

# Muslim Endorsement Council, Inc.

## Endorsement Manual and Application



Revised August 31, 2020 (Muharram 12, 1442 AH)

Muslim Endorsement Council, Inc.  
(MEC)

[muslimendorsementcouncil.org](http://muslimendorsementcouncil.org)

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# Endorsement Manual and Application

## Muslim Endorsement Council, Incorporated

Established 1431 AH / 2010 CE

### Board of Directors

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Vice-President: Chaplain (Imam) Salahuddin Muhammad, D.Min

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**Staff:** Chaplain AbdulMalik Negedu

### Islamic Centers who approved the document formalizing MECC (now MEC) as of March 27, 2010 (Rabi Al-Akhir, 1431):

Al-Aziz Islamic Center, Islamic Association of Central Connecticut, Islamic Center of CT, Islamic Center of Greater Hartford, Islamic Center of New London, Islamic Center of UConn, Islamic Center of Wallingford, Masjid Al-Islam, Masjid Esa-Ibn-Mariam, Muhammad Islamic Center of Greater Hartford, New Africa Learning Center, New Haven Islamic Center (West Haven), Shoreline Islamic Center (Branford), United Muslim Masjid Inc. (Masjid Rahman), Baitul Mukarram Masjid of Greater Danbury, Inc.

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## **Vision:**

To maintain, reinforce and improve quality standards of spiritual care for people in public and private institutions.

## **Mission:**

To provide a structure and process for the official endorsement and support of Muslim chaplains based on Islamic and pastoral principles and to establish a national standard for such endorsement in order to develop consistency and integrity in the field of Islamic chaplaincy. MEC serves to manifest the Qur'anic enjoinder and Prophetic traditions of consultation and consensus as also practiced by the four rightly guided caliphs. It strives to represent the diversity within the Muslim community in the United States.

## **History:**

For more than 15 years prior to the establishment of the Muslim Endorsement Council of Connecticut (MECC) Inc., Connecticut Islamic prison chaplains and volunteers would meet to discuss establishing a support group for Islamic chaplains and their clients. Such an effort coalesced in March of 2006 when several Muslim leaders in the state of CT in cooperation with the Muslim Coalition of Connecticut (MCCT) decided to look at the issue by establishing a chaplaincy sub-committee. With the advice and support of the Council on American Islamic Relations (CAIR-CT), the International League of Muslim Women - CT Chapter, the Islamic Council of New England (ICNE), the New England Council of Masajid and the New England Muslim Sisters Association (NEMSA), MECC was established in March 2010 (Rabi Al-Awwal 1431). MECC changed its name to the Muslim Endorsement Council Inc (MEC) in February 2020 (Jumada Al-Akhirah 1441).

## **Highlights**

1. The committee attempted to contact every Islamic center in CT. It ultimately contacted more than 70% of the approximately 42 centers then.
2. The committee made contact with the Association for Clinical Pastoral Education, Inc (ACPE), and began encouraging CT Muslims to get clinical pastoral education training.
3. The committee held several statewide meetings where the leadership of the Islamic centers was invited to give feedback and advice on the issue of endorsing chaplains. The Islamic centers elected an endorsing body board in March 2010 (Rabi Al-Awal 1431), thereby establishing the Muslim Endorsement Council of Connecticut, Inc. (MECC).
4. MECC was incorporated in March 2011 and applied for and ultimately received federal 501(c) 3 tax-exempt status. In the interim, Masjid Al-Islam Inc. in New Haven CT served as the fiduciary agent for MECC.

