

**Corporations
Authority**

[Emblem of the State of Israel]
Registrar of Associations

[stamp:]
Ministry of Justice
Registrar of Associations
09/27/2014

File no.
58-059-355-6
Faithful copy of original
Approved by *regional*

Certificate for the Registration of an Association
(In accordance with the Associations Law, 5780-1980)

**This is to certify that the
Association for Spiritual Care in Israel (R.A.)**

Was registered as an association

**With Amir Kadari, Gilad Shaer, Kadari & Partners Law Firm
4 Washington St.
Jerusalem 9418704**

To serve as the body responsible for certifying spiritual care coordinators and spiritual care educators and inspecting the training programs for spiritual care coordinators in accordance with a document of the principles and training document of the Network of Spiritual Care Organizations dated 2012, attached to this Constitution as Appendix A, and as the certification principles shall be updated from time to time.

580593556

**19 Ellul 5774
14 September 2014**

[stamp: State of Israel / Corporations Authority / Ministry of Justice]

File number

Application for Registration of an Association¹
 Section 2 of the Law

1. We the undersigned wish to incorporate as an association.
 The proposed names of the association (in descending order of preference):
 - A. The Society for Spiritual Care in Israel
 - B. The Association for Spiritual Care in Israel (R.A.)
 - C. The Association for the Advancement of Spiritual Care in Israel.
2. The association's address in Israel (a post box number is not an address)

Street, neighborhood	House number	Name of locality	Zip code	Telephone number
Washington	4	Jerusalem	9418704	0747137000
Care of: Atty. Amir Kadari, Gilad Shaer, Kadari & Partners Law Office				

NB: If the addressee is not one of the founders, please attach his consent to the use of his address as the association's address.

Electronic mail address (if any):

3. Are you or have you been registered as an existing society as stated in section 60 of the Law? No X Yes
 If so: Since date Corporation no. In district Type of corporation:
 Name:

4. The association's principle goals: As detailed in the attached constitution

(The goals must appear in a uniform wording in the application and the constitution; this may be by way of reference to the constitution or to an attached document).

5. The association's constitution (please check as appropriate):²

For a new association:

- Proposed constitution for the association is attached
 Adopt the common constitution (which appears in the First Addendum to the Associations Law)

For an existing association:

- Approve the association's existing constitution
 Approve the existing constitution with amendments

¹ Published in Ordinance Booklet 5769 No. 6787 dated 25 June 2009, p. 1040.

² Please attach the requested constitution for the association, unless the common constitution has been adopted without changes.

- Amend the common constitution by the changes detailed on the attached form
- Annul the association's constitution and adopt the common constitution
- Annul the association's constitution and adopt the common constitution with changes
- Annul the association's constitution and adopt a new constitution

6. Payment

Find attached Postal Bank receipt no. _____ in the sum of _____ new shekels, dated _____, for the registration levy and fee for publication in the Records (attach a receipt for payment of the fee via the Postal Bank, payment slips are available at our office).

7. Affidavit (in accordance with section 2(A) of the Law

We, the undersigned,

The founders (for a new association) The members of the board of an existing society (in accordance with a decision of the association's general meeting for the registration of the society as an association in the minutes to this application):

	Family name / corporation name	First name	Father's name	Identity number ³	Year of birth	Street / neighborhood	House no.	Locale	Zip code	Telephone number
1.	Bentor	Neta	Yosef	050656313	1951	Koboby	53	Jerusalem	96757	0506576136
2.	Zemer	Hila		056197841	1959	San Martin	4	Jerusalem	93341	0547987296
3.	Ramon	Einat	Amnon	055922785	1959	Antigonos	8	Jerusalem	93303	026799006
4.	Pinto-Cohen	Dvorah	Jeffrey	011706793	1960	Revadim	27	Jerusalem	9339138	0507185590
5.	Gary Cohen	Merav	Robert	051148666	1952	Chen Blvd.	45	Tel Aviv		0544698499
6.	Stassin	Valerie	George	017921131	1964	Efrata	31/12	Jerusalem	9338435	0524825852
7.	Berkowitz	Miriam	Laurence	312844038	1970	Kore Hadorot	50	Jerusalem	93393	0549422992

Having been duly warned that we must state the truth, and that we shall bear the penalties established by law if we fail to do so, we hereby declare as follows:

A. Our willingness to establish an association in accordance with the details appearing in this form

For individuals:

B. Our willingness to serve in this association as members of the board of the association

C. We have not been convicted of an offense as stated in section 33(A)(4) of the Law regarding which the period of obsolescence as defined in the Criminal Record and Rehabilitation Law has not yet expired.

D. We agree that for the purpose of the application, criminal information about us will be forwarded to the Registrar in accordance with the provisions of the Criminal Record and Rehabilitation Law.

For a founding corporation:

Our willingness that our representative will serve as a member of the board in accordance with this application

Corporation name: _____ Corporation no.: _____
 Representative name: _____ Identity no.: _____
 Signatories named as follows will sign this affidavit

(First name, family name, and identity no.):
 1. _____ 2. _____

³ As defined in the Associations Regulations (Forms), 5769-2009: For an individual holding an Israeli identity card – the identity card number; for an individual not holding an Israeli identity card, his passport number, stating the country in which it was issued and a copy of which will be attached to this form as stated in regulation 15 of the Associations Regulations (Forms), 5769-2009; for a corporation – the corporation number.

Constitution of the Association for Spiritual Care in Israel

Name of the Association: The Association for Spiritual Care in Israel, R.A.

Foreign name: **Association for Spiritual Care in Israel**

Registered place of residence of the Association: C/o Bentur, 53 Kobobi St., Jerusalem

1. In this Constitution:

- 1.1 **Spiritual care** – providing a spiritual response for patients and their circle of affinity during crisis and transitional stages in the physical-medical, social, or personal realm, through the use of tools of joint learning, meditation, song, and discourse adapted to the patient's spiritual worldview and milieu, in order to strengthen the patients' spiritual resilience during the course of the processes undergone by the patients and their circle of affinity.
- 1.2 **The Code of Ethics** – the document attached to this Constitution as Appendix A, as updated from time to time, in accordance with the content of this Constitution.
- 1.3 **Conditions of certification** – the conditions for the certification of spiritual caregivers and spiritual care educators, as the case may be, as these will be defined by the Professional Committee as detailed below in this Constitution, and which shall not fall below the conditions detailed in **the document “Principles for Training and Certification for Spiritual Caregivers and Educators (Trainers) of Spiritual Caregivers,”** attached to this Constitution as Appendix B.

2. Association's Goals:

- 2.1 To serve as the body responsible for the certification of spiritual caregivers and spiritual educators and for supervising the compliance of training programs with the principles of certification.
- 2.2 To ensure compliance with the professional norms and professional ethical rules and to develop these in accordance with the Code of Ethics.
- 2.3 To inculcate the principles of the spiritual care profession in Israel among the public and institutions.
- 2.4 To represent the spiritual care profession in Israel vis-à-vis state institutions and vis-à-vis parallel organizations abroad.
- 2.5 To promote institutional recognition of the field of spiritual care in Israel, among other means through regulation and legislation and by means of securing governmental support for the field.
- 2.6 To assist in the conducting of studies and in professional and academic writing and to disseminate professional literature in the field of spiritual care.

