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BCCI Competencies Rubric 2024

(revised 4-2025)

Section I: Integration of Theory and Practice

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
ITP1: Articulate an approach to spiritual care rooted in one's spiritual tradition and integrated with a theory of spiritual care.	☐ Does not name the chaplain's own spiritual tradition, and/or ☐ Does not identify a definition of chaplaincy, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the [Standards of Practice for Professional Chaplains.](#)	☐ Names the chaplain's own spiritual tradition but does not link it to spiritual care, and/or ☐ Merely mentions but does not explain a definition of chaplaincy, and/or ☐ Describes these ideas about spiritual care without any actual example from the chaplain's own work.	☐ Provides at least one definition of spiritual care that the chaplain applies in their practice, and ☐ Describes the chaplain's perspective on spiritual care in terms of the chaplain's own spiritual tradition ☐ Gives at least one example of the chaplain's caregiving that is congruent with their stated definition of and spiritual perspective on spiritual care.	Demonstrates competency, plus ☐ Cites theorists/sources behind their definition of spiritual care, and/or ☐ Provides multiple definitions, and/or ☐ Gives multiple diverse examples, and/or ☐ Analyzes the limitations of their own tradition and/or on their spiritual care, and/or ☐ Generates a novel approach to spiritual care.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
ITP2: Provide spiritual care that incorporates a working knowledge of an academic discipline that is not explicitly religious/ spiritual (e.g., psychology, sociology, anthropology, history).	☐ Articulates only a religious/spiritual perspective on religion/spirituality, without also a broader academic lens, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Merely names disciplines/ideas, without describing insights into religion/spirituality, and/or ☐ Describes ideas without an illustration from the chaplain's own work, and/or ☐ Gives only examples that do not address a spiritual affiliation, practice, nor belief of the care recipient(s).	☐ Articulates insight into religion/spirituality from at least one academic discipline that is not explicitly religious/spiritual (e.g., psychology, sociology, anthropology, history), and ☐ Illustrates the chaplain applying at least one such insight to their work with the spiritual affiliation(s), practice(s), and/or belief(s) of their care recipient(s).	Demonstrates competency, plus ☐ Articulates multiple insights from multiple non-religious studies perspectives, and/or ☐ Gives multiple diverse examples, and/or ☐ Compares, contrasts, criticizes, and/or evaluates the contributions of various non-religious studies perspectives to the chaplain's spiritual care.

| ITP3: Incorporate the spiritual and emotional dimensions of human development into one's practice of care. | ☐ Describes giving spiritual care that does not vary at across developmental differences, and/or

☐ Names but does not draw on a particular developmental theory/theorist, or does not even mention one, and/or

☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains. | ☐ Describes developmentally tailored spiritual care in general/theory without specific illustration from the chaplain's own work, and/or

☐ Illustrates only one phase of development, and/or

☐ Addresses only spiritual or only emotional development—not both. | ☐ Articulates at least one framework for understanding human emotional and/or spiritual development over time, and

☐ Gives at least one example each of two distinct phases/tasks/aspects of development—showing how the chaplain provides different kinds of spiritual care depending on the care recipient's/recipients' process of development. | Demonstrates competency, plus

☐ Analyzes and/or evaluates an entire theory of human development, and/or

☐ Cites multiple theories of human development, and/or

☐ Gives examples from three or more phases of development, and/or

☐ Interprets the interplay of the chaplain's own phase of spiritual/emotional development with the chaplain's practice, and/or

☐ Argues for or against specific theories of human development for spiritual-care purposes today. |

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	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
ITP4: Incorporate a working knowledge of at least one ethical theory appropriate to one's professional context.	☐ Only names the ethical theory, or does not name it, and/or ☐ Only addresses the chaplain's own ethical conduct and/or professional code(s) of ethics, rather than an ethical theory that may also guide care recipients and/or the institutions, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Discusses but does not apply the ethical theories, and/or ☐ Illustrates the ethical theory with examples from a context other than where the chaplain has served.	☐ Describes at least one ethical framework, and ☐ Gives at least one example of applying that framework to a situation in the chaplain's work setting.	Demonstrates competency, plus ☐ Evaluates and selects the more fitting of multiple ethical theories for a given case, and/or ☐ Applies more than one ethical framework, and/or ☐ Adapts an ethical framework to support the chaplain's particular practice setting(s) and challenges.