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5. In September of 2010, some of the members of the original group saw the need for the establishment of a Muslim American seminary. After consulting Muslim academics, national Muslim organizations and some non-Muslim entities, the decision was made to try to establish a Muslim American seminary as a separate but related initiative that ultimately became the Islamic Seminary Foundation (ISF).
6. MECC initiated and organized the National Shura and Best Practices on Chaplaincy and Muslim Seminary Workshops that was held on March 5, 2011 at Yale University. It was a successful effort to broaden the Muslim and non-Muslim input into these projects as well as increase the Muslim community's knowledge about the processes of establishing an endorsement entity and a seminary. The National Shura has since been convened at Yale University in the month of March annually with MEC as a co-presenter.
7. In the period from 2011 to 2019, MECC became an official endorser for the CT Department of Corrections and the Federal Bureau of Prisons. MECC also began the process of becoming an official endorser with the Department of Defense. As a result, MECC was increasingly becoming recognized as a national endorsing body. Therefore, MECC began conversations with national organizations in 2015 with a view to broadening the understanding of endorsement and fulfilling its mission to establish a national standard for such endorsement. Such conversations were held with the Islamic Society of North America (ISNA) and Islamic Circle of North America (ICNA). Other organizations such as Hadi Initiative and the Association of Muslim Chaplains (AMC) subsequently joined in the conversation around in 2018/2019.
8. The discussions later led MECC to enter into a Memorandum of Understanding (MOU) with AMC in early 2020. The MOU entailed placing a member of AMC on the board of MECC, including adding a member of AMC to the interview procedure of future endorsement candidates of MECC, and uniting in the encouragement of endorsees to become board certified chaplains and further their pursuit of Islamic knowledge through accredited institutions. Also, to reflect the refocused effort to advance endorsement on a national level, MECC changed its name to the Muslim Endorsement Council Inc (MEC) and expanded its board composition to cover not just Connecticut but the entire United States.

MEC is looking forward to the future growth of Muslim chaplains with a renewed commitment to be the national standard bearer for endorsement, and consistency and integrity in the field of Islamic chaplaincy.

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## **Definitions**

**Muslim chaplain:** A Muslim chaplain is a person who serves in public and private settings such as the community, corrections, education, healthcare, and the military to facilitate the provision of Islamic worship and other services such as:

- Providing spiritual and religious guidance
- Facilitating individual and communal prayer
- Coordinating religious rites
- Developing effective working relationships with Muslims and people of other faiths
- Responding to emotional and spiritual crises of Muslims and people of other faiths
- Catering to the religious needs of Muslim congregations
- Assisting in shaping religiously inclusive institutional policies
- Protecting the religious rights of Muslims and people of other faiths

**Endorsement:** Endorsement is an official declaration by MEC that a man or woman meets the Council's standards for serving in a specialized setting of Islamic chaplaincy. In general, endorsement is a process whereby a faith tradition certifies that a person has the requisite attitudes, competencies, formal learning, skills and faith community's support needed to facilitate the delivery of services to members of that faith tradition and people of other faiths in public and private institutions.

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## **Code of Ethics**

### **Preamble**

The Muslim Endorsement Council (MEC) Inc. hereby affirms that all persons who wish to be endorsed by this body should follow a code of ethics that is firmly rooted in the Qur'anic-based principles and ideas as reflected in the life example of Prophet Muhammad (Peace be upon him). As Allah says in the Qur'an, the English meaning of which is:

*“Let there arise out of you a band of people, inviting to all that is good, enjoining what is right and forbidding what is wrong; They are the successful ones (Qur'an, Ali-Imran, 3:104 – Abdullah Yusuf Ali translation)*

Further, in an authenticated report attributed to Prophet Muhammad (Peace be upon him) it says on the authority of Abu Ruqayyah Tameen Ibn Anas ad-Daaree (May Allah be pleased with him):

*“The Deen (religion) is Naseeha (advice/sincerity). We said, ‘to whom?’ He, (Peace be upon him) said “To Allah and his Book and His Messenger, and to the leaders of the Muslims and the common folk.” (Reported by Muslim).*

Further, the Muslim Endorsement Council publishes this code of ethics for the express purpose of making explicit to persons whom it endorses as Muslim chaplains that they must conduct themselves in a way that is firmly rooted in ideals that reflect deep Islamic principles. In addition, MEC also abides by the “Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students” as published by the Association of Professional Chaplains (APC). The common code is appended to this document (Appendix) and can be found at the APC website.