- 2.7 To initiate and encourage the employment of spiritual caregivers as professionals in the private and public sectors; to promote tenders and work proposals in the field; and to assist in the regularization of the working conditions of spiritual caregivers with employers, while observing the ethical rules of spiritual caregivers.
- 2.8 To make, develop, and deepen ties with bodies involved in the spiritual care profession in Israel and abroad.
- 2.9 To pursue economic and legal activities for the purpose of the Association's goals.

3. **Association's Authorities and Methods of Operation:**

- 3.1 The Association will be empowered and authorized to undertake any action as the Association shall see fit, including any legal action necessary or beneficial to realizing and advancing its goals and any action any legal body and any association is permitted to undertake in accordance with any law, including:
 - (A) To receive donations, grants, remuneration, subsidies, estates, wills, and allocations from any body and to use these in accordance with the content of this Constitution and in accordance with any law.
 - (B) To associate, undertake, and sign any documents of any type and kind and, without derogating from the above, to hire sundry services and/or the sign contracts and/or agreements of any type, all in order to execute the Association's various goals.
 - (C) To collect membership fees and fees for participation in the Association's activities.
 - (D) To associate in undertakings of any type in order to realize the Association's goals.
 - (E) To purchase and/or to receive from any public body and/or private bodies and/or any other person real estate properties, chattel, moneys, donations, gifts, and any right of value.
 - (F) To devote the Association's goals for the purpose of realizing the Association's goals.
 - (G) To employ and dismiss workers.
 - (H) To open and manage bank accounts of any type.
 - (I) To undertake any other action for the purpose of securing the Association's goals.

4. **Political, Religious, and Inter-organizational Neutrality of the Association's Operations**

- 4.1 The Association brings together a wide range of professional spiritual caregivers and other interested individuals and organizations that hold differing and diverse worldviews and spiritual positions. The Association will maintain pluralism and grant expression to

all the spiritual positions through tolerance, respect for others, cooperation, and maintaining the right of all members to express their opinion and position on various pertinent issues.

- 4.2 In all its activities and in advancing its goals, the Association will act without political or religious bias and will refrain from any party-political and/or political and/or religious activity identified with any particular religious stream, and it shall not be identified with such bodies.
- 4.3 The Association will act to advance its goals for all its members and will maintain neutrality toward its member organizations.
- 4.4 The principles of this section will be reflected in all the Association's publications, at the venues of events and activities on its behalf, and in all its operations.

5. **Membership of the Association**

- 5.1 The Association's founders are members of the Association from the date of its registration in the Registry of Associations.
- 5.2 The following are eligible to be admitted to the Association as members:
 - (A) Qualified spiritual caregivers who are citizens or residents of Israel and who have been certified and meet the conditions of certification; and also
 - (B) Active spiritual caregivers engaged in the field for payment, even if they have not yet received certification, and who prove to the Association's satisfaction that they will be completing their certification within 18 months from the date of the establishment of the Association. If a member did not complete the certification process as stated, his membership will expire, unless the board decides to extend the membership pending completion of certification; and also
 - (C) Researchers in the field of spiritual care, after they have proved the publication of articles in the field of spiritual care in Israel. The membership of a researcher who has discontinued his research in the field will expire; and also
 - (D) At the request of organizations active and lawfully registered in Israel, and which employ at least one spiritual caregiver on a permanent basis – one representative of each organization as requested by the organization, even if he is not a spiritual caregiver; and also
 - (E) At the request of organizations lawfully registered in Israel that train spiritual caregivers in Israeli programs recognized by the Association – one representative of each organization as requested by the organization, even if he is not a spiritual caregiver; and also
 - (F) Notwithstanding the content of sub-section E above, and if the organization so requests, a representative of the NAJC – National Association of Jewish

Chaplains, which is registered and active in the United States of America, shall be a member of the Association.

- 5.3 Spiritual care students attending the training programs as recognized by the Association will be entitled to the status of “associate.” Pending completion of the certification process by the Association, the board will be empowered to determine the list of organizations running recognized training programs in accordance with this section.

An associate will be required to pay a reduced rate of the membership fees as established from time to time, and will be entitled to attend all the Association’s activities, but will not have the right to vote at the general meeting and will not be eligible to be elected to the Association’s committees; with the exception of the above, all the remaining rights and obligations applying to members will apply to an associate.

- 5.4 A person applying to be accepted to the Association will forward a request to the board in the following format:

“I, _____ (name, address, identity number, telephone) apply to be a member of the Association for Spiritual Care in Israel. I am aware of the Association’s goals and constitution. If admitted as a member of the Association, I undertake to observe the provisions of the constitution and the decisions of the empowered institutions in the Association.

I hereby accept the Association’s Code of Ethics as it currently stands and as it shall be updated from time to time, as well as the certification principles as these currently stand and as they shall be updated from time to time.”

- 5.5 A decision concerning the admission of the applicant as a member of the Association or his/her non-admission rests with the board. If the board declines to admit the applicant, the latter is entitled to appeal against the refusal before the next general meeting.

6. **Expiry of Membership**

- 6.1 Membership in the Association expires:

- (A) On the death of the member, and in the case of a member that is a corporation – on completion of its liquidation.
- (B) On resignation from the Association; written notification of resignation is to be given to the board 30 days in advance.
- (C) On removal from the Association.

- 6.2 In accordance with the proposal of the board, the general meeting is entitled to decide to remove a member from the Association for one of the following grounds:

- (D) The member has not paid his dues to the Association.
- (E) The member has failed to observe the provisions of the Constitution or a decision of the general meeting.

- (F) The member or the organization of which he is the representative is acting in a manner contrary to the Association's goals.
- (G) The member has been convicted of an offense which, in the board's opinion, is liable to harm the Association and/or its operations and/or its image, and of an offense bearing shame.
- (H) The member has violated the ethical code for spiritual caregivers in Israel.
- (I) If an organization has ended the employment of spiritual caregivers and/or certification in accordance with the certification principles, its representative will cease to be a member of the Association. If the representative has ceased to work in an organization as stated, his membership of the Association will be discontinued.

6.3 The board will only propose to the general meeting to remove a member from the Association after granting the member a proper opportunity to state his case before it.