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	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
ITP5: Articulate a conceptual understanding of group dynamics and organizational behavior.	☐ Names but does not describe theory/theorist, or does not name theory/theorist at all, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Describes a theory of individuals in groups or a theory of groups in organizations—but not a theory of each/both—and/or ☐ Summarizes a framework but does not illustrate by example.	☐ Describes a least on group dynamic framework that interprets/predicts ☐ how individuals function in groups (e.g., members in a family), and ☐ how groups function in organizations (e.g., teams in an institution), and ☐ Illustrates how awareness of that dynamic informs the chaplain's work relative to any group(s).	Demonstrates competency, plus ☐ Applies more than one framework for understanding groups/organizations, and/or ☐ Models spiritual-care interventions at the group/organizational level, and/or ☐ Adapts existing group/organizational theories across cultures, and/or ☐ Recapitulates a comprehensive theory of groups/organizations (e.g., Family Systems Theory, the Theory of Living Human Systems).

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
ITP6: Articulate how primary research and research literature inform the profession of chaplaincy and one's spiritual-care practice.	☐ Merely cites research, or does not cite research, and/or ☐ Espouses only opposition to chaplain research, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Applies research that is unpublished, not peer-reviewed, or not primary/clinical, and/or ☐ Does not give an example of applying that research finding in practice, and/or ☐ Applies the research finding unreasonably.	☐ Summarizes a published peer-reviewed report of primary/clinical research, and ☐ Gives an example of how the cited study has influenced the chaplain's work.	Demonstrates competency, plus ☐ Summarizes multiple studies, and/or ☐ Critically analyzes study strengths and weaknesses, and/or ☐ Participates in own primary/clinical research.

Section II: Professional Identity and Conduct Competencies

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PIC1: Identify one's professional strengths and limitations in the provision of spiritual care.	☐ Does not discuss the chaplain's strengths and limitations, and/or ☐ Describes personal strength(s) and/or limitation(s) but not their professional import, and/or ☐ Names strengths and/or weaknesses but does not give examples, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Demonstrates awareness of only the chaplain's strengths ☐ or only the chaplain's limitations, and/or ☐ Demonstrates and even names but does not analyze (i.e., reflect upon) the chaplain's strengths… ☐ and/or limitations.	☐ Analyzes the chaplain's strengths and ☐ limitations ☐ Gives examples from the chaplain's work.	Demonstrates competency, plus ☐ Gives examples from a range of administrative and clinical contexts, and/or ☐ Exhaustively determines the personal and social roots of the chaplain's strengths and limitations, and/or ☐ Develops strategies for building on the chaplain's strengths and redressing the chaplain's limitations.

| PIC2: Articulate ways in which one's feelings, values, assumptions, culture, and social location affect professional practice. | ☐ Does not identify the chaplain's feelings and/or

☐ values and/or

☐ assumptions and/or

☐ culture and/or

☐ social location and/or

☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains. | ☐ Identifies but does not give an example of the impact on the chaplain's work of an identified feeling, and/or

☐ value, and/or

☐ assumption, and/or

☐ cultural aspect, and/or

☐ aspect of social location. | ☐ Names at least some of the chaplain's feelings, and

☐ some of the chaplain's values, and

☐ some of the chaplain's assumptions, and

☐ some of the chaplain's culture(s), and

☐ some aspects of the chaplain's social location, and

☐ Illustrates impacts on one's chaplaincy of the identified feelings, and
☐ values, and
☐ assumptions, and

