

## Street Chaplains of New York City (SCNYC)

### Pilot Proposal Narrative

**Founder & Vision Holder: Charles Huschle, Querencia Street Chaplains, LLC**

*SCNYC's mission is to offer steady, compassionate, skilled presence in public space across New York City, supporting emotional stability, relational connection, and early de-escalation for people from every walk of life.*

### EXECUTIVE SUMMARY

Street Chaplains of New York City (SCNYC) is a civilian, interfaith, non-enforcement program designed to strengthen community safety through compassionate presence and emotionally stabilizing interactions in public spaces. Trained chaplains—working in pairs—walk predictable neighborhood and transit zones, offering grounding, orientation, supportive conversation, and brief spiritual care when requested.

SCNYC does not replace police, EMS, clinical outreach, or mental health professionals. Instead, chaplains fill gaps in public emotional support, early de-escalation, and relational trust-building.

The pilot proposes two zones: one borough neighborhood (about one square mile) and one Manhattan transit “bridge zone.” Each zone includes a small storefront office, which functions both as a public drop-in space and a regrouping/documentation room for chaplains.

All chaplains receive training in trauma-informed care, safety protocols, interfaith spiritual care, boundaries, and the GRACE® compassion-based communication model. Chaplain teams include professional staff, CPE interns, and volunteer clergy who have completed at least one unit of Clinical Pastoral Education (CPE).

Annual pilot cost is estimated at \$850,000–\$1.4 million, offset by CPE tuition, volunteer clergy service, partnerships with academic institutions, philanthropic support, and opportunities to use unused public or commuter-area spaces. A custom-built, 2–5-minute mobile documentation system supports quality, safety, and evaluation while protecting privacy.

SCNYC aligns with the mission of the proposed Department of Community Safety, improving public experience on subways and streets, supporting victims, reducing unnecessary enforcement, and expanding prevention-first safety strategies. Strong public support exists for civilian mental health responses and community-based safety. With evaluation and refinement, SCNYC can become a model for replication nationwide.

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## SECTION 1 — INTRODUCTION & PURPOSE

New York City needs a compassionate, civilian, non-enforcement presence in its public spaces. Every day, New Yorkers encounter emotional distress, disorientation, loneliness, and interpersonal conflict that do not rise to the level of a crisis requiring police, EMS, or a clinical team.

Many individuals are not comfortable engaging with enforcement or emergency services but respond well to grounded, nonjudgmental human presence. Similarly, merchants, commuters, tourists, transit workers, elders, teenagers, and first responders face ongoing stress without a ready source of relational support.

Street Chaplains of New York City (SCNYC) is designed to meet these needs. Chaplains walk predictable routes in pairs and provide supportive interaction grounded in curiosity, presence, and respect. Their work is non-enforcement, non-clinical, interfaith, and open to all. Chaplains may offer brief spiritual care only when requested; religious belief is not assumed or promoted. All interactions are voluntary, short in duration, and primarily practical or emotional in nature.

SCNYC aligns closely with the mission of the proposed Department of Community Safety (DCS), which emphasizes prevention-first public safety, improved street and subway experience, better interagency coordination, and expanded mental health support. SCNYC strengthens these aims by filling relational gaps between existing services. Chaplains help reduce unnecessary emergency calls, support individuals in transitional states, assist first responders after difficult events, and provide grounding for those who decline clinical engagement.

This proposal presents the structure, rationale, staffing plan, training model, budget, governance, implementation timeline, and appendices needed to launch a pilot program in one borough neighborhood and one Manhattan transit hub. The model is scalable and replicable, with strong potential to establish New York City as a national leader in human-centered community safety.

## SECTION 2 — RATIONALE & POLICY ALIGNMENT

Street Chaplains of New York City (SCNYC) addresses an emerging public safety need: the rising frequency of non-criminal emotional distress in public spaces and the corresponding public desire for civilian, non-enforcement alternatives.

Many New Yorkers experience brief moments of confusion, anxiety, sensory overload, or emotional intensity that do not warrant police or emergency medical response. Others avoid clinical or outreach services due to stigma, fear, or mistrust but engage readily with a calm, nonjudgmental civilian presence.

Multiple studies and surveys indicate strong support for civilian crisis and wellness response. Polling reported by **Gothamist** found broad support for non-police responses to mental health calls, consistent

with national surveys showing large majorities in favor of expanding mental health spending and civilian interventions.

The **Safer Cities Initiative** found that 80% of respondents support the creation of civilian Departments of Community Safety. This aligns with the DCS vision to strengthen mental health education, reduce homelessness, prevent gun violence, improve subway safety, and coordinate prevention-first strategies.

SCNYC reinforces these priorities through a relational, human-centered model. Chaplains can de-escalate early tension, offer grounding conversations, help with orientation, and provide immediate emotional support. Interactions are brief, voluntary, and respectful, which can help prevent escalation into avoidable crises. SCNYC also assists merchants, transit staff, first responders, and commuters who face daily stress and frequently express gratitude for supportive engagement.

The program does not duplicate the roles of police, EMS, mental health teams, social workers, or DHS outreach workers.