7. A Member's Rights and Obligations

- 7.1 A member of the Association is entitled to participate and vote in any general meeting and to elect its institutions, and shall have one vote in any ballot. An associate shall not have voting and election rights.
- 7.2 Notwithstanding the above, in the election of members of the Professional and Certification Committee and in electing the members of the Ethics Committee, only members of the general meeting who are certified spiritual caregivers shall participate and vote.
- 7.3 A member of the Association is entitled to participate in the Association's activities and to enjoy its services.
- 7.4 A member of the Association is entitled to review the Association's balance sheets, the minutes of the general meetings, and the decisions of the board at any reasonable time.
- 7.5 A member of the Association must observe the Association's Constitution and the decisions of the general meeting and the other elected institutions of the Association.
- 7.6 The board, with the approval of the general meeting, is entitled to establish membership fees whose payment will be obligatory for members.
- 7.7 Expiry of membership in the Association does not grant exemption from the payment of sums due to the Association from the members prior to the expiry of their membership for the period through the expiry of membership.
- 7.8 An invitation, demand, warning, or other notification from the Association to a member will be made in writing, to be delivered by hand or sent by ordinary mail to the member's address as recorded in the register of members. At the member's written request, the Association will amend his address as recorded in the register of members. Such

notifications will be considered to have reached their destination 72 hours after the time of their dispatch.

8. **Association's Institutions:**

8.1 The following are the Association's institutions:

- (A) The general meeting;
- (B) The board;
- (C) The Audit Committee: the general meeting is authorized to decide that instead of an audit committee an account or another lawful auditing body will be appointed in accordance with the provisions of the Associations Law, 5740-1980.
- (D) The Professional and Certification of Spiritual Caregivers Committee;
- (E) The Spiritual Caregivers Ethics Committee.

9. **General Meeting**

9.1 Without derogating from the authorities granted to the general meeting by law and by all the provisions of this Constitution, the general meeting shall have the following authorities:

- (A) To amend the provisions of this Constitution by a majority of at least 75% of those voting at the meeting.
- (B) To adopt or reject the recommendations of the Professional and Certification Committee regarding the updating of the certification conditions.
- (C) To adopt or reject the recommendations of the Ethics Committee regarding the updating and amendment of the Code of Ethics.
- (D) To elect the members of the board.
- (E) To elect the members of the Audit Committee and to decide on the appointment of an external auditor in its place, and to select the latter.
- (F) To elect the Association's accountant insofar as the law requires an accountant for the Association.
- (G) To decide on the removal of members from the Association and to hear appeals against the refusal by the board to admit members to the Association.
- (H) To hear a report on the board's actions and on the actions of the Audit Committee or the auditing body, to discuss these and the financial report to be submitted to the meeting by the board, and to decide on their approval.

- 9.2 The general meeting of all the members of the Association will be convened at least once a year.
- 9.3 A general meeting will be convened by means of written notification to be given to every Association member at least ten days in advance, stating the date, time, venue, and agenda for the meeting.
- 9.4 The date, time, and venue of the general meeting will be determined by the board.
- 9.5 A general meeting will not begin unless at least one-fourth of the members of the Association are present. If this quorum is present at the beginning of the meeting, it is permitted to continue its discussions and to take decisions even if the number of those present is reduced.
- 9.6 If the said quorum is not present within half an hour of the stipulated time, the convened meeting will be considered to be postponed by half an hour, without the need for an additional invitation, and it will take place with the participation of those present at that time, whatever their number, and will be entitled to discuss and decide whatever the number of those present.
- 9.7 The chairperson of the board will chair the general meeting and is entitled to appoint a secretary for the meeting.
- 9.8 The decisions of the general meeting will be taken by a majority of those voting, unless the law or the Constitution demand a different majority for their adoption.
- 9.9 Voting by means of a ballot paper will be used in certain instances only:
 - A. In decisions on the matters detailed below, and solely therein, the members of the general meeting will be entitled to vote by means of a ballot slip in which the member of the general meeting will state the manner of his vote:
 - (1) The changing, amendment, and updating of the certification principles;
 - (2) The changing, amendment, and updating of the Code of Ethics.
 - B. A ballot slip will be sent by the Professional and Certification Committee or the Ethics Committee, according to the issue, to all the members of the Association; the member of the Association is entitled to state the manner of his vote on the ballot slip and to send it to the Association. The ballot slip may be sent to the Association via email, fax, or any other manner as decided by the general meeting.
 - C. A ballot slip in which the member of the Association states the manner of his vote, and which reaches the Association by the deadline determined therefore, will be considered presence at the meeting for the purpose of maintaining the quorum as stated in sections 9.5-9.6 below.
 - D. Decisions on the matters stipulated in sub-section A above will be taken by a majority of 75% of those voting.

E. A member who wishes to raise subjects for discussion and/or decision by the general meeting will submit these in writing by a date permitting their inclusion in the agenda prior to the dispatch of the invitations for the holding of the meeting. This section does not impose an obligation on the board or on the chairperson of the board to include this subject in the agenda, except subject to the provisions of the law.

9.10 The board is entitled to convene at any time an extraordinary general meeting, and it must do so on the written demand of the Audit Committee, the auditing body, or one-tenth of the total members of the Association.

9.11 The meeting will be convened within 21 days from the date of receipt of the demand by the board.

10. **Board**

10.1 The board will comprise seven (7) members, including not less than four certified spiritual caregivers.

10.2 If the number of members of the board falls below seven, the board will appoint substitutes to replace those whose membership has ended, who shall serve in their position as substitutes pending the convening of the annual general meeting, at which they will be presented for election. If the board does not select additional members, it may continue to act, provided that the number of members of the board is not less than three (3), and that it maintains a majority of certified spiritual caregivers.

10.3 The board will elect from among its members a permanent or temporary chairperson, as it decides, who shall serve for as long as the board that elected him serves; the chairperson shall be a certified spiritual caregiver.

10.4 The board is entitled to establish subcommittees as it shall see fit. Regarding the authorities granted to the board by law, these committees shall have solely consultative status.

10.5 The board will discuss and decide on all the Association's affairs in accordance with the Association's Constitution and the decisions of the general meeting.

10.6 The board will be entitled to appoint an executive director for the Association who represents the Association's values and is committed to acting accordingly.

10.7 The founders of the Association will serve as members of the first board; this office shall be for six months. Following the convening of the first general meeting and the election of the second board, the second board will serve for two years.

10.8 After the termination of the period stated in section 10.7 above, and without taking this period of office into account – the office of a member of the board shall be for four years, and on the termination of his office he may present himself for election for an additional period of office. Beyond this, the extension of the office of a member of the board beyond

eight consecutive years will require a vote with a majority of 70% of the members of the general meeting.

- 10.9 The board is entitled to arrange by itself the dates of its meetings, invitation thereto, the quorum required thereat, and its manner of management.
- 10.10 The board's decisions will be taken by a majority vote of those voting. If the votes are tied, the chairperson will have a deciding vote.
- 10.11 A decision of the board may also be taken otherwise than at a meeting of the board (by means of a telephone poll or by fax, email, and so forth), if all the members of the board support it unanimously. Such a decision will be recorded in writing and signed by the chairperson of the board.
- 10.12 The board is entitled to hold a meeting by way of the use of any means of communication such that all the participating board members can hear each other simultaneously.
- 10.13 The board will maintain minutes of its meetings and decisions.
- 10.14 The board is entitled to empower two or more of its members to sign on the Association's behalf documents binding the Association, and to execute in its name actions within its field of authority (hereinafter: "authorized signatory.")
- 10.15 The board will be entitled to decide on the appointment of salaried workers.
- 10.16 A member of the board is entitled to resign from his office at any time by means of written notification to the board.
- 10.17 A member of the board will cease to serve if he is declared legally incompetent or bankrupt.
- 10.18 If a member of the board is temporarily unable to perform his function, the remaining members are entitled to appoint a member of the board as his substitute pending his return to his functions.
- 10.19 If a member of the board is absent from the board meeting five consecutive times without justified cause, the board is entitled to send him a warning, and if he fails to appear, the board is entitled to recommend to the general meeting to discontinue his membership of the board.
- 10.20 The chairperson of the Professional Committee will be entitled to present himself for election to the board and, in any case, will serve as a standing observer at the board's meetings.