MEC also hereby adopts this revised version of a pledge and code of ethics from the Islamic Society of North America's (ISNA)'s “The Covenant and Code of Ethics” as part of its operational practice:

### **The MEC Pledge and Code of Ethics**

*I, as a Muslim chaplain, pledge to serve Allah (God) in accordance with sound Islamic principles: service to humanity, sincere advice, equity, respect for human dignity, and justice; I will obey the Islamic teachings, love the Compassionate God with all my heart and soul, and serve the people who seek my help, counsel, and advice with compassion, sincerity, and integrity. To affirm this commitment, I will abide by the “MEC Pledge and Code of Ethics” for chaplains by faithfully supporting its principles and purposes. As further affirmation of my commitment, I pledge to hold myself and my fellow Muslim chaplains accountable for all public actions set forth in this Code of Ethics.*

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### **Competency and Learning**

- I look to the Qur'an, the Prophetic model, authentic traditions, and established scholarly opinions to promote spirituality, goodness, compassion and justice. I will do my best to relate Islamic values and teaching to my daily activities.
- I recognize my responsibility to read, understand, and follow the MEC Pledge and Code of Ethics established by the MEC Board.
- I am committed to continue my Islamic and professional education to be better equipped to serve people and perform my duties. I will maintain high standards of educational and professional competence and will actively strive to develop my knowledge and skills as a Muslim chaplain.
- I recognize the boundaries of my competence and will refer questions and matters that fall outside my religious and professional competency to others. I will seek the advice of the MEC Board in matters that have implications for the larger Muslim American community.

### **Personal Integrity, Development, and Trust**

- My lifestyle and work ethic will reflect my Islamic faith.
- I will actively pursue my Islamic faith development and enrichment.
- I will maintain self-discipline as a Muslim in such ways as establishing regular prayers and practicing required acts of worship, endeavoring to maintain wholesome family relationships, and engaging in educational and recreational activities that promote professional and personal development. I will seek to maintain good health habits.
- I will hold in trust Islamic traditions and practices, and pledge not to exploit my authority and position to advance my own interest at the expense of others.
- I will show love for and fear for Allah (God) in my life and work as I strive together with my colleagues to preserve the dignity, maintain the discipline, and promote the integrity of the chaplaincy profession.
- I recognize the special authority granted to me as an endorsed chaplain. I will never use that authority granted to me in ways that violate the personhood of another human being, religiously, emotionally or sexually. I will only use my office to promote the best interest of those under my care.
- I will accurately report my professional qualifications and affiliations.

### **General Attitude and Relationships**

- I understand as a Muslim chaplain in a multi-religious society that I must work alongside chaplains of other faith traditions as well as with Muslims with views of Islam that are different from mine. In promoting a fair and pluralistic environment, I will seek to ensure equity of treatment and the well-being of those entrusted to my care.
- I will promote dialogue rather than monologue in my teaching and counsel, understanding that the nature of counsel and advice is interactive, done with people rather than to people. I will invite engagement with others in my care, rather than passive receptivity, by asking for and listening to feedback.
- I will strive to understand and recognize the diverse cultural backgrounds of the people soliciting or receiving my counsel and advice. I will not condone or engage in discrimination based on age, color, culture, disability, ethnic group, gender, race, religion, marital, or socio-economic status.

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- I recognize my Islamic obligation to refrain from any sexual relationship outside the institution of marriage and will not engage in sexual intimacies with persons or their family members seeking my counsel and assistance. I will avoid situations that might lead to a sexual relationship or result in sexual harassment.