Instead, chaplains address “gray zone” moments that fall between clinical and enforcement thresholds. By offering compassion-based presence, SCNYC contributes to public safety through stability, emotional literacy, dignity, and connection.

### **SECTION 3 — PILOT DESIGN: ONE BOROUGH + ONE MANHATTAN TRANSIT ZONE**

The SCNYC pilot consists of two contrasting operational environments: one neighborhood-scale borough zone and one high-volume Manhattan transit “bridge zone.” This structure ensures that the model is tested across diverse conditions and provides a solid foundation for expansion.

#### **A. Borough Zone**

The borough zone functions as a neighborhood laboratory for sustained relational presence. Suitable areas include Jackson Heights, Astoria, Mott Haven, Flatbush, Elmhurst, or Inwood. Two professional chaplains work 20 hours per week each, walking predictable paths, greeting residents, supporting merchants, engaging youth and elders, and assisting individuals who show signs of stress or confusion.

#### **B. Manhattan Transit “Bridge Zone”**

Transit zones concentrate emotional intensity, commuter strain, and moments of disorientation. Candidates include Herald Square, Fulton Center, Times Square–42nd Street, Union Square, or Grand Central corridor areas. Chaplains offer grounding conversations, directional assistance, emotional stabilization, and supportive engagement with transit workers and security staff.

#### **C. Staff Composition**

Each zone includes:

- Two part-time professional chaplains

- Two to four CPE interns per semester
- Two to four volunteer clergy who have completed at least one unit of CPE
- One part-time zone coordinator
- One storefront office that includes a public drop-in space and a private regroup/documentation room

#### **D. Daily Rhythm (20 hours/week per chaplain)**

Morning: Walking rounds, commuter support, merchant outreach

Midday: Storefront drop-in hour and supervision

Afternoon: Second round of zone walking and follow-up interactions

Evening/Weekends: Supplemental presence by volunteer clergy

#### **E. Storefront Offices**

Each office occupies 300–600 square feet and uses unused commuter-area spaces whenever possible. Offices offer water, tea, chairs, and resource materials. Phones and tablets remain out of sight of the public. Documentation is performed in the private back room only.

#### **F. Evaluation Cycle**

The pilot includes a six-month interim evaluation and a twelve-month full analysis. Metrics include number of encounters, referrals, safety incidents avoided, merchant and commuter feedback, and partner agency observations. Findings will inform expansion to additional zones.

### **SECTION 4 — LEADERSHIP & GOVERNANCE**

SCNYC operates with a transparent, collaborative, non-duplicative governance structure designed to support agencies already working in community safety. The program emphasizes steady communication, respect for existing systems, and a willingness to learn from frontline workers, city agencies, and experienced professionals.

#### **A. Leadership Structure**

- Executive Director: overall leadership, partnerships, evaluation oversight
- Deputy Director for Training & Clinical Formation: supervision, formation, training, CPE integration
- Deputy Director for Partnerships: interagency coordination with DCS, NYPD Community Affairs, EMS, DOHMH, DHS, MTA, BIDs, and faith institutions
- Administrative Coordinator: scheduling, logistics, supplies, records
- Zone Coordinators (one per zone): daily operations and stakeholder contact
- Professional Chaplains: direct service, CPE intern supervision
- CPE Interns: supervised spiritual care in the field
- Volunteer Clergy: supplementary presence after training and CPE review
- Founder/vision holder: oversight, regular check-ins and street work

## **B. Communication Principles**

SCNYC uses clear, complete sentences and avoids jargon, mysticism, or stylized spiritual language. Chaplains communicate with city agencies in a direct and respectful manner. The program avoids political theater and engages professionally with all partners.

## **C. Collaboration with City Systems**

SCNYC interfaces with:

- Department of Community Safety (primary alignment)
- NYPD Community Affairs (safety communication; non-enforcement boundaries)
- EMS and FDNY (post-incident support; bystander grounding)
- DOHMH and Mobile Crisis Teams (referrals; not replacement)
- DHS and outreach partners (relationship-building with those who decline services)
- NYC Health + Hospitals (CPE integration and referrals)
- MTA and DOT (transit zone coordination)
- Faith institutions (volunteers, training spaces)
- Academic partners (evaluation)

## **SECTION 5 — TECHNOLOGY & DOCUMENTATION SYSTEM**

SCNYC uses a secure, custom-built documentation system to support quality, safety, training, and evaluation. All documentation occurs only after the encounter, and chaplains keep devices out of sight during public interactions.

### **A. Design Principles**

- 2–5 minutes per encounter
- secure encryption and password protection
- no photography, video, or GPS
- minimal identifiers
- non-clinical, non-diagnostic language
- customizable for each zone
- cross-platform (phone, tablet, laptop in office)

### **B. Encounter Fields**

- Encounter Type (emotional distress, conflict, orientation help, commuter stress, follow-up, etc.)
- Emotional Indicators (calm, anxious, confused, agitated, tearful, etc.)
- Chaplain Actions (conversation, grounding, socks/water, navigation, referral offered, referral accepted)
- Referral Destinations (EMS, Mobile Crisis Team, DHS outreach, hospital ED, safe haven, family/friend, community partner)
- Safety Flags (immediate risk, boundary concern, none)

- Optional Short Narrative (1–4 complete sentences)
- Follow-Up Indicators (recommended, seen previously, supervisor review)

### **C. Supervisor Dashboard**

The dashboard displays encounter summaries, heat maps, trend analysis, flagged entries, and supervision needs. It is used for training and quality oversight.