11. **Professional and Certification Committee**

- 11.1 The Professional and Certification Committee is the Association's supreme professional committee and will be entitled to discuss any matter concerning the status of the spiritual caregiver profession and concerning the methods of training and certification of spiritual

caregivers, spiritual care educators and instructors, and additional matters it believes are relevant to the status and character of the profession.

- 11.2 The committee will be empowered to discuss and to recommend to the general meeting any change, amendment, and updating of the certification conditions.
 - (A) In the initial stage, the committee will be responsible for drafting and updating a detailed document to complement the certification conditions in this Constitution, and to present the drafted format to the general meeting.
 - (B) Any change to the certification principles will be made by a majority of not less than 75% of those voting at the general meeting, in accordance with the content of section 9.9 above.
 - (C) The committee is empowered to interpret the certification conditions and to recognize programs meeting these conditions.
- 11.3 The committee will be entitled to determine, in accordance with the certification principles, the means of examination and certification of candidates to serve as certified spiritual caregivers, and to appoint a certification committee that will examine the candidates' compliance with the certification conditions to serve as spiritual caregivers.
- 11.4 The committee will be empowered to determine, in accordance with the certification principles, the means of examination and certification of educators (instructors) in the field of spiritual care.
- 11.5 The members of the committee will be elected solely by certified spiritual caregivers who are members of the Association.
- 11.6 The committee will comprise five members, including not fewer than two educators; however, the general meeting is entitled to increase the number of its members.
- 11.7 The members of the Professional and Certification Committee will not be members of the Ethics Committee for as long as they serve on this committee.

12. **Ethics Committee**

- 12.1 The Ethics Committee is responsible for the Code of Ethics, the manner of its implementation regarding members of the Association and regarding organizations that employ spiritual caregivers, organizations training caregivers, and all relevant parties to the activities of spiritual caregivers.
- 12.2 The committee will be empowered to discuss and to recommend to the general meeting any change, amendment, and updating of the Code of Ethics. A change to the Code of Ethics will be made by a majority of not less than 75% of those voting at the general meeting, as detailed in section 9.9 above.

- 12.3 The committee will be empowered to determine means for the enforcement of the Code of Ethics on members of the Association, on certified spiritual caregivers and instructors, and regarding third parties.
- 12.4 The members of the committee will be elected solely by certified spiritual caregivers who are members of the Association.
- 12.5 The committee will comprise five members.
- 12.6 The members of the Ethics Committee will not be members of the Professional and Certification Committee for as long as they serve on this committee.

13. **Audit Committee**

- 13.1 The Audit Committee or the auditing body will inspect the Association's financial and organizational affairs and its account ledgers.
- 13.2 The number of members of the Audit Committee shall be three; however, the general meeting is entitled to increase the number of members.
- 13.3 A person shall not serve as a member of the board and a member of the Audit Committee during the same period of office.
- 13.4 A person who serves the Association in a salaried capacity or who has commercial relations with the Association shall not serve as a member of the Audit Committee.

14. **Finance and Organization**

- 14.1 The Association is hereby established not for the purpose of making profit, and all its profits after current management expenses will be devoted to realizing its goals.
- 14.2 The Association's assets and income are used solely for its goals, and the distribution of profits or benefits of any kind among its members is prohibited.
- 14.3 The Association's income and assets, whatever their source, will be used solely to advance the Association's goals. No part thereof will be paid or transferred in any manner, directly or indirectly, to the Association's members, with the exception of:
 - A. Payments made by virtue of an explicit written agreement with the Association, or
 - B. Reimbursement of actual expenses accruing from functions imposed on a member by the board or on its behalf.

15. **Voluntary Liquidation**

- 15.1 Liquidation will be executed in accordance with chapter F of the Associations Law, 5780-1980.

16. **Transfer of Surplus Assets**

16.1 If the Association is liquidated and, after full repayment of its debts, assets remain, these assets will be transferred to another public institution as understood in section 9(2) of the Income Tax Ordinance, and will not be distributed among its members.

17. **Association's Offices**

17.1 The Association's offices and moneys will be transferred to an attorney or to an organization whose credibility is accepted by all the Association's founders pending the date of opening of a bank account and/or office for the Association, and for a period not exceeding six months from the date of establishment of the Association.

18. **Change of the Constitution**

18.1 The general meeting will be entitled to decide on changes to the Constitution by way of a decision adopted by a majority of 75% of the votes present and eligible to vote therein, provided that the members supporting the vote will support the vote with their signature and name.

19. **Resolution of Disputes**

19.1 The parties to any dispute or disagreement that emerges between the Association's members and any of its institutions concerning the interpretation and/or application of this Constitution and/or matters concerning the routine management of the Association shall make an attempt to resolve this within the framework of the Association's institutions, and, insofar as possible, by means of an internal or external mediation proceeding.

19.2 Insofar as the mediation proceeding is unsuccessful and the dispute is unresolved, either party will be entitled to request the appointment of an arbitrator to resolve the dispute; if the parties are unable to agree on an arbitrator, the chairperson of the Jerusalem District of the Israel Bar will determine the identity of the arbitrator.

19.3 The arbitrator will hear the dispute as a sole arbitrator.

19.4 The arbitrator will be exempt from the application of the provisions of legal rules and rules of evidence and will make his grounded decision in writing.

19.5 The parties will be entitled to appeal against the arbitrator's ruling in accordance with section 29(B) of the Arbitration Law, 5728-1968.

19.6 The adoption of this Constitution by the general meeting, and by each new member at the time of joining the Association, are tantamount to the signing of an arbitration certificate in accordance with the Arbitration Law, 5728-1968.

Appendix A

Ethical Code for Spiritual Caregivers in the State of Israel¹

Spiritual caregivers in Israel must act with integrity, decency, consideration, and respect toward any person in all their professional and social contacts. They must aspire to “judge every person to the side of merit,” to “say little and do much,” and to “receive every person with a pleasant countenance” (Mishna, *Ethics of the Father*, Chapter 1)

All the moral principles below that are phrased in the masculine refer to both men and women, to those studying professional spiritual care, to spiritual caregivers and instructors in the field, regardless of worldview or lifestyle.

1. Definitions:

- A. **“The Association”** – the Association for Spiritual Care in Israel.
- B. **“Certified caregiver”** – a person trained to engage in spiritual support in a study program recognized by the Association,² and who has undergone a certification proceeding recognized by the Association.³
- C. **“Client”** – a person assisted by spiritual care services.