☐ culture(s), and
☐ aspects of social location. | Demonstrates competency, plus

☐ Illustrates additional feelings, values, assumptions, cultural aspects, and elements of social location, and/or

☐ Demonstrates an ability to explore in the moment previously unrecognized feelings, values, assumptions, culture, and aspects of social location. |

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PIC3: Attend to one's own physical, emotional, and spiritual wellbeing.	☐ Does not demonstrate any self-care, and/or ☐ Demonstrates mostly self-abuse or reckless disregard for the chaplain's own wellbeing, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Names a boundary, practice, or relationship but does not describe its impact on the chaplain's holistic wellbeing, and/or ☐ Discusses importance of self-care in principle without describing any actual such boundary, practice, or relationship.	☐ Identifies one or more of the chaplain's boundaries, practices, and/or relationships that promote(s) the chaplain's own physical health, and ☐ emotional health, and ☐ spiritual wellbeing.	Demonstrates competency, plus ☐ Describes additional self-care boundaries, practices, and relationships, and/or ☐ Exhibits self-care not only outside the chaplain's working hours but also within work hours and even within care encounters appropriately.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PIC4: Respects the physical, emotional, cultural, and spiritual boundaries of others.	☐ Demonstrates willful, unrepentant, and/or careless violation of another's boundary, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains	☐ Does not identify at least one physical boundary set by another person, and/or ☐ at least one emotional boundary set by another person, and/or ☐ at least one cultural boundary set by another person, and/or ☐ at least one spiritual boundary set by another person, and/or ☐ Identifies but does not give examples of all identified boundaries. ☐ Demonstrates mistaken violation of another's boundary and an effort to repair.	☐ Identifies a physical boundary set by another person (i.e., not [only] the chaplain's own physical boundary) and ☐ an emotional boundary set by another person, and ☐ a cultural boundary set by another person, and ☐ a spiritual boundary set by another person, and ☐ Illustrates how the chaplain respected each boundary.	Demonstrates competency, plus ☐ Recognizes both explicit and implicit boundaries of others.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PIC5: Use appropriately one's professional authority as a chaplain.	☐ Does not discuss the chaplain's authority, and/or ☐ Gives example of the chaplain over-stepping the chaplain's authority, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains	☐ Illustrates standing up to the institution but not serving the institution, or ☐ Illustrates serving the institution but not standing up to the institution.	☐ Identifies at least one legitimate source/basis of the chaplain's authority as a chaplain, and ☐ Gives an example of when the chaplain drew on that authority to serve an institution that employs/employed the chaplain, and ☐ Gives an example of when the chaplain drew on that authority to stand up to the institution that employs/employed the chaplain.	Demonstrates competency, plus ☐ Illustrates multiple sources of the chaplain's authority, and/or ☐ Cites multiple examples of the chaplain taking up leadership, fully occupying/embodying the role of chaplain, and engaging their context of care with a strong sense of purpose, belonging, and worth/value.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PIC6: Advocate for the persons in one's care.	☐ Does not describe advocating as a chaplain, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains	☐ Attests to advocating but does not give examples, and/or ☐ Gives examples of purported advocacy that express the chaplain's own needs but not the needs of the care recipient(s).	☐ Illustrates the chaplain speaking up for the needs of their care recipient(s).	Demonstrates competency, plus ☐ Gives additional such examples, and/or ☐ Spells out the chaplain's criteria for when (and when not) to advocate, and/or ☐ Illustrates how the chaplain has helped care recipients advocate for themselves.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PIC7: Function within the APC/ NACC/NAJC Code of Ethics.	☐ Demonstrates violation of any aspect of the APC/NACC/NAJC Code of Ethics, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Attests to complying with the APC/NACC/NAJC Code of Ethics—in general or with a particular section/subsection—but does not give any example.	☐ Cites at least one section/subsection of the APC/NACC/NAJC Code of Ethics and illustrates how the chaplain complies with that norm.	Demonstrates competency, plus ☐ Illustrates compliance with more than one section/subsection of the APC/NACC/NAJC Code of Ethics, and/or ☐ Demonstrates grappling with a difficult ethical issue using the APC/NACC/NAJC Code of Ethics as a guide.