### **D. Privacy Commitments**

SCNYC does not build case files on individuals and does not collect unnecessary personal information. All records are anonymized for reporting.

### **E. Implementation Timeline**

UX design and build occur in months zero through two; field testing in months three through five; full deployment at month six; revision at month twelve.

## **SECTION 6 — BUDGET & COST OFFSETS**

The SCNYC pilot requires an annual budget of approximately \$850,000 to \$1.4 million, depending on final staffing levels, real estate costs, and technology infrastructure. The pilot is intentionally modest in cost relative to other city public-safety programs and includes significant built-in cost offsets through CPE integration, volunteer clergy, academic partnerships, and the use of unused commuter-area storefronts.

### **A. Personnel Costs (\$450,000–\$650,000)**

Personnel accounts for the largest portion of the budget and includes:

- Executive Director
- Deputy Director for Training & Clinical Formation
- Deputy Director for Partnerships
- Administrative Coordinator
- Two part-time professional chaplains per zone
- Zone coordinators for each zone

Personnel costs vary depending on final salary decisions and benefits.

### **B. Training, Formation, and Supervision (\$8,000–\$20,000)**

Costs include GRACE® training by qualified instructors, trauma-informed engagement workshops, NYPD Community Affairs collaboration, and ongoing professional supervision of chaplains and CPE interns.

### **C. Technology Infrastructure (\$75,000–\$110,000 build; \$15,000–\$25,000 annual maintenance)**

A custom-designed, secure documentation platform ensures rapid, ethical encounter logging and

supports evaluation. Costs include UX design, mobile interface, supervisor dashboard, data security, and annual maintenance.

#### **D. Storefront Offices (\$130,000–\$200,000)**

Each of the two zones requires a 300–600 sq ft storefront space used as a public drop-in center and chaplain regroup/documentation room. Costs include rent, utilities, furnishings, insurance, and basic supplies. These costs can decrease significantly if the City provides unused public or commuter-area spaces.

#### **E. Supplies and Operating Costs (\$35,000–\$55,000)**

Includes socks, water, snacks, hygiene kits, MetroCards, printed materials, and office supplies.

#### **F. Insurance and Administration (\$47,000–\$73,000)**

Covers liability insurance, documentation compliance, and administrative overhead.

#### **G. Evaluation (\$30,000–\$50,000)**

Evaluation partners may include NYU Wagner, Columbia University Mailman School of Public Health, Chaplaincy Innovation Lab, or another academic evaluator.

#### **H. Major Cost Offsets**

1. **CPE Intern Labor (Value: \$120,000–\$180,000)**  
Students complete 200–400 hours per semester, providing substantial service while paying tuition.
2. **Volunteer Clergy (Value: \$30,000–\$60,000)**  
Supplement evening/weekend hours; must have at least one unit of CPE.
3. **Unused Public or Commuter-Area Spaces (Value: \$50,000–\$120,000)**  
Aligns with Mayor-Elect Mamdani’s intention to activate unused public spaces, reducing or eliminating rent.
4. **Faith Institution Contributions (Value: \$10,000–\$25,000)**  
Training spaces, volunteer networks, supply drives.
5. **Philanthropic Partnerships (Value: \$100,000–\$250,000)**  
Early-stage funding or matching grants.

SCNYC is fiscally responsible, scalable, and designed to operate at a fraction of the cost of traditional enforcement or clinical crisis-response teams.

## **SECTION 7 — NATIONAL REPLICABILITY & PEER PROGRAMS**

SCNYC’s structure, training model, documentation system, and zone-based deployment are designed to be fully replicable in other U.S. cities. New York City would become the national leader in relational civilian safety and interfaith chaplaincy in public space.



## **A. National Need**

Cities across the country face similar issues—emotional distress in public areas, overburdened police and EMS, and rising public desire for civilian alternatives. Few cities offer structured, supervised, non-enforcement chaplaincy as part of public safety.

## **B. Replicable Components**

- Neighborhood zone deployment
- Paired chaplaincy model
- Trauma-informed interfaith training
- GRACE® communication model
- 2–5 minute documentation system
- CPE integration
- Volunteer clergy pipeline
- Storefront drop-in spaces
- Academic evaluation partnerships

## **C. Peer Programs and Lessons Learned**

Examples include San Francisco Night Ministry, Marin Interfaith Street Chaplaincy, Seattle Crisis Chaplaincy, and informal faith-based outreach programs. SCNYC improves upon these models by adding structured training, zone consistency, interagency partnerships, evaluation metrics, storefront offices, and non-enforcement alignment.

## **D. SCNYC as a National Leader**

With successful evaluation, NYC can host a Street Chaplaincy Training Institute, support other cities, license the documentation system, and coordinate a network of civilian spiritual-care programs nationwide. SCNYC positions the City as the flagship model.