¹ This document is based on a format drafted by Einat Ramon (Schechter Institute, NAJC) in cooperation with Nathan Cherny and Hani Kreuzer (Baruach), Eli Sharon and Deborah Koren (Tishkofet), Adi Samson (Likrat Shlichut), Rachel Alon-Margalit (Israel Spiritual Care Network), Baruch Shalev (Mazorim), Mike Shultz (Rambam), Eitan Askstein (Retorno), Hila Zemer (Shechter Rabbinical School), Talia Levanon (Israel Trauma Coalition), and Ariel Warner.

Consultants from the US: Theresa (ACPE), John Develdere (CPSP), Cecil Askoff, Zahara Davidovitch-Farkash, Naomi Kalish, David Glicksman (NAJC), and others.

The document was approved on 5 July 2012 in a vote of representatives of the organizations in the Israel Spiritual Care Network. This format was adopted by the Association for Spiritual Care in Israel in June 2014, and henceforth will be integrated in its founding documents as the Association’s Code of Ethics. Changes and amendments to the Association’s Code of Ethics will henceforth be made in accordance with the Constitution of the Association for Spiritual Care in Israel.

Professional literature on which the document is based: Gabi Shefler, Yehudit Achmon, Gabriel Weil (eds.), *Ethical Issues for Professionals in Counseling and Psychotherapy*, Magnes Press, Hebrew University of Jerusalem (collection of codes of ethics of the therapeutic professions), 5768, 757-956.

² The Association intends to recognize all the spiritual caregivers who were trained in programs regarding which the certification committee established by the spiritual care organizations prior to the establishment of the Association reached a decision, and which received accreditation therefrom. From the date of establishment of the Professional Committee as defined in the Association’s Constitution and the Program Recognition Subcommittee, spiritual caregivers who attend programs recognized by the Association will be certified.

³ The Association intends to recognize all the spiritual caregivers who were trained in programs regarding which the certification committee established by the spiritual care organizations prior to the establishment of the Association reached a decision. From the date of establishment of the Professional Committee as defined in the Association’s Constitution, spiritual caregivers certified thereby will be recognized.

- D. **“Instructor”** – a person trained to engage in the training of spiritual caregivers in a training program recognized by the Association,⁴ and who has undergone a certification proceeding recognized by the Association.⁵

2. **The Code of Ethics:**

- A. This Code of Ethics will bind all the members of the Association, and on their admission to the Association they undertake to act in accordance therewith.
- B. All the provisions applying to spiritual caregivers also apply to instructors, inter alia in their relations with those they instruct.
- C. The Association’s Ethics Committee will be responsible for the enforcement of the Code of Ethics.
- D. The Ethics Committee will be empowered, inter alia, to establish an ethical tribunal to which the Association’s members will be subject and to determine its working methods and the steps it may take against members of the Association as part of the activities to enforce the Code of Ethics.

Part One: Fundamental Values and Principles of the Spiritual Care Profession in Israel

3. **Who is permitted to be a spiritual caregiver:** The basic assumption underlying the spiritual care profession is that any person per se is entitled to spiritual care and any person per se may, after being found professionally competent and undergoing appropriate training, engage in this profession, insofar as they complete the certification proceeding as detailed here.
4. **Undertaking to meet the ethical rules:**
- (A) Any person who is certified to engage in spiritual care undertakes, from the moment of commencement of their training, to observe the principles of personal and academic integrity.
- (B) A spiritual caregiver undertakes, even after their certification, to continue with ongoing professional training and to receive professional guidance from certified instructors in the field and/or from other professionals familiar with the field, and/or to participate regularly in in-service training programs in the field, as well as to read professional literature.
- (C) A spiritual caregiver is obliged to maintain the clients’ confidentiality and to meet the professional and ethical principles of spiritual care.
- (D) On beginning to engage in the field, each student in a spiritual care program will sign a document of undertaking to meet the ethical rules in the field.
5. **Pluralism and multiculturalism:**
- (A) Due to the unique cultural, religious, and ethnic diversity among the population in Israel, the consolidation and establishment of different programs for training professional

⁴ The Association intends to recognize all the instructors who were trained in programs regarding which the instructors certification committee established by the spiritual care organizations prior to the establishment of the Association reached a decision, and which received accreditation therefrom. From the date of establishment of the Professional Committee as defined in the Association’s Constitution and the Program Recognition Subcommittee, instructors who attend programs recognized by the Association will be certified.

⁵ The Association intends to recognize all the spiritual caregivers who were trained in programs regarding which the certification committee established by the spiritual care organizations prior to the establishment of the Association reached a decision. From the date of establishment of the Professional Committee as defined in the Association’s Constitution, spiritual caregivers certified thereby will be recognized.

spiritual caregivers will be welcomed. These programs will represent a broad spectrum of different spiritual and religious worldviews in the State of Israel.

- (B) The Association will encourage as wide a range as possible of population groups in Israel to ensure that their members receive spiritual care in accordance with their needs and beliefs, and will encourage the suitable training of spiritual care personnel.
- (C) The desired diversity in terms of the deployment of spiritual care systems and spiritual support training systems among all sections of the population in the State of Israel does not diminish from the moral principles of the profession, which are based on listening to and accepting any person per se.
- (D) Due to the multicultural context of spiritual care, there may be situations in which a positive connection between a spiritual caregiver and a client will not be possible for personal reasons or for reasons of differences in worldviews. In these cases, the spiritual caregiver will refer the client to another spiritual caregiver, after doing everything in their power to overcome the gap, insofar as this is possible.

6. **Prohibition of conflict of interest**

- (A) The salaried spiritual caregiver must ensure that they enjoy conditions of employment enabling them to fulfill their function, including the definition of their function and the allocation of time therefore by the employer.
- (B) An ethical prohibition applies to the spiritual caregiver not to act in a situation of conflict of interest between their function as a spiritual caregiver and the function they fill in the institution.
- (C) The spiritual caregiver must, as far as possible, that no conflict will emerge for the caregiver or the client between their function as a spiritual caregiver and other functions they fill or other titles they bear. In the event that a conflict is created, the spiritual caregiver must cease the care and, if possible, refer the client to another spiritual caregiver.

7. **Action solely in the field of expertise:**

The function of the spiritual caregiver is to accompany the individual solely within their field of expertise and in accordance with their training and experience. If it becomes apparent to the spiritual caregiver that the client requires different or additional therapy in the psychological sphere, the spiritual caregiver will suggest that the client receive assistance from professionals in this field. The Ethics Committee will from time to time publish guidelines in this area.

Part Two: Rules of Moral Conduct in the Religious and Cultural Sphere

8. **Introduction:**

- A. The State of Israel faces unique religious, ethical, and cultural nuances that are unparalleled anywhere else in the world. Accordingly, these moral rules provide the spiritual caregiver with more detailed guidelines concerning the religious, cultural, and moral sensitivities that spiritual caregivers in Israel must take into account.
- B. In light of the above, the spiritual care profession in the State of Israel is not a profession with unique religious characteristics and is open to any person; those who engage it are not necessarily individuals with religious faith or a religious lifestyle, and certainly not only the leaders of different religious groups or only those bearing distinct religious functions.
- C. The profession is open to men and women from the entire religious, ideological, and political spectrum in Israel, provided they undertake to undergo the required professional

training. Prior knowledge in the field of religion, like prior knowledge in the humanities, the social and natural sciences, and life experience, have preliminary value for the study of this profession.