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Section III: Professional Practice Skills Competencies

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PPS1: Establish, deepen, and conclude professional spiritual-care relationships with sensitivity, openness, and respect.	☐ Labels or explains these values without any specific example of relationship, and/or ☐ Conveys insensitivity, closedness, or disrespect in either or both cited examples, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Does not specifically address each of these three phases of relationship.	Illustrates the chaplain's care over the course of at least one relationship, demonstrating a blend of sensitivity, openness, and respect in three phases of the relationship: ☐ in the beginning/establishing of the relationship, and ☐ in the middle/deepening of the relationship, and ☐ in the ending/concluding of the relationship.	Demonstrates competency, plus ☐ Breaks down sensitivity, openness, and respect into each individual value and illustrates each, and/or ☐ Compares and contrasts the specific values, phases, and relationships from each other, and/or ☐ Creates an original solution to a relationship dilemma/challenge.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PPS2: Provide effective spiritual support that contributes to the wellbeing of care recipients, including patients (or the relevant analogue in a non-healthcare setting), their families/friends, and staff.	☐ Eschews any orientation to outcomes of spiritual care, and/or ☐ Demonstrates care that is largely ineffective and/or largely harmful, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Does not articulate any particular desired outcome, and/or ☐ Does not address the chaplain's contribution to said outcome, and/or ☐ Gives examples of the chaplain's positive impact on only one or two of these three kinds of care recipients.	☐ Articulates at least one desired outcome of the chaplain's care, and ☐ Speculates on how the chaplain's care contributes to said outcome(s), in terms of three examples: ☐ One example involving a patient (or inmate, student, service member, frontline worker, etc.), and ☐ Another example involving the patient's (or analogue's) family/friends, and ☐ A third example involving (additional) institutional staff (e.g., nurse, doctor, guard, manager).	Demonstrates competency, plus ☐ Goes beyond speculation to actually illustrate empirically the positive impact of the chaplain's care, citing feedback from care recipients or observed changes, etc.

| PPS3: Provide spiritual care that respects diversity, relative to differences in race, culture, gender, sexual orientation, etc. | ☐ Demonstrates care that largely imposes the chaplain's own understanding over the care recipients' self-understanding, and/or

☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains. | ☐ Describes general openness to others' self-understandings but without specific professional examples of how the chaplain's spiritual care honors

☐ care recipients of different racial identities from each other, and/or

☐ care recipients of different cultural identities from each other, and/or
☐ care recipients of different gender identities from each other, and/or
☐ care recipients of different sexual orientations from each other.
☐ Relies on stereotypes, i.e., a shallow version of cultural competence. | Illustrates openness to and honoring of others' self-understandings in the chaplain's care of

☐ care recipients of different racial identities from each other (i.e., not just care of someone who is different *from the chaplain* in terms of race, but rather care recipients of different races), and

☐ care recipients of different cultural identities from each other, and

☐ care recipients of different gender identities from each other, and

☐ care recipients of different sexual orientations from each other. | Demonstrates competency, plus

☐ Conveys an ongoing practice of cultural humility, i.e., the chaplain engages in ongoing reflection on their practice that increases the chaplain's self-awareness, enriches the chaplain's power analyses, and supports the chaplain's increasingly respectful spiritual care.