### **Professional Relationships**

- I will work collegially with chaplains of other faiths, as well as with Muslims with views of Islam that are different from mine and respect their beliefs and traditions along with the beliefs of those of whom I counsel and serve.
- As a supervisor, I will respect the practices and beliefs of each chaplain under my supervision. In recognition of their right to believe and practice their religion, I will exercise care not to require of them any service or practice in violation of their faith tradition.
- I will seek to support all colleagues in ministry by building constructive relationships wherever I serve, both with the staff where I work and with colleagues throughout the institution where I work.
- I will defend my colleagues against unfair discrimination on the basis of age, color, culture, disability, ethnic group, gender, race, religion, marital or socio-economic status.

### **Confidentiality and Privileged Information**

- I will adhere to the federal and state mandated policies in place at the institutions where I serve.
- I will follow the policies of my employing institution regarding confidentiality and sharing private information about those whom I serve.

### **Handling of Complaints**

- I will report any corrupt or unethical behaviors that I personally witness to both MEC, and to the appropriate institutional authorities.
- I further understand that by following the Qur'anic injunctions, MEC will not entertain an accusation or complaint against me on the basis of hearsay. All formal complaints must be supported by testimony or written evidence.
- I understand that in the event a formal complaint supported by written or verbal evidence is filed against me with MEC, a task force will be appointed to verify the information, interview me, and report its finding to the MEC Board.
- I will maintain professional integrity with my colleagues, MEC and the agency I work for in handling formal complaints through the established due processes of MEC and the agency.
- I realize and agree that MEC has the right to withhold and revoke endorsement from a person who has violated this code of ethics.
- I understand that should MEC find that I have violated this code of ethics and revoke my endorsement the institution or agency where I work shall be informed of such action by MEC.

### **The Duty to maintain Endorsement Relationship with MEC**

- I am responsible to communicate any change in my address, telephone number, email address and all other contact information to MEC.

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- I am also responsible to communicate any change in my personal, marital, professional, legal and immigration status to MEC.
- I will communicate any professional and academic achievements such as certificates, degrees, continuing education, promotions, civic and community involvement to MEC.

### **Equivalency**

In some cases, a candidate may be approved for endorsement based on a minimum of 10 years of longevity in the field of chaplaincy. In these situations, chaplains are often qualified for endorsement due to their career in the field. In these cases, chaplains may request in writing to be endorsed based on work experience. The rationale for waiver of each of the five competencies listed below must be explicitly stated. Such persons must submit all other documentation as required in this manual.

### **Application Process**

#### **MEC Endorsements and Benchmarking Process**

Professional chaplaincy started in the Christian faith tradition, taking Christian institutional structures as its starting point. It is critically important that a process for assessing and endorsing current Muslim chaplains be instituted as soon as possible. In attempting to build a Muslim chaplaincy endorsement model, we look first to the primary sources of Islamic understanding for most Muslims (i.e. the Qur'an and the authenticated traditions of Prophet Muhammad, (Peace be upon him); to the Professional Chaplain Competencies as published by the Board of Chaplaincy Certification Inc., an affiliate of the Association of Professional Chaplains (APC) (see their document at the APC website); and to the endorsement processes of other faith traditions. Basically, MEC employs a seven-step process in assessing chaplaincy candidates. Data gathered during this inaugural process will be used to develop a more comprehensive model of endorsement for future Muslim chaplains.

1. The candidate submits an application package to MEC online
2. The application package is reviewed for completeness.
3. The candidate is notified whether or not the application package is complete.
4. Upon notification of completion of the application package, an interview with the candidate will be scheduled.
5. A three-person panel appointed by the MEC Board of Directors will conduct an oral interview with each candidate in order to assess whether he or she has the competencies attested to in the application. At least one of the panel members must be a person who has worked in the candidate's area of specialty. After the interview, within 30 days, the panel will make a written recommendation to the MEC board for approval or denial.
6. The Board of Directors of MEC will make a final determination as follows:
  - (a) Approval of chaplaincy endorsement. In some instances, the Board may require applicant to meet certain conditions in order to maintain their endorsement.
  - (b) Deferral of chaplaincy endorsement wherein the Board may require further information from the applicant prior to making a final decision.