## **E. Five-Year Replication Trajectory**

Year 1: NYC pilot

Year 2: Expand to additional borough zones

Year 3: Launch national training institute

Year 4: Support 4–8 other cities

Year 5: Establish national network and standards

## **SECTION 8 — FOUNDER STATEMENT & QUALIFICATIONS**

The SCNYC model emerges from direct experience with emotional crisis work, contemplative-care training, emergency chaplaincy, and lived experience on Zen Buddhist street retreats. The founder offers this proposal as a public service and is available for advisory or supervisory work in the pilot period if the City provides appropriate compensation and housing.

## **A. Personal Statement**

The vision for SCNYC arose from two Zen Buddhist “street retreats” in New York and Washington, D.C., in the lineage of Bernie Glassman. Practitioners lived on the street for several days with minimal possessions and practiced three commitments: not knowing, bearing witness, and compassionate action. These experiences revealed deep insight into suffering, resilience, generosity, and the universal human desire to be seen and heard.

One encounter illustrated the core of chaplaincy: a brief, curious, and respectful exchange with an unhoused man who initially communicated only in unintelligible sounds. After several minutes of grounded conversation, he replied clearly with the word “Goodbye.” This moment exemplified the “islands of sanity” that can emerge when one human being meets another with presence and curiosity. SCNYC is built on cultivating such moments across New York City.

## **B. Founder’s Professional Experience**

- Interfaith hospital chaplaincy at Massachusetts General Hospital, Mount Sinai Hospital, Boulder Community Health, and Lowell General Hospital
- Experience in psychiatric emergency departments, ICUs, pediatrics, oncology units, addiction units, and during mass-casualty periods
- Certification in Critical Incident Stress Management; support for first responders
- Recovery coaching in emergency departments
- Work with male survivors of sexual abuse
- Zen Buddhist training at Upaya Zen Center, GRACE® training, Socially Engaged Buddhist training, and contemplative-care formation
- Teaching meditation and mindfulness in multiple settings
- Social justice and international service-learning leadership
- Graduate training in contemplative religions and creative writing

## **C. Alignment with SCNYC**

The founder’s experience in trauma recovery, multiple interactions with first-responders, interfaith care, boundaries, communication, street engagement, and contemplative practice aligns directly with SCNYC’s goals. *The founder offers the concept freely and is willing to assist in establishing the pilot.*

# **SECTION 9 — PROGRAM IMPLEMENTATION PLAN**

The SCNYC pilot is designed for smooth launch, ongoing supervision, clear safety protocols, and measurable outcomes. Implementation proceeds in structured phases to ensure readiness, alignment with city systems, and high-quality chaplain formation.

## **A. Months 0–2: Preparation and Infrastructure**

- Hire leadership and administrative team.

- Finalize storefront office spaces in partnership with DCS and, where possible, through unused commuter-area locations.
- Complete insurance and liability arrangements.
- Develop and test Version 1 of the documentation system.
- Formalize partnerships with CPE programs at NYC Health + Hospitals, local seminaries, and online CPE programs.
- Recruit and screen volunteer clergy (all must have at least one unit of CPE).
- Establish communication channels with NYPD Community Affairs, EMS, DOHMH, DHS outreach teams, MTA, DOT, and local BIDs.

## **B. Months 3–4: Training, Formation, and Soft Launch**

- Conduct GRACE® compassion-based communication training.
- Facilitate trauma-informed engagement workshops.
- Provide safety and boundaries training, including collaboration with NYPD Community Affairs.
- Lead interfaith spiritual care formation sessions.
- Begin supervised walking rounds in pairs.
- Perform soft opening of storefront offices for limited public hours.

## **C. Months 5–12: Full Deployment**

- Professional chaplains walk predictable routes in both zones 20 hours per week.
- CPE interns participate in supervised fieldwork, providing substantial coverage.
- Volunteer clergy offer supplementary presence on evenings and weekends.
- Weekly group supervision and monthly individual supervision maintain accountability and support.
- Storefront offices operate for drop-in hours and documentation.
- Supervisors review documentation and ensure quality.
- Zone coordinators maintain relationships with merchants, transit staff, schools, BIDs, and community members.

## **D. Evaluation Cycle**

### **Month 6 Interim Evaluation:**

- Encounter data analysis
- Merchant and commuter feedback
- First responder and agency partner input
- Review of safety flags and referrals

### **Month 12 Full Evaluation:**

- Public safety and emotional-wellness indicators
- Patterns in emotional distress encounters
- Qualitative interviews

- Neighborhood and transit environment feedback
- Recommendations for expansion to additional zones

### **E. Pathway to Expansion**

Based on evaluation, SCNYC can scale to new zones, particularly:

- additional borough neighborhoods
- major transit hubs
- areas with persistent emotional-volatility patterns
- locations identified by DCS or NYPD Community Affairs

The model is modular and designed for citywide implementation.

## **SECTION 10 — RISK MANAGEMENT & ETHICAL FRAMEWORK**

SCNYC’s risk management and ethical framework ensures safety for the public, chaplains, and partner agencies while preserving the program’s non-enforcement identity. The framework is based on clear boundaries, structured supervision, predictable routines, and interagency communication.