☐ Gives examples of additional kind of diversity/differences (e.g., language, disability, nationality, immigration status). |

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PPS4: Triage and manage crises in the practice of spiritual care.	☐ Does not discuss competing spiritual-care needs, and/or ☐ Does not discuss the chaplain's prioritization/ranking decisions, and/or ☐ Does not describe the chaplain's response/actions, and/or ☐ Does not evaluate the chaplain's triage decisions, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Alludes to but does not lay out the competing spiritual-care needs, and/or ☐ Prioritized/ranked the competing needs inappropriately, and/or ☐ Took largely ineffective action to address those needs, and/or ☐ Largely misevaluated the outcomes of their crisis management.	☐ Describes at least one moment at which the chaplain accurately assessed there to be competing spiritual-care needs, then ☐ prioritized/ranked them intentionally, then... ☐ acted on each of them, then ☐ realistically evaluated the outcomes of those choices.	Demonstrates competency, plus ☐ Gives additional examples, and/or ☐ Analyzes systemic determinants of crises and works to remedy them toward avoiding/minimizing crises.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PPS5: Provide spiritual care to persons experiencing loss and grief.	☐ Merely names loss and grief without describing the chaplain's care around it, and/or ☐ Demonstrates a largely harmful response to loss and grief (e.g., ignoring, badgering, bright siding, minimizing, spiritualizing), and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Limits understanding of loss and grief to death per se, and/or ☐ Misses multiple opportunities to provide grief support.	Models best practices of loss and grief support for ☐ care recipients who are grieving/bereaved by a death per se, and ☐ care recipients who are grieving a loss other than death per se.	Demonstrates competency, plus ☐ Compares and contrasts at least two different experiences of loss and grief paired with correspondingly different spiritual-care interventions, and/or ☐ Integrates multiple frameworks/models of loss and grief (e.g., ambiguous loss, disenfranchised grief, anticipatory grief).

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PPS6: Provide religious/spiritual resources that are appropriate to given care recipients, their spiritualities/ religions, their contexts, and their goals.	☐ Does not provide any resources, and/or ☐ Selects resources that are largely inappropriate or only generic, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	Gives only a partial rationale, without establishing the appropriateness of the spiritual resource provided in terms of the care recipient's particular ☐ spirituality ☐ circumstances, and/or ☐ hopes/intentions /aims.	☐ Recounts the chaplain supplying a religious/spiritual resource) to their care recipient(s), and Explains the rationale by which the chaplain intentionally selected that resource, given the care recipient's particular ☐ spirituality ☐ circumstances, and ☐ hopes/intentions /aims.	Demonstrates competency, plus ☐ Marshals a wide range of religious/spiritual modalities, and/or ☐ Furnishes not only customary religious/ spiritual resources but spiritual resources that are customized for specific care recipients, contexts, and/or goals.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PPS7: Develop, coordinate, and facilitate public/ semi-public liturgy appropriate to a range of settings and needs.	☐ Cites only liturgy from beyond the chaplain's institution, and/or ☐ Shares only a service within a single family of care recipients, and/or ☐ Gives an example of a liturgy that is largely inappropriate to the given setting and/or needs, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Gives only one example, and/or ☐ Gives two examples but with no difference in setting, and/or ☐ Gives two examples but addressing only the same need, and/or Asserts that but does not describe how the chaplain ☐ chose/designed, and/or ☐ organized/ publicized, and/or ☐ officiated/executed this service.	☐ Gives two examples—with some difference in exact setting and need addressed—of leading a ceremony/service within the chaplain's institution but beyond one family of care recipients (e.g., a memorial, worship, weekly meditation sessions), and In each example, say how the chaplain ☐ chose/designed, and ☐ organized/ publicized, and ☐ officiated/executed this service.	Demonstrates competency, plus ☐ Creates/adapts liturgies to make them even more appropriate to different settings and needs.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PPS8: Facilitate care recipients' own theological/ spiritual/ philosophical reflection.	☐ Does not engage care recipients' spirituality nor lived experience, and/or ☐ Discusses only the chaplain's theological/spiritual/ philosophical reflection, rather than the care recipients', and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Supports exploration of care recipients' spirituality without connection to the care recipients' lived experience, and/or ☐ Supports exploration of care recipients' lived experience without connection to the care recipients' spirituality.	Illustrates the chaplain supporting ☐ a care recipient's own exploration/ discovery of how the care recipient's own *lived experience* may influence the care recipient's own understanding of the care recipient's own *spirituality*, and/or ☐ a care recipient's own exploration/ discovery of how the care recipient's own *spirituality* may influence the care recipient's own understanding of the care recipient's own *lived experience*.	Demonstrates competency, plus ☐ Not only helps a care recipient explore new meaning but helps them to arrive at new insight and/or take new actions, and/or Gives examples of both (i.e., more than just one of) the described directions of theological reflection: interpreting *lived experience* in terms of *spirituality*, and interpreting *spirituality* in terms of *lived experience*.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PPS9: Facilitate group processes in the provision of spiritual care.	☐ Demonstrates largely avoidance of group settings for spiritual care, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Illustrates merely passive participation/presence (vs. leadership). ☐ Illustrates participation not primarily as a spiritual-care provider but in a different role (e.g., an educator, a manager).	☐ Demonstrates leadership as a chaplain in a group gathering (e.g., a support group, intra-family meeting, staff–family meeting, after-trauma care, team debriefing, interdisciplinary rounds).	Demonstrates competency, plus ☐ Exhibits integration with the theory of group behavior articulated in ITP5, and/or ☐ Describes group spiritual-care interventions that not only achieve spiritual-care outcomes but additional outcomes (e.g., in terms of family therapy, team cohesion).