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(c) Denial of chaplaincy endorsement. If the applicant is denied, the Board will provide a written rationale for denial. The applicant may reapply at any future time.

7. A letter of decision will be sent to the candidate within 30 days.

Note: Candidates may withdraw their applications at any time during the process. However, the \$50.00 application fee is non-refundable.

## **Application Requirements**

Endorsement by MEC requires that the following items and written documentation be submitted and followed by an oral interview. Please keep in mind that the written documents will be used in the oral interview. There are 10 required sections to a completed endorsement application. They are listed below.

### **1. An updated professional resume.**

### **2. An autobiography.**

The candidate will prepare an autobiographical essay highlighting the following:

- a. Family and religious life story including significant life-changing events
- b. Significant events shaping one's interest and ability to provide services and represent Islam in public
- c. Religious leadership experiences, Islamic community involvement and personal philosophy of religious leadership
- d. Personal code of ethics for religious leadership
- e. Personal applications of Islam to daily life
- f. Life experience that has prepared the candidate to serve as a chaplain

### **3. Five competency statements.** These statements on the application form should *list* the candidate's teachers, education, expertise, experiences and accomplishments in the following areas:

#### **I. Qur'anic Literacy**

Candidates must demonstrate a working knowledge of the Qur'an. Demonstration of said competency may include but is not limited to:

- A. Reading the Qur'an in Arabic
- B. Familiarity with scholarly interpretations of Qur'an
- C. Ability to apply the Qur'an to everyday situations in the US and in the context of chaplaincy engagement

#### **II. Prophetic Theory and Praxis**

Candidates must demonstrate familiarity with the entire biography of Prophet Muhammad, (Peace be upon him), and the applicability of his life example. Demonstration of said competency may include but is not limited to:

- A. Ability to recall and discuss major events in the life of Prophet Muhammad (Peace be upon him)
- B. Basic knowledge of hadith and their impact on the Muslim practice of Islam.
- C. Ability to apply the Prophetic example to current everyday situations in the United States
- D. Sound knowledge of the basic Fiqh of Islamic worship including the five pillars of Islamic practice i.e. Shahadah, Salat, Sawm, Zakat, Hajj

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### III. Cross Cultural Capability

Candidates must demonstrate the necessary interpersonal skills for working effectively with Muslims and people of other faiths from various cultural backgrounds, as well as with both males and females. Demonstration of said competency may include but is not limited to:

- A. Basic working knowledge of the major cultural groups that the chaplain is likely to encounter in his or her chosen field of chaplaincy
- B. Effective conflict resolution skills
- C. Self-awareness and insight when it comes to dealing with one's own biases

### IV. Facilitation Skills

Candidates should be able to demonstrate the consistent ability to counsel and "connect" with people in a sensitive, open, respectful way. Demonstration of said competency may include but is not limited to:

- A. Providing effective support that contributes to the well-being of persons who request their help
- B. Providing support to and/or referrals for persons experiencing loss and grief
- C. Developing, coordinating and facilitating public worship/spiritual practices as appropriate

### V. Professional Theory and Practice

Candidates should be able to promote and integrate chaplaincy as a professional discipline into the life of the institution where they function. Demonstration of said competency may include but is not limited to:

- A. Establishing and maintaining professional and interdisciplinary relationships inside and outside of institutions in which they function
- B. Articulating an understanding of institutional culture and systems especially when it comes to ethical decision-making
- C. Demonstrating an ability to effectively document interactions within the institutions where they work

**4. Proof of graduation from an institution of higher education in the areas of Islamic Studies, Islamic Chaplaincy, and/or a related field. MEC will evaluate each candidate's program of study on a case by case basis.** Certificates, transcripts and copies of diplomas can be submitted as proof of one's formal education. Candidates without a formal course of study in the field of Islamic studies must apply for an equivalency waiver as noted above on page 7.