- D. Although the profession often draws on content, sources, and action relating to the world of religious concepts and symbols, these should be employed in accordance with the unique circumstances of each client.
 - E. The spiritual care profession is essentially non-hierarchical and seeks to accompany the individual drawing on this service in accordance with their spiritual needs.
9. A spiritual caregiver who works in an institution including a range of beliefs and opinions among the caregivers and among those who may require their services as a spiritual caregiver will act in such a manner that their opinions and beliefs will not influence their activities or those requiring spiritual care services. Among other aspects, spiritual caregivers who bear identifying signs, including identification tags, in public places and institutions as stated will be careful not to include in these any academic, religious or other title other than “spiritual caregiver.”
 10. A spiritual caregiver will also act as stated above in contacts and oral interaction with carers and with those who may require their services as a spiritual caregiver.
 11. A spiritual caregiver will disclose aspects of their biography, identity, opinions, and life course solely in the context of the spiritual care and in accordance with the client’s needs only.
 12. The spiritual caregiver will adapt their conduct and the spiritual care services they provide for the client, while respecting the practice and proceedings of the institution in religious and cultural terms, and while cooperating with the authorities in the institution responsible for the field of religion, culture, and morality.
 13. The spiritual caregiver will only hold a religious or cultural ceremony if asked to do so by the client and/or the client’s family (but not against the client’s wishes), while respecting the client’s privacy and social environment.
 14. Activities constituting religious, political, and cultural preaching of all kinds are prohibited in the framework of spiritual care support. Accordingly, the spiritual caregiver will not propose to hold a ceremony or action of religious or cultural significance unless there is a strong probability that the client is interested in this, and after ensuring that the ceremony does not undermine the client’s spiritual approach and communal affiliation, and that its holding is not tantamount to solicitation and preaching intended to convert a person or to move them from one spiritual or religious stream to another.
 15. Any client is entitled to ask the spiritual caregiver for a referral to a spiritual caregiver closer to the client’s religious and/or spiritual worldview and to receive maximum assistance in realizing this request.
 16. The field of spiritual care is sometimes characterized by religious and cultural uncertainty, since it touches on end-of-life situations or on individuals whose consciousness is impaired. Given this uncertainty, which forms part of the professional reality, the spiritual caregiver must aspire to recognize the key principles of the religions and streams within Israeli space and to strike a balance between their borders and the clients’ desires.

17. Without derogating from the content of this section, in the framework of providing spiritual care services to a community and to members of a community with a specific religious or cultural character, the spiritual caregiver is permitted to present their religious, academic, or other titles and to employ their worldview in order to provide spiritual care services for the members of the community.

Part Three: Professional Credibility, Confidentiality, and Privacy

18. The spiritual caregiver bears an obligation to act with professional integrity, aware of his abilities and limitations, and to publicize himself in a modest and credible manner.
19. A spiritual caregiver will be careful not to give advice that does not fall within the field of spiritual care, and on any question in other fields of expertise he will recommend that the client consult with an appropriate professional.
20. The spiritual caregiver must provide truthful and accurate reports to his superiors in the institutions in which he works.
21. The spiritual caregiver must act respectfully, cooperatively, and fairly toward his colleagues and members of other professions.
22. He must refrain from circumventing authority and must contribute and share his knowledge and professional experience with his colleagues.
23. If the spiritual caregiver presents the profession or the required conditions for certification, he must present the full conditions required for the purpose of training and certification and refer to the Code of Ethics.
24. The spiritual caregiver must clarify to clients and to his employer, and reach an understanding with them, concerning the reasonable mutual expectations of the client and the spiritual caregiver.
25. Documentation and protection of confidentiality in spiritual care and during the training process:
 - A. Spiritual caregivers will maintain a record and monitoring of their sessions in an abbreviated form, and will bear an ethical obligation to present this to the client on demand.
 - B. In addition, spiritual caregivers are entitled to maintain more detailed internal records, but these constitute the personal records of the spiritual caregivers, who are not under any obligation to present these to the client or to any other person.
 - C. Spiritual caregivers will respect the clients' right to confidentiality and privacy. They will maintain the confidentiality of any information they receive during or pursuant to their professional activity and will take precautionary means to protect the confidentiality of the information, including the records – both in their abbreviated form and the detailed records.
 - D. The obligation to protect the client's confidentiality and privacy will continue even after the termination of the spiritual care relationship with the client, and even after the client's death.
 - E. Confidential information held by the spiritual caregiver will be transferred solely for vital professional reasons and in accordance with the provisions of the law, or with the client's consent.

- F. Spiritual caregivers will maintain due confidentiality in writing, saving, access, transfer, and use of the records for which they are responsible, whether these are written, recorded or maintained in any other form.
 - G. In accordance with the practice in the institution in which they are working as interns, or the program in which they are studying, students in the various spiritual care programs will pay strict attention to obscuring the identity of clients concerning whom they consult with their colleagues and/or instructors in the field. Among other steps, the client's full name will not be mentioned in transcripts, but solely one letter from his name in correspondence relating to consultation and in all the various training and study documents.
 - H. Ten years after a person leaves the field of spiritual care, they must destroy all records documenting the care and learning processes that include references to the individuals they cared for.
 - I. Spiritual care instructors will not reveal information, confidential material or confidential data of a student or instructed person in a program and/or staff, except in accordance with the requirements of the law. If the disclosure of some details is required for the purpose of training and/or consultation by the instructor, the instructor must change data in order to prevent exposure and any injury to the student's privacy.
 - J. All files and records documenting the training of a student will be destroyed six months after the student completes their submission of all tasks required in accordance with the training principles.
 - K. In the certification proceeding, the Certification Committee in the Association for Spiritual Care in Israel will receive solely a letter summarizing the student's training process and evaluation, and testifying that they have submitted all the required tasks. A copy of this letter will also be given to the student.
 - L. Five years after the instructor leaves the field, they must destroy documentation of the spiritual care process including material relating to those who studied with him or those whom he instructed.
26. A spiritual caregiver who holds a position in a public institution will not act to receive patients he has met in the framework of his work in the institution for care in a private framework. If a client explicitly so requests, without any solicitation on the part of the spiritual caregiver – the spiritual caregiver will accept such a client in a private framework only if he has received authorization therefrom from his superior in the institution.
27. The spiritual caregiver will act in a decent and honest manner in financial and business terms.
28. When preparing a study in spiritual care, the spiritual caregiver will mention the names of all the partners in the study, including the names of interns in a spiritual care course who assisted in the study, if any. The spiritual caregiver will adhere to the rules of precision and credibility regarding bibliographies and research, and will ensure that clients investigated do not suffer in any way as the result of the study. When undertaking a study that includes interviews, the caregiver will ensure that clients are aware of the goals and conduct of the study and that they understand and consent to their cooperation with the researcher.
29. The spiritual caregiver will welcome professional feedback from his superiors, from clients, and from colleagues relating to his work.