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PPS10: Make and use spiritual assessments to inform chaplain interventions and contribute to interdisciplinary plans of care.	☐ Gives no example, and/or ☐ Espouses an opposition to chaplain assessment, intervention, and/or interdisciplinary communication, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Gives no example of assessment (e.g., only "presence" without assessment), and/or ☐ Gives no example of an assessment-informed intervention (e.g., provides interventions only intuitively), and/or ☐ Gives no example of interdisciplinary communication (e.g., largely avoids sharing the chaplain's assessment with non-chaplain teammates), and/or	Illustrates the chaplain ☐ using evidence to determine a care recipient's main spiritual concern, their prior history of spiritual distress, and/or (according to any spiritual-assessment tool) the current condition of any area of their spiritual functioning, and ☐ taking a spiritual-care action informed by that assessment, and ☐ sharing at least some aspect of that assessment with at least one non-chaplain member of the interdisciplinary team.	Demonstrates competency, plus ☐ Demonstrates facility with a recognized or popular spiritual-assessment tool (or more than one such tool). ☐ Develops/adapts a spiritual-assessment tool/framework of their own, and/or ☐ Demonstrates a practice of re-assessment over the course of a caring relationship.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
PPS11: Document one's spiritual care accurately, cautiously, and usefully and in the appropriate records.	Includes in the chaplain's documentation ☐ significant inaccuracies, and/or… ☐ …legally/ethically risky language/information, and/or… ☐ …irrelevant material, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains	☐ Provides documentation but without rationale, and/or ☐ Provides rationale without actual/hypothetical documentation, and/or ☐ Provides rationale only for what the chaplain includes, or ☐ only for what the chaplain does not include.	☐ Provides at least one (actual or hypothetical) example of accurate, cautious, and useful documentation of a spiritual-care encounter within the chaplain's institution, and ☐ Describes the chaplain's rationale for *what to include* in the given example of documentation ☐ and *what not to include*	Demonstrates competency, plus ☐ Provides not only what the chaplain documented or would have documented in their current context but also what the chaplain might have documented in alternative contexts (e.g., under different institutional documentation norms).