### **A. Safety Protocols**

- Chaplains always deploy in pairs.
- Daily check-in and check-out procedures are overseen by zone coordinators.
- Chaplains carry charged phones but keep them out of public sight.
- Chaplains do not physically intervene, restrain, or chase individuals.
- Chaplains seek assistance from EMS or police only when appropriate.
- Documentation of safety concerns is reviewed promptly by supervisors.

### **B. Ethical Boundaries**

Chaplains do not:

- proselytize or promote any single religious belief,
- diagnose or label mental states,
- provide medical care,
- distribute money or offer material benefits beyond basic supplies,
- engage in political advocacy while on duty,
- enter private residences.

Interactions are guided by respect, curiosity, presence, and complete sentences that maintain clarity and dignity.

### **C. Confidentiality and Data Ethics**

- No case files are created on individuals.
- Personal identifiers are collected only with consent and only when necessary for referrals.
- Documentation is factual, brief, and stored securely.
- No photography, video, or GPS tracking.
- Data is anonymized for evaluation and reporting.

### **D. Chaplain Emotional Safety and Burnout Prevention**

- Chaplain hours are capped at 20 per week.
- Weekly supervision and daily check-ins support emotional processing and boundaries.
- Storefront spaces include a private regrouping room.
- Chaplain teams rotate routes and tasks to avoid overexposure.
- GRACE® training supports compassion without overextension.

### **E. Interagency Alignment**

SCNYC maintains strong, respectful relationships with NYPD Community Affairs, EMS, and other agencies. Chaplains coordinate appropriately while remaining strictly non-enforcement. The organization respects city protocols and communicates directly, transparently, and with a “no-drama” approach consistent with New York City’s professional culture.

## **APPENDIX A — TRAINING CURRICULUM**

The Street Chaplains of New York City program uses a structured, supervised training curriculum composed of five primary modules. Each module emphasizes complete sentences, clarity, and non-enforcement boundaries.

### **A. Trauma-Informed Engagement**

- Understanding stress responses in public settings
- Recognizing signs of emotional overload
- Grounding techniques for brief interactions
- Boundary maintenance and self-regulation
- Cultural humility and bias awareness

### **B. Interfaith Spiritual Care**

- Overview of major religious and humanist traditions
- Language for offering spiritual care without proselytizing
- How to respond to requests for prayer in an inclusive, respectful way
- Managing interreligious sensitivities in public spaces
- Providing care to people with no spiritual or religious affiliation

### **C. Safety Protocols and Urban Presence**

- Deploying in pairs
- Working near transit systems
- Communicating with NYPD Community Affairs
- Managing proximity to unpredictable behavior
- De-escalation basics
- Recognizing when to contact EMS or Mobile Crisis Teams

### **D. GRACE® Compassion-Based Communication (Roshi Joan Halifax)**

- Gathering attention and centering oneself
- Recalling the purpose of service
- Attuning to others' physical and emotional cues
- Considering what will serve in the moment
- Engaging and ending interactions cleanly and respectfully

### **E. Documentation & Data Ethics**

- How to complete the 2–5 minute encounter log
- Appropriate use of narrative (factual, concise, non-diagnostic)
- Privacy and confidentiality expectations
- Ethical use of digital tools in public settings

Training includes observation-based supervision, reflective sessions, minor role-play exercises, and ongoing evaluation of chaplain readiness.

## **APPENDIX B — CPE STREET UNIT BRIEF**

SCNYC partners with accredited CPE programs at hospitals and seminaries to create a supervised “Street Unit” in which interns earn clinical hours while serving in public spaces.

### **A. Structure**

- CPE interns complete 200–400 hours per semester.
- Interns operate under the supervision of an ACPE-certified educator or equivalent.
- Weekly group supervision and monthly individual supervision are required.
- Interns accompany professional chaplains on walking rounds.

### **B. Learning Goals**

- Develop capacity for presence in unpredictable environments.
- Learn boundaries and safety protocols specific to public settings.

- Practice clear, grounded communication.
- Build interfaith care skills.
- Integrate feedback from supervisors and peers.

### **C. Responsibilities**

- Participate in walking rounds in pairs.
- Engage respectfully with members of the public.
- Perform 2–5 minute encounter documentation.
- Attend all supervision sessions.

### **D. Tuition & Labor Offset**

CPE interns pay tuition to their training institution. Their service hours significantly offset staffing costs and expand SCNYC's coverage.

## **APPENDIX C — CODE OF CONDUCT & ROLE DESCRIPTION**

### **A. Code of Conduct**

1. Chaplains communicate in complete sentences that maintain clarity and respect.
2. Chaplains do not proselytize or promote any religious view.
3. Chaplains maintain appropriate boundaries at all times.
4. Chaplains prioritize safety and deploy only in pairs.
5. Chaplains do not perform enforcement or clinical functions.
6. Chaplains do not carry weapons or tools associated with enforcement.
7. Chaplains keep phones and tablets out of public sight.
8. Chaplains perform documentation only after an encounter and only in the office or a private space.
9. Chaplains respect confidentiality and avoid collecting unnecessary personal information.
10. Chaplains treat all individuals with respect, regardless of appearance or condition.