**5. Proof of at least one unit of Clinical Pastoral Education training** as provided by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision & Psychotherapy (CPSP); or demonstration of equivalent training; or supervised clinical experience in counseling and pastoral care. In all cases, appropriate documentation must be provided to MEC. Candidates without Clinical Pastoral Education training must apply for an equivalency waiver as noted above on page 7.

**6. Statement of any voluntary chaplaincy work experience (if applicable).** This statement should be provided by the candidate's supervisor. The signed Volunteer Reference and Certification Form should be sent directly to MEC from the supervisor by email or snail mail. (Form is available online)

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## **7. Notarized letter of accountability for ethical conduct (see form online).**

I. The candidate should attach a statement, sworn before a notary public, specifying that:

- (a) No religious body, employer, or professional organization has filed a civil or criminal complaint against the candidate for unethical conduct, nor is such a complaint pending, nor has one been previously settled.
- (b) The candidate has never resigned or been terminated from a position, nor negotiated a settlement with an employer, for reasons related to unethical conduct.

II. If the above cannot be certified:

The candidate should provide an account of the complaint(s) including the forum, charges, and final outcome. He or she must provide contact information for people involved in the process and written authorization for these persons to give a full accounting to MEC representatives. Each situation will be evaluated on its own merits by MEC. Prior complaints are not an automatic bar to endorsement. Information obtained will not be shared outside of MEC. MEC has the right to accept or deny an applicant according to the judgment of the review panel and the MEC Board.

III. The candidate should sign, date and also provide the Background Check Authorization/ Release of Liability form a. available online.

## **8. Two letters of recommendation.**

- I. The candidate should present a letter from a local imam, religious leader, or MEC-endorsed chaplain confirming that the applicant was either born Muslim or has taken Shahadah and is now practicing Islam. The letter should also state any community service that the candidate has provided to the local community.
- II. The candidate should also present a letter of recommendation from a Muslim professional peer or a Muslim peer working in Islamic chaplaincy.

Both letters should confirm that the candidate displays good moral conduct as exemplified by the Qur'an and Sunnah.

## **9. A copy of birth records and proof of citizenship, permanent residency, or work authorization forms.**

## **10. Non-refundable application and processing fee of \$50.00 payable to "Muslim Endorsement Council, Inc." online.**

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## Appendix

Common Code of Ethics for Chaplains, Pastoral Counselors,  
Pastoral Educators and Students  
Hereinafter referred to as: Spiritual Care Professionals

This document is one of four foundational documents affirmed by the constituent boards of the Council on Collaboration on November 7, 2004 in Portland, Maine. Collectively, these documents establish a unified voice for the six organizations that have affirmed them and describe what it means to these organizations to be a professional pastoral care provider, pastoral counselor or educator. The four documents are:

- Common Standards for Professional Chaplaincy
- Common Standards for Pastoral Educators/Supervisors
- Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students
- Principles for Processing Ethical Complaints

The membership of the participating groups represents over 10,000 members who currently serve as chaplains, pastoral counselors, and clinical pastoral educators in specialized settings as varied as healthcare, counseling centers, prisons or the military. The complete documents and information about each of the collaborating groups can be found on the following websites:

Association of Professional Chaplains (APC)  
www.professionalchaplains.org  
American Association of Pastoral Counselors (AAPC)  
www.aapc.org  
Association for Clinical Pastoral Education (ACPE)  
www.acpe.edu  
National Association of Catholic Chaplains (NACC)  
www.nacc.org  
National Association of Jewish Chaplains (NAJC)  
www.najc.org  
Canadian Association for Pastoral Practice and Education (CAPPE/ACPEP)  
www.cappe.org

For more information on the foundations of professional pastoral care see “Professional Chaplaincy: Its Role and Importance in Healthcare” available at <http://www.professionalchaplains.org/professionalchaplain-services-resources-reading-room-hc-role.htm>.