30. The spiritual caregiver will not receive a commission for creating a contact with another professional.

Part Four: Relations and Boundaries between a Spiritual Caregiver and a Client

31. By its very nature, the spiritual care setting sometimes creates a sense of proximity and intimacy, both physical and emotional, between the spiritual caregiver and the client. From time to time, a measure of physical proximity is created between the caregiver and the client (such as holding a hand, caressing the head, etc.). As a general rule, the spiritual caregiver must avoid relations of physical proximity that are liable to create erroneous expectations or misinterpretations, thereby ultimately harming the client.
32. In fields in which contact forms an integral part of the support, the person providing the support must ensure that the client and/or their relatives and/or his own employers are aware of this in advance and must define the nature of the contact that is acceptable to the client.
33. Despite the difficulties this entails, the spiritual caregiver must avoid crossing emotional boundaries that are liable to mislead the client regarding the nature of the spiritual caregiver's attitude toward him, even if the spiritual caregiver believe that this can benefit the client.
34. The spiritual caregiver must be aware of and observe carefully the distinction between manifestations of proximity and contact (physical and emotional) that contribute to a client in a difficult condition and the abuse of the relationship of affinity that is created in spiritual care situations.
35. In any case, the spiritual caregiver must refrain from creating sexual, erotic, or romantic contact of any kind whatsoever with a client or with a person they are instructing, and must refrain from creating such contact with a person they are instructing even after the end of their professional relationship, until any relations of authority or dependence relating to spiritual care or training have ended.

Part Five: Relations between Instructors and Students and/or Persons being Instructed in Places of Work

36. Instructors must bring to the attention of those they instruct the training principles and the Code of Ethics of spiritual caregivers in Israel. They are expected to have experience in the field, to show expertise in the principles of training, in the moral rules of the profession, and in the corpus of knowledge of the spiritual care profession.
37. Spiritual care instructors will clarify to students in the field of spiritual care the network of expectations and requirements they must meet and the methods and dates of evaluation.
38. Spiritual care instructors will consider themselves committed to the development and growth of students and interns in the field and will help them to learn and to perform their practical work in the best possible manner.
39. In the case of a student who requires or expresses an interest in personal therapy extending beyond the field of responsibility of the spiritual care training, the instructor will refer the student to appropriate therapy or to appropriate spiritual care, and will refrain from entering himself into

the function of personal therapist or personal spiritual caregiver (even if he has the appropriate training for this purpose).

40. A spiritual care instructor will not enable those he instructs to perform or to claim to perform professional services beyond their training, level of experience, and capabilities. In any case of practical work by a person being instructed as part of his instruction, the educating instructor is responsible for preventing harm to the clients.
41. The student must establish clear boundaries in their relations with those with whom they study, avoid the abuse of relations of authority, and avoid crossing professional boundaries.

Part Six: Enforcing the Code and the Ethical Tribunal

42. The Association's Ethics Committee will be responsible for enforcing the Code of Ethics.
43. The Ethics Committee will be entitled to decide to establish an Ethical Tribunal and to determine its mode of operation and the steps the tribunal will be empowered to take in order to enforce the Code of Ethics.

Appendix B

Principles of Training and Certification for Spiritual Caregivers and Spiritual Care Educators (Instructors)

A. Principles of Training and Certification for Spiritual Caregivers

1. **In order to meet the conditions of training and certification to serve as a spiritual caregiver, the candidate must meet all the following conditions:**
 - (A) Compliance with the conditions of admission to a recognized professional training program;
 - (B) Compliance with all the requirements of a training program or programs recognized by the Association at a scope of not less than 800 hours, as detailed below;
 - (C) Appearance before a certification committee that establishes the candidate's competence to serve as a spiritual caregiver.

2. **In order to be admitted to a training program, the candidate will be required to meet the following conditions:**
 - (A) A bachelor's degree recognized in the State of Israel;
 - (B) Life experience in educational, spiritual, communal, therapeutic or consultative work relevant to the field of spiritual care;
 - (C) At least one reference from one of the organizations or communities in which he was active regarding his suitability for the field of spiritual care.
 - (D) Completion of the selection processes for a training program in a recognized program.
 - (E) A recognized program is entitled to screen candidates in accordance with additional criteria, provided that these do not fall below the above criteria.
 - (F) Notwithstanding the above, when a candidate meets all the conditions but does not have academic training, and the head of a recognized program believes that the candidate's general education and life experience enable him to meet all the requirements of the program and the requirements for certification, despite the lack of academic training – the head of the program will be entitled to admit the candidate, explaining the special grounds for his decision in writing.

3. **Conditions for the recognition of a professional training program in Israel:**
 - (A) A training program for spiritual care coordinators in Israel must be held at a public institution of some kind, such as: a hospital, senior citizens' home, academic institution or institution providing non-academic spiritual education, or a recognized spiritual care association, as approved by the Professional and Certification Committee.
 - (B) A training program for spiritual care coordinators will be headed by an educator (instructor) qualified as a spiritual care coordinator in Israel by a spiritual care association

in Israel, or a CPE qualified by the organizations ACPE, CPSC or CASC, or a person at an advanced stage of training as a spiritual care educator (instructor) in Israel.

- (C) Due to the character of training and the field of involvement of spiritual caregivers, a program for training spiritual caregivers in Israel will not be recognized if online or distance learning constitutes more than 10 percent of the program. Online teaching will be possible as part of other spiritual care courses not intended for certification in Israel. In special cases, students studying for certification in Israel in online spiritual care programs approved by the Professional Committee will also be admitted, on the basis of the personal authorization of the student by the Professional Committee.
- (D) For the purpose of recognizing a program, the Committee is entitled to request authorizations from the institution in which it operates regarding proper administration, compliance with financial and professional undertakings, the absence of conflicts of interest in the management of the training program, and so forth.
- (E) The training programs must meet the admission and screening conditions for trainees as detailed in section 2 above.
- (G) The scope of practical training will be not less than 50 percent and not more than 66 percent of the total scope of hours in the training program. Of the total number of practical training hours, at least 200 hours will be in the framework of a public institution such as a hospital, senior citizens' home, educational institution, social institution, etc.
- (H) The program's requirements for all students will include at least 16 transcripts of spiritual care processes completed in the framework of practical work, and at least 8 abstracts of professional literature.
The training on these aspects will include a reflective component and personal feedback from the program instructors, to be held in groups of not more than 10 trainees.
- (I) Among other aspects, a program will address the following core areas: (1) mourning; (2) loss; (3) end of life; (4) the relationship between the spiritual health coordinator and the patient; (5) professional ethics; (6) the health and welfare system; (7) cross-cultural issues.
In addition, the Professional Committee will from time to time define a core program and/or compulsory syllabus and will detail the skills required of a graduate of a training program.
- (J) In order for any training program to be considered a recognized program, it must submit to the Professional Committee and/or to such person as is appointed on its behalf for this purpose a detailed curriculum and practical training program, including details of the physical conditions for holding the program, the syllabus, the instructors and teachers in the program, and any additional details as required in order to prove its compliance with the training requirements to the satisfaction of the Professional and Certification Committee.
- (K) The Professional Committee will also recognize partial programs, provided these have a scope of not less than 400 academic hours, if they meet the remaining conditions for the full programs (relatively to the proportion of a full program).

