73] Interview 5
[74] Interview 9
[75] Interview 5
[76] Interview 6
[77] Interview 20
[78] 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.
[79] Rubin and Ozarowski, 2016.
[80] Examples of these organizations are Base Movement (https://basemovement.org/) and Beit T'Shuvah (https://beittshuvah.org/). Base Movement, affiliated with Hillel, is now affiliated with Moishe House (moishehouse.org); see an article on this transition and the Base Movement at https://ejewishphilanthropy.com/moishe-house-taking-over-hillels-base-movement-a-rabbinical-network/.
[81] This point was made during a conference Plenary of NAJC+ NJHSA, May 15, 2022, Minneapolis, MN.
[82] In principle, there are two different approaches to funding the work of community chaplains: fee for service vs "service for all" models. Individuals are happy to pay for concrete services, like geriatric case management as, say, geriatric case management, where the tasks are very specific... But chaplaincy is not as concrete a service and it's hard to imagine when exactly in chaplaincy work would a chaplain or administrator request payment. The service-for-all model reflects a different philosophy of what it means to support the people in the community. (Interview 36, follow-up conversation, July 5, 2022).]
[83] A principal component factor analysis with a varimax rotation yields 4 components that together account for 59% of the variance in the answers.
[84] 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.
[85] Federal prisons are required to have chaplains. State prisons and local jails are not, which is where the per diem positions are.
[86] A principal component factor analysis with a varimax rotation yields 4 components that together account for 62% of the total variance in the answers.
[87] The schools range from Centrist Orthodox with separate girls' and boys' schools to coed Modern Orthodox, Conservative, Reform, and Community schools. All schools have both secular and Jewish studies.
[88] Interview 41
[89] In contrast, elite independent schools have had chaplains, sometimes Jewish ones. For example, the late Rabbi Everett Gendler served as the first Jewish chaplain of Phillips-Andover Academy 1978-1995. https://en.wikipedia.org/wiki/Everett_Gendler#cite_note-5.
[90] The FJC runs a program called *Yedid Nefesh* (Beloved Soul) to embed mental health professionals in summer camps to help create a more attentive resilient community at camp. This program aims to

support the Mental, Emotional and Social Health (MESH) aspects of camp life. The efforts to support MESH were invented by educators and psychologists working with schools, camps, and other youth-serving organizations) who viewed as essential components to social resilience and wellbeing. Jewish educators have added Spiritual to the mix and refer to it as MESSH. (Demand Case 03, Demand Case 12).

[91] Reuben Rotman, July 5, 2022, personal communication.

[92] Reuben Rotman, July 5, 2022, personal communication. Also, see Armstrong and Armstrong (Eds.) 2020. *The Privatization of Care: The Case of Nursing Homes*. Routledge.

[93] Casey Clevenger et al., "Education for Professional Chaplaincy in the US: Mapping Current Practice in Clinical Pastoral Education (CPE)," *Journal of Health Care Chaplaincy* 0, no. 0 (February 7, 2020): 1–16; Wendy Cadge et al., "Training Healthcare Chaplains: Yesterday, Today and Tomorrow," *Journal of Pastoral Care & Counseling* 73, no. 4 (2019): 211–21; Wendy Cadge et al., "Training Chaplains and Spiritual Caregivers? The Emergence and Growth of Chaplaincy Programs in Theological Education," *Pastoral Psychology* 69 (2020): 187–208.

[94] Chaplaincy Innovation Lab, "Beginner's Guide to Spiritual Care," 2021, https://chaplaincyinnovation.org/wp-content/uploads/2021/02/Beginners-Guide-to-Chaplaincy.pdf.

[95] https://en.wikipedia.org/wiki/List_of_rabbinical_schools.

[96] https://aleph-institute.org/wp/programs/military-program/ and follow up interview with Interview 3, June 29, 2022.

[97] https://pirchei-shoshanim.teachable.com/p/becomeachaplain and follow up interview with Interview 31, June 29, 2022.

[98] https://ajas.org/

[99] Fall, 2000 by *The Outstretched Arm*, a newsletter of the National Center for Jewish Healing https://jewishboard.org/wp-content/uploads/2016/03/oa_2000_03_fall_3.pdf

The 2011 *Jewish Healing Centers Directory* of the National Center for Jewish Healing. http://216.92.220.139/centers.php

[100] Rubin and Ozarowski 2016. https://www.jcfs.org › our-services › jewish-community-programs › jewish-chaplaincy-services

[101] Tabak, 2010.

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