### **B. Role Description**

- Walk predictable routes in assigned zones.
- Offer grounding, orientation, and brief spiritual care when requested.
- Provide socks, water, snacks, or hygiene items as needed.
- Engage merchants, commuters, students, elders, tourists, and unhoused individuals.
- Assist first responders and city workers with emotional support when appropriate.
- Maintain daily communication with zone coordinator.
- Uphold SCNYC values of presence, curiosity, nonjudgment, and respect.

## APPENDIX D — DETAILED BUDGET & COST OFFSETS

### A. Budget Range

- Low Estimate: \$850,000
- High Estimate: \$1,400,000

### B. Major Categories

- Personnel: \$450,000–\$650,000
- Training: \$8,000–\$20,000
- Technology: \$75,000–\$110,000 build; \$15,000–\$25,000 maintenance
- Storefront Offices: \$130,000–\$200,000
- Supplies: \$35,000–\$55,000
- Insurance: \$12,000–\$18,000
- Administration: \$35,000–\$55,000
- Evaluation: \$30,000–\$50,000

### C. Cost Offsets

- CPE Intern Labor: \$120,000–\$180,000 value
- Volunteer Clergy: \$30,000–\$60,000 value
- Public/Commuter-Area Spaces: \$50,000–\$120,000 value
- Faith-Based Partners: \$10,000–\$25,000 value
- Philanthropy: \$100,000–\$250,000 potential

## APPENDIX E — TWO “WHAT IS A STREET CHAPLAIN?” HANDOUTS

### Version A: General Public

A Street Chaplain is a trained, interfaith, non-enforcement spiritual-care provider who works in public areas of New York City. Chaplains walk predictable routes in pairs and offer grounding conversation, emotional support, and brief spiritual care when requested.

They help people feel calmer, more connected, and more oriented. They support commuters, merchants, tourists, students, unhoused individuals, and first responders. Chaplains do not diagnose, enforce, or attempt to convert anyone. They create steady, compassionate presence in the city.

### Version B: Professional Partners (NYPD, EMS, H+H, DHS, MTA)

Street Chaplains are non-enforcement personnel trained in trauma-informed engagement, interfaith care, safety protocols, and the GRACE® model. They operate in pairs and cover predictable geographic zones.



Chaplains support emotionally distressed individuals, reduce unnecessary emergency calls, and assist merchants and commuters with non-clinical, non-enforcement interactions. Chaplains never intervene physically. They provide grounding and connection until appropriate services arrive or the situation stabilizes.

## APPENDIX F — CHAPLAIN SACHEL CONTENTS

Each chaplain carries a lightweight satchel containing:

- two pairs of warm socks
- one pair of gloves (winter)
- two bottles of water
- small nutritious snacks
- tissues
- basic hygiene kits
- adhesive bandages and antiseptic wipes
- MetroCards for emergency transport
- laminated resource cards (shelters, crisis centers, hotlines)
- a small notebook and pen
- SCNYC identification

Phones remain in pockets out of sight.

## APPENDIX G — VOLUNTEER CLERGY INTEGRATION

Volunteer clergy can extend coverage during evenings and weekends. Requirements include:

- completion of at least one unit of CPE,
- acceptance of SCNYC boundaries and non-enforcement role,
- ability to work cooperatively in diverse interfaith settings,
- participation in GRACE® and safety training.

Volunteer clergy walk in pairs and remain under supervision of SCNYC professional staff.

## APPENDIX H — FOUNDER STATEMENT

### ***Street Retreats, the Origins of the Street Chaplaincy Vision, and Why NYC Is Ideal for a Street Chaplaincy Program***

Several years ago, I participated in two Zen Buddhist street retreats, one in Washington, DC and one in New York City. In each case, a group of ten practitioners gathered in a city park with only identification, a single dollar, and a small bag containing a change of socks or a sleeping bag.

*Street Chaplains of New York City (SCNYC) Pilot Proposal –*  
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Under the guidance of a senior teacher in the lineage of Roshi Bernie Glassman, we spent five days living on the streets, following Glassman's three vows: not knowing, bearing witness, and compassionate action. We begged for food, slept on scavenged cardboard, and entered the city with a deliberate intention to learn from the people and situations we encountered.

We slept under the eaves of a building a few blocks from the White House and, in Manhattan, under scaffolding near NYU and in Chelsea. By the end of each retreat, we smelled like people who had lived outdoors for days, although within the group we noticed no difference.

We raised money beforehand and donated all of it to shelters and service organizations we encountered. These experiences were not simulations; they were an immersion in the daily vulnerabilities faced by people who live without stable shelter.

During these retreats, I began to understand that there is enough to go around. There was enough food, water, clothing, and goodwill for everyone we met.

Each morning, I went into a coffee shop and explained that I had no money and was living on the street with a few companions. Each time, a staff member gave us free coffee without hesitation. These interactions revealed both abundance and generosity at the level of ordinary human contact.

The most important lesson I learned was that everyone wants to be seen and heard. One afternoon in Manhattan, I stood in line outside a church where a food bank was serving lunches. In front of me stood a man who appeared profoundly disheveled. His clothes were torn, his hair was tangled, and he carried a paint can on a rope slung across his body. He also held a short wooden baton wrapped loosely in wire, which could easily have triggered fear in someone passing by.