4. **Conditions for recognizing training programs held outside Israel:**

The Professional Committee will recognize training undertaken in a Clinical Pastoral Education (CPE program in the United States or Canada, recognized by the spiritual care organizations ACPE or CPSP in the USA, or by the organization CASC in Canada, the scope of training in which will be not less than 400 hours.

5. **Compliance with the training conditions:**

A. In order to meet the training conditions, the candidate will be required to meet all the conditions of the full training program on a scope of at least 800 hours/

(1) In order to meet the conditions of the training program, a candidate is also entitled to undergo training in two different recognized programs, each of which will include not less than 400 actual hours (without mutual exemptions between the programs).

(2) A candidate is also entitled to undergo part of his training in accordance with subsection (1) above in a recognized program outside Israel.

(3) A candidate who is trained solely in recognized programs outside Israel will be required, in addition to his training there, to undergo complementary studies of 100 hours in group studies in an Israeli program or in practical work instructed by an Israeli instructor, in accordance with the recommendation of the Professional Committee.

(4) Through 31 December 2015, the Professional Committee will also be entitled to approve studies in the framework of a non-recognized training program, provided that the scope of studies recognized in this framework will not exceed 400 hours – 50% of the training program.

B. In addition, the candidate will be required as part of the training program to receive practical training hours from two different instructors, at least one of whom is a certified educator (instructor) in spiritual care.

6. **Certification Committee:**

(A) Certification committees will be appointed by the Professional Committee from among certified spiritual caregivers and certified educators (instructors) who have undergone special training for the purpose of appointment to certification committees.

(B) The appointment of a certification Committee may be for a particular instance or for a period. The Certification Committee is entitled to determine that a representative of the NAJC organization in the US will also join the panel as an observer.

(C) The Certification Committee will examine the candidate's compliance with the training conditions; however, compliance with the training conditions is not a guarantee of receipt of certification.

(D) The Certification Committee will examine the candidate's suitability to serve as a spiritual caregiver by means of reviewing a certification file to be submitted to the committee, and which will include, at least: (1) Two recommendations, one from the head of the program and the other from a professional able to testify to the candidate's practical work; (2) A detailed description of the personal training process undergone by the candidate; (3)

Detailed reports on the candidate's practical work during the course of the training process; (4) A personal declaration by the candidate; additional documents as determined by the Professional Committee; (5) If the candidate was accepted on the basis of a special recommendation from the head of the program, without meeting the admission conditions in terms of prior academic training – the written grounds of the head of the program will be attached to the certification file.

- (E) In addition, the Certification Committee will hold an interview to examine the candidate's knowledge and suitability to serve as a spiritual caregiver.
- (F) The committee is entitled grant certification on the basis of the certification file and an interview.
- (G) The committee is entitled, on the basis of the certification file alone or on the basis of the interview, to determine that the candidate will not receive certification and/or to condition certification on additional training – academic, practical or therapeutic, and/or on the submission of an additional certification file and interview.

B. Training and Certification Principles for Spiritual Care Educators (Instructors)

7. In order to meet the training and certification conditions to serve as a spiritual care educator (instructor), the candidate must meet the following conditions:

- (A) Compliance with the conditions of admission to the training program for educators;
- (B) Compliance with all the requirements of a training program for educators on a scope of at least 350 hours, according to the following breakdown: 150 theoretical hours and 200 practical hours guiding spiritual care students or spiritual caregivers in a course headed by at least one instructor certified on behalf of the Association for Spiritual Care in Israel, the ACP, the CPSP or the CASC to train "spiritual care educators."

8. For the purpose of admission to the educators' training program, the candidate will be required to meet the following conditions:

- (A) A master's degree recognized in the State of Israel;
- (B) Persons holding a master's degree who do not have a degree (bachelor's or master's) in the humanities will be required, in order to meet the admission conditions, to study 10 credit points in the humanities at a recognized academic institution, and/or studies on an identical scope in a community beit midrash / yeshiva / other religious institution of studies / institution of studies of a spiritual character.
- (C) A certified spiritual caregiver with seniority of at least one year's work following certification (on a scope of not less than 1/3 of a position).
- (D) A person wishing to be admitted to a training program must show that they will be able during the training period to engage in the instruction of spiritual caregivers (at different stages of the caregivers' training) in a public institution such as a hospital, senior citizens' home, educational institution, social institution, etc.

- (E) Notwithstanding the above, when a candidate meets all the conditions but does not have the required academic training, and the head of the educators' training program believes the candidate's general education and life experience enable him to meet all the requirements of the program and the requirements for certification to serve as an educator (instructor), despite the lack of academic training – the head of the program will be entitled to admit the candidate, explaining the special grounds for his decision in writing.

9. **Conditions for the Recognition of a Training Program for Educators (Instructors) in Israel:**

- (A) A training program for spiritual care educators (instructors) will take place within the framework of the Association for Spiritual Care in Israel.
- (B) A training program for educators (instructors) will be headed by at least one senior instructor who has received certification for training educators-instructors in spiritual care from the organizations CPSP, ACPE or CASC, or from the Association for Spiritual Care in Israel once such a program exists in Israel. The curriculum will be on a scope of not less than 350 academic study hours (50 semester minutes) – theoretical (approx. 150) and practical in the field of instruction (approx. 200).
- (C) The program requirements for all students will include not less than 10 instruction case descriptions, summaries of professional literature, and a theoretical paper on a seminar scope.
- (D) The training on these subjects will include a reflective component and personal feedback from the instructors in the program, to be held in groups of not more than 10 students per group.
- (E) Among other aspects, the program will address the following core areas: (1) Theology or spiritual thought; (2) Theories of personality; (3) Theories of learning; (4) Theories of group dynamics. Each of these will be in the context of the work of the educator (instructor).
- (F) In addition, the Professional Committee will from time to time define a core program and/or compulsory syllabus and will detail the skills required of a graduate of a training program as a spiritual care educator (instructor).

10. **Conditions for the Recognition of Training Programs Held outside Israel:**

The Professional Committee will recognize training undertaken in a Clinical Pastoral Education (CPE) supervisors' program in the United States or Canada, recognized by the spiritual care organizations ACPE or CPSP in the USA, or by the organization CASC in Canada, the scope of training in which will be not less than 400 hours. This is provided that the graduate of such a program will also undergo practical training in instruction in Israel by a senior spiritual care instructor.

11. **A graduate of a training program for spiritual care educators (instructors) who receives a diploma at the end of the program certifying him to serve as a spiritual care educator (instructor) will be recognized as such.**