

Hospice Face-to-Face Encounter Final Rule Published

Summary at a Glance:

Late Tuesday afternoon, November 2nd, the Federal Register posted the final rule for the Hospice Face-to-Face Encounter as part of the Final Rule entitled: Medicare Program; Home Health Prospective Payment System Rule Update for Calendar Year 2011; Changes in Certification Requirements for Home Health Agencies and Hospices. Highlights in the final rule are as follows:

- A hospice physician, hospice Nurse Practitioner, or incident/fellow physician rotating through the hospice may perform the face-to-face encounter.
- CMS clarified that the face-to-face encounter is based on benefit periods and not on actual days of care.
- Visit Timeliness is now 30 days. CMS has expanded the time frame for face-to-face encounters to 30 days prior to the start of the 180-day recertification, and each subsequent recertification.
- CMS has changed the language to 418.22 (CJ4) from "must visit" to "have a face-to-face encounter" in order to make clear that the hospice has flexibility for the practitioner to see the patient – either at the patient's home or by the patient coming to see the physician or NP.

Clarification that the face-to-face encounter is NOT billable. The billing regulations for hospices do not allow for physician reimbursement for administrative activities of physicians.

The Requirement:

The Affordable Care Act amends section 1814(a)(17) of the Social Security Act to require that on and after January 1, 2011, a hospice physician or nurse practitioner (NP) must have a face-to-face encounter with every hospice patient to determine the continued eligibility of that patient prior to the 180-day recertification, and prior to each subsequent recertification. Furthermore, the Affordable Care Act requires that the hospice physician or NP attest that such a visit took place, in accordance with procedures established by the Secretary of the HHS.

Specific provisions in the final rule:

1. Who Can Perform the Encounter?

Physicians:

- **Certifying terminal illness:** By statute, only a physician (not a NP) may certify a patient's terminal illness.
- **Definition of hospice physician:** A "hospice physician" is a physician either employed by or working under arrangements with a hospice (i.e., contractors).
- **Increased accountability:** By limiting "hospice physician" to those physicians who are employed by or working under contract with a hospice, CMS also increases accountability, as the hospice is in control of its employees and contracted physicians.

Face To Face Encounter Sample

Marco Cascella



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Comprehensive Casebook of Cognitive Therapy Frank M. Dattilio, 2013-06-29 This is the golden age of cognitive therapy Its popularity among society and the professional community is growing by leaps and bounds What is it and what are its limits What is the fundamental nature of cognitive therapy It is to my way of thinking simple but profound To understand it it is useful to think back to the history of behavior therapy to the basic development made by Joseph Wolpe In the 1950s Wolpe astounded the therapeutic world and infuriated his colleagues by finding a simple cure for phobias The psychoanalytic establishment held that phobias irrational and intense fear of certain objects such as cats were just surface manifestations of deeper underlying disorders The psychoanalysts said their source was the buried fear in male children of castration by the father in retaliation for the son's lust for his mother For females this fear is directed toward the opposite sex parent The biomedical theorists on the other hand claimed that some as yet undiscovered disorder in brain chemistry must be the underlying problem Both groups insisted that to treat only the patient's fear of cats would do no more good than it would to put rouge over measles Wolpe however reasoned that irrational fear of something isn't just a symptom of a phobia it is the whole phobia

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The Research Act Norman K. Denzin,2017-07-12 At once a unique textbook for methods courses and a major contribution to sociological theory this book teaches students the principles of research and how to construct and test theories It brings coherence to the study of methods by presenting four major approaches to experimentation survey research participant observation life histories and unobtrusive measures from