The Code of Ethics for Spiritual Care Professionals:

- gives expression to the basic values and standards of the profession;
- guides decision making and professional behavior;
- provides a mechanism for professional accountability; and
- informs the public as to what they should expect from Spiritual Care Professionals.

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## **Preamble**

Spiritual Care Professionals are grounded in communities of faith and informed by professional education and training. They are called to nurture their personal health of mind, body and spirit and be responsible for their personal and professional conduct as they grow in their respect for all living beings and the natural environment. When Spiritual Care Professionals behave in a manner congruent with the values of this code of ethics, they bring greater justice, compassion and healing to our world. Spiritual Care Professionals:

- affirm the dignity and value of each individual;
- respect the right of each faith group to hold to its values and traditions;
- advocate for professional accountability that protects the public and advances the profession;
- respect the cultural, ethnic, gender, racial, sexual-orientation, and religious diversity of other professionals and those served and strive to eliminate discrimination.

## **1.0 Ethical Principles in Relationships with Clients**

Spiritual Care Professionals understand clients to be any counselees, patients, family members, students or staff to whom they provide spiritual care. In relationships with clients, Spiritual Care Professionals uphold the following standards of professional ethics. Spiritual Care Professionals:

- 1.1.1 Speak and act in ways that honor the dignity and value of every individual.
- 1.2 Provide care that is intended to promote the best interest of the client and to foster strength, integrity and healing.
- 1.3 Demonstrate respect for the cultural and religious values of those they serve and refrain from imposing their own values and beliefs on those served.
- 1.4 Are mindful of the imbalance of power in the professional/client relationship and refrain from exploitation of that imbalance.
- 1.5 Maintain relationships with clients on a professional basis only.
- 1.6 Avoid or correct any conflicts of interest or appearance of conflicting interest(s).
- 1.7 Refrain from any form of sexual misconduct, sexual harassment or sexual assault in relationships with clients.
- 1.8 Refrain from any form of harassment, coercion, intimidation or otherwise abusive words or actions in relationships with clients.
- 1.9 Safeguard the confidentiality of clients when using materials for educational purposes or written publication.
- 1.10 Respect the confidentiality of information entrusted to them by clients when communicating with family members or significant others except when disclosure is required for necessary treatment, granted by client permission, for the safety of any person or when required by law.
- 1.11 Understand the limits of their individual expertise and make referrals to other professionals when appropriate.

## **2.0 Ethical Principles in Relationships between Supervisors/Educators and Students**

Spiritual Care Professionals respect the integrity of students using the power they have as supervisors/educators in responsible ways. Spiritual Care Professionals:

- 2.1 Maintain a healthy educational environment free of coercion or intimidation.

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- 2.2 Maintain clear boundaries in the areas of self-disclosure, intimacy and sexuality.
- 2.3 Provide clear expectations regarding responsibilities, work schedules, fees and payments.
- 2.4 Provide adequate, timely and constructive feedback to students.
- 2.5 Maintain a healthy respect for the personal growth of students and provide appropriate professional referrals.
- 2.6 Maintain appropriate confidentiality regarding all information and knowledge gained in the course of supervision.

### **3.0 Ethical Principles in Relationships with Faith Community**

Spiritual Care Professionals are accountable to their faith communities, one another and other organizations.

Spiritual Care Professionals:

- 3.1 Maintain good standing in their faith group.
- 3.2 Abide by the professional practice and/or teaching standards of the state/province, the community and the institution in which they are employed. If for any reason a Spiritual Care Professional is not free to practice or teach according to conscience, the Spiritual Care Professional shall notify the employer, his or her professional organization and faith group as appropriate.
- 3.3 Do not directly or by implication claim professional qualifications that exceed actual qualifications or misrepresent an affiliation with any institution.