Section IV: Organizational Leadership Competencies

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
OL1: Promote the integration of spiritual care into the life and service of the institution in which one functions.	☐ Largely undercuts, marginalizes, or in some other way hampers the integration of spiritual care into the institution, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains	☐ States the mission but does not describe how the chaplain supports that mission, and/or ☐ Does no harm to spiritual care's integration into the institution but does not intentionally/consciously pursue further integration.	☐ States the mission of the chaplain's primary institution served (e.g., the hospital, the prison, the university), and ☐ Describes the chaplain's sense of how their work has supported that mission, and ☐ Includes at least one example of a positive, intentional activity the chaplain has undertaken to deepen, widen, or elevate the role of spiritual care in that institution.	Demonstrates competency, plus ☐ Demonstrates a variety of positive, intentional activities at multiple levels of the institution's hierarchy, and/or ☐ Describes not only how their work supports the institution's mission but also how their chaplaincy influences, hones, and/or appropriately challenges the institution's mission.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
OL2: Establish and maintain intradisciplinary and interdisciplinary relationships.	☐ Conveys a largely solo approach to their work, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains	☐ Gives examples only with chaplains, or ☐ Gives examples only with non-chaplains, and/or ☐ Illustrates beginning but not sustaining the relationships	Illustrates the chaplain beginning and sustaining professional relationships ☐ with chaplain colleagues and ☐ with non-chaplain colleagues.	Demonstrates competency, plus ☐ Demonstrates teamwork within and across disciplines even with especially challenging circumstances, personalities, histories, and/or dynamics.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
OL3: Understand and function within the chaplain's institutional culture and systems, including utilizing business best practices appropriate to one's role in the organization.	☐ Does not identify any institutional culture or systems, and/or ☐ Does not identify any management, administrative, nor customer-service aspects of the chaplain's functioning, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Identifies an aspect of their institution's culture but not any particular system, or ☐ a system but not any particular aspect of the institution's culture, and/or ☐ Demonstrates a business practice but not a best/advisable practice.	☐ Reflects on the chaplain's institution (e.g., their hospital, prison, university) and identifies at least one aspect of its culture (i.e., its characteristic norms, attitudes, beliefs, habits, values, stories, etc.), and ☐ at least one of its business systems that the chaplain interacts with responsibly, and ☐ Illustrates how the chaplain embodies at least some administrative best practices	Demonstrates competency, plus ☐ Demonstrates not only navigating the existing culture and systems but working to influence/improve culture and systems.

	Does not demonstrate competency	Needs clarification	Demonstrates competency	Exceeds competency
OL4: Advocate for and facilitate ethical decision-making in one's workplace.	☐ Demonstrates largely imposing the chaplain's own personal principles and/or preferred outcomes on the ethical decision-making process, and/or ☐ Misses most opportunities to engage with ethical decision-making in the chaplain's context, and/or ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Prompts/initiates but does not further facilitate/assist ethical decision-making, or ☐ Facilitates/assists but does not prompt/initiate ethical decision-making, and/or ☐ Cites only examples from outside the chaplain's own service context.	☐ Gives an example of the chaplain prompting/encouraging a member of their institution to consider ethical principles in making a particular choice (i.e., advocating for ethical decision-making), and ☐ Gives an example of the chaplain assisting in the actual process of discerning and applying ethical principles to a particular choice (i.e., facilitating ethical decision-making).	Demonstrates competency, plus ☐ Gives examples both within and beyond the chaplain's own department.

	Does not demonstrate competency	**Needs clarification**	**Demonstrates competency**	**Exceeds competency**
OL5: Foster a collaborative relationship with community clergy and faith-group leaders.	☐ Demonstrates largely disrespect to any community spiritual leader, and/or ☐ Largely squanders existing or potential collaborations with spiritual leaders in the community. ☐ Gives a related example of the chaplain's own work that in some additional way does not meet the Standards of Practice for Professional Chaplains.	☐ Gives no specific example.	☐ Illustrates the chaplain working with spiritual leaders outside the chaplain's institution to serve care recipients within the institution.	Demonstrates competency, plus ☐ Proactively recruits new community contacts to increase resources available to care recipients... ☐ ...especially from underserved populations.