This was a moment in which many people might instinctively pull away. Instead, I approached him with curiosity and respect. I asked what he kept in the paint can, and he responded in a string of unintelligible sounds. I looked inside and saw something that resembled a dark stew. I asked if it was food. He made another sound, and I commented that I hoped it tasted good. I then asked about the baton. With the same unintelligible speech, he gestured toward a building in the distance, and I guessed that he lived there and carried the baton for personal safety. He seemed to affirm this.

When my group prepared to move on, I wished him well and said goodbye. He raised his hand and responded in perfectly clear English: "Goodbye."

The shift in his voice and presence was remarkable. It confirmed for me that acknowledging someone directly, without judgment, in ordinary language, can restore a sense of dignity. It can momentarily cut through fear for both people involved. It showed me that the core of spiritual care is grounded in curiosity, attentiveness, and speaking to another person as an equal.

Psychiatrist Edward Podvoll has written about "islands of sanity" that can emerge when individuals in distress receive attentive presence. These brief pockets of relational stability can help restore coherence and clarity, even if only for a moment.

Chaplains in New York City can create these islands through compassionate presence, practical grounding, and the ability to interact with virtually anyone. They can ensure that individuals feel seen, heard, and safe, and then build bridges to additional support when needed.

Street chaplaincy also strengthens the wider community. Conversations need not be limited to people in acute need. Chaplains can speak with business owners, commuters, police officers, EMS personnel, and service providers. They help cultivate a broader atmosphere of mutual regard and shared humanity.

In a city as diverse and intense as New York, the availability of people whose sole role is to listen, acknowledge, and connect can contribute significantly to community well-being and public trust.

These experiences on the street remain a central inspiration for the SCNYC model. They convinced me that compassionate presence can change how people move through the city, and that even a brief moment of attentive interaction can help someone reclaim a sense of belonging and safety.

### **Why NYC Is the Ideal Setting for a Street Chaplaincy Pilot**

#### **1. NYC has a long lineage of interfaith social justice work, including:**

- Greyston Foundation & Bakery (Glassman lineage)
- Bowery Mission interfaith expansion
- Early Buddhist hospice movements
- New York Zen Center for Contemplative Care
- Interfaith hunger coalitions
- Settlement houses

#### **2. NYC is religiously and culturally diverse**

Chaplains trained in interfaith practice fit this environment well.

#### **3. Public space is dense, unpredictable, and emotionally charged**

Ideal for “pair-based walking chaplaincy.”

#### **4. NYC's commuter and transit hubs are uniquely suited for chaplain kiosk presence**

Using **unused MTA spaces**—consistent with Mayor-Elect Mamdani’s vision—creates visibility and engagement.

#### **5. NYC has numerous CPE programs**

These programs provide:

- Labor
- Training
- Academic partnerships
- Evaluation support

## 6. NYC's new Department of Community Safety requires

- Prevention
  - Trust-building
  - Alternatives to enforcement
  - Interfaith sensitivity
  - Emotional stabilization
- Chaplains fulfill all five.

## Appendix I — What Is Clinical Pastoral Education?

**Clinical Pastoral Education (CPE)** is a nationally accredited, supervised training program that prepares chaplains, clergy, and spiritual-care providers to offer professional emotional and spiritual support in hospitals, hospices, prisons, military settings, and community organizations. CPE emphasizes self-awareness, compassionate presence, relational skill, and the ability to support people of any or no religious background.

### Origins

CPE originated in the 1920s and 1930s through the work of **Anton Boisen**, a hospital chaplain and former mental-health patient who believed that clergy should be trained directly in real-life situations (“living human documents”), not only in classrooms. Early CPE programs grew within major hospitals and seminaries, eventually evolving into an accredited national system with unified standards and supervision requirements.

Today, most CPE programs in the United States follow standards set by the **Association for Clinical Pastoral Education (ACPE)** or parallel accrediting bodies. Many chaplaincy positions in healthcare and other institutions require at least one to four units of CPE.

### Structure of a CPE Unit

A single **unit** of CPE typically includes:

- **300 hours of clinical spiritual-care work** (direct interactions with patients, families, staff, or community members)
- **100 hours of structured education** (seminars, case studies, reflection papers, interpersonal groups, supervision)

Units run for 10–12 weeks full-time or longer in part-time formats.

Students meet weekly with a certified educator for individual supervision and weekly in a group with peers.

### Core Curriculum Areas

CPE training usually includes:

- Interfaith and cross-cultural spiritual care
- Trauma-informed communication
- Crisis response and presence during emotional distress
- Professional ethics and boundaries
- Reflective practice and self-awareness
- Documentation and charting appropriate to the setting
- Understanding systems of care (hospitals, EMS, social services)
- Support for staff, first responders, and families
- Emotional regulation and centering techniques
- Theological reflection without proselytizing

### Approach and Educational Method

CPE uses an adult-learning model based on:

- Direct encounters with people in distress
- Reflection on one's own reactions, biases, and assumptions
- Feedback from supervisors and peers
- A focus on clarity, emotional presence, and respectful communication
- Integration of personal values with professional conduct

The goal is to help chaplains provide effective spiritual and emotional support in complex, unpredictable, or high-stress environments.