### **4.0 Ethical Principles in Relationships with Other Professionals and the Community**

Spiritual Care Professionals are accountable to the public, faith communities, employers and professionals in all professional relationships. Spiritual Care Professionals:

- 4.1 Promote justice in relationships with others, in their institutions and in society.
- 4.2 Represent accurately their professional qualifications and affiliations.
- 4.3 Exercise good stewardship of resources entrusted to their care and employ sound financial practices.
- 4.4 Respect the opinions, beliefs and professional endeavors of colleagues and other professionals.
- 4.5 Seek advice and counsel of other professionals whenever it is in the best interest of those being served and make referrals when appropriate.
- 4.6 Provide expertise and counsel to other health professionals in advocating for best practices in care.
- 4.7 Seek to establish collaborative relationships with other community and health professionals.
- 4.8 Advocate for changes in their institutions that would honor spiritual values and promote healing.
- 4.9 Provide other professionals with chart notes where they are used that further the treatment of the clients or patients, obtaining consent when required.

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- 4.10 Communicate sufficient information to other care team members while respecting the privacy of clients.
- 4.11 Ensure that private conduct does not impair the ability to fulfill professional responsibilities or bring dishonor to the profession.
- 4.12 Clearly distinguish between statements made or actions taken as a private individual and those made as a member or representative of one of the cognate organizations.

#### **5.0 Ethical Principles in Relationships with Colleagues**

Spiritual Care Professionals engage in collegial relationships with peers, other chaplains, local clergy and counselors, recognizing that perspective and judgment are maintained through consultative interactions rather than through isolation.

Spiritual Care Professionals:

- 5.1 Honor all consultations, whether personal or client-related, with the highest professional regard and confidentiality.
- 5.2 Maintain sensitivity and professional protocol of the employing institution and/or the certifying organization when receiving or initiating referrals.
- 5.3 Exercise due caution when communicating through the internet or other electronic means.
- 5.4 Respect each other and support the integrity and well being of their colleagues.
- 5.5 Take collegial and responsible action when concerns about or direct knowledge of incompetence, impairment, misconduct or violations against this code arise.
- 5.6 Communicate sufficient information to other care team members while respecting the privacy of clients.

#### **6.0 Ethical Principles in Advertising**

Spiritual Care Professionals engage in appropriate informational activities that educate the public about their professional qualifications and individual scopes of practice. Spiritual Care Professionals:

- 6.1 Represent their competencies, education, training and experience relevant to their practice of pastoral care, education and counseling in an accurate manner.
- 6.2 Do not use any professional identification (business cards, letterhead, Internet or telephone directory, etc.) if it is false, misleading, fraudulent or deceptive.
- 6.3 List and claim as evidence only degrees and certifications that are earned from educational institutions and/or training programs recognized by the certifying organizations of Spiritual Care Professionals.
- 6.4 Ascertain that the qualifications of their employees, supervisees and students are represented in a manner that is not false, misleading, fraudulent or deceptive.
- 6.5.1 Represent themselves as providing specialized services only if they have the appropriate education, training or supervised experience.

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### **7.0 Ethical Principles in Research**

Spiritual Care Professionals engaging in research follow guidelines and applicable laws that strive to protect the dignity, privacy and well-being of all participants. Spiritual Care Professionals:

- 7.1 Engage only in research within the boundaries of their competence.
- 7.2 In research activities involving human participants, are aware of and ensure that the research question, design and implementation are in full compliance with ethical principles.
- 7.3 Adhere to informed consent, including a clear and understandable explanation of the procedures, a description of the risks and benefits, and the duration of the desired participation.
- 7.4 Inform all participants of the right to withdraw consent and to discontinue involvement at any time.
- 7.5 Engage in research while being sensitive to the cultural characteristics of participants.
- 7.6 Maintain the confidentiality of all research participants and inform participants of any limits of that confidentiality.
- 7.7 Use any information obtained through research for professional purposes only.
- 7.8 Exercise conscientiousness in attributing sources in their research and writing thereby avoiding plagiarism.
- 7.9 Report research data and findings accurately.

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**Muslim Endorsement Council, Inc.**

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