### Relevance to Street Chaplaincy

CPE graduates are trained to:

- Maintain calm in unstable settings
- Communicate clearly and respectfully
- Support people without judgment
- Manage boundaries and safety
- Work in interfaith and secular environments
- Reflect on their own emotional responses
- Function as part of an interagency system

Because of this grounding, SCNYC requires **at least one unit of CPE** for all volunteer clergy and includes CPE interns as supervised participants in the Street Chaplains program.

## Appendix J — Clinical Pastoral Education (CPE) FAQ

### What is CPE?

Clinical Pastoral Education is an accredited training program that prepares chaplains to offer professional emotional and spiritual care in hospitals, hospices, community programs, and public settings.

### Who accredits CPE programs?

Most CPE programs in the United States are accredited by the **Association for Clinical Pastoral Education (ACPE)**. Some parallel programs exist through other national chaplaincy bodies.

### What is a “unit” of CPE?

A unit consists of:

- **300 hours of clinical work** (direct encounters)
  - **100 hours of structured education** (seminars, reflection, supervision)
- CPE units typically run full-time (10–12 weeks) or part-time (extended units).

### Do students need a specific religious background?

No. CPE is interfaith and welcomes:

- clergy
- seminary students
- lay ministers
- spiritual-care volunteers
- people with no religious affiliation who want to serve in a professional care role

### What skills are taught in CPE?

- Trauma-informed communication
- Spiritual care across beliefs
- Boundaries and ethics
- Reflective practice
- Crisis presence
- Collaboration with interdisciplinary teams
- Documentation appropriate to the setting

### Why does CPE emphasize “self-awareness”?

CPE teaches that effective care requires awareness of one’s own emotional patterns, biases, and assumptions. This is a core part of safe, ethical spiritual care.

### Why is CPE important for Street Chaplaincy?

Street environments require:

- grounded presence
- steady emotional regulation
- clear, respectful communication
- interfaith sensitivity
- ethical boundaries
- readiness for unpredictable situations

CPE provides this foundation.

### Do volunteer clergy in SCNYC need CPE?

Yes. All volunteer clergy must have **at least one unit of CPE**. Professional chaplains typically have **4 units + certification**.

### Can CPE interns participate in the Street Chaplaincy program?

Yes. SCNYC partners with accredited CPE programs to host interns completing supervised “Street Unit” clinical hours.

### Is CPE therapy or pastoral counseling training?

No. CPE teaches spiritual care and presence, not psychotherapy. Chaplains do not diagnose or provide clinical treatment.

## Appendix K — Sample CPE Street Unit Recruitment Flyer for Street Chaplains of New York City (SCNYC)

### *CPE Street Unit — Intern Recruitment Flyer*

#### **Earn Clinical Hours. Serve the City. Build Your Chaplaincy Skills.**

SCNYC invites CPE students from accredited programs to complete a supervised “Street Unit” as part of our pilot program in 2025.

Interns help provide a calm, compassionate presence in two pilot zones:

- **One NYC neighborhood zone**
- **One Manhattan transit “bridge zone”**

All work is supervised by experienced professional chaplains.

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### What You Will Do

- Walk predictable street or transit routes in pairs
  - Engage respectfully with people experiencing stress, confusion, or loneliness
  - Offer grounding presence and brief spiritual support (when requested)
  - Support merchants, commuters, tourists, and unhoused neighbors
  - Assist first responders with emotional presence after challenging events
  - Provide resource cards and basic supplies (socks, water, hygiene items)
  - Join weekly group supervision and reflective practice sessions
  - Complete brief (2–5 minute) documentation for encounters
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### What You Will Learn

This Street Unit develops skills in:

- Trauma-informed communication
  - Interfaith and secular spiritual care
  - Boundary management in public spaces
  - De-escalation through relational presence
  - GRACE® compassion-based communication
  - Collaborative work with NYPD Community Affairs, EMS, and city agencies
  - Self-awareness and reflective practice
  - Ethical, concise documentation
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### Requirements

- Enrollment in an **accredited CPE program**
- Ability to walk in pairs for extended periods
- Willingness to serve diverse populations
- Comfort working in unpredictable environments
- Commitment to complete supervision and training



- Agreement to all SCNYC safety and boundary protocols

*(Note: Volunteer clergy must have completed at least ONE unit of CPE.)*

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### Hours & Structure

- 200–400 clinical hours depending on program
  - Weekly supervision (group + individual)
  - Flexible scheduling with daytime, evening, and weekend options
  - 20-hour/week maximum for professional staff; intern hours vary by program
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### Why Join the SCNYC Street Unit?

- Gain unique training outside hospital walls
  - Develop skills in urban chaplaincy and public presence
  - Participate in a first-in-the-nation public spiritual-care initiative
  - Strengthen New York’s community safety infrastructure
  - Contribute to a model that may be replicated nationally
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### Apply or Learn More

Full program description, supervisor information, and onboarding details are available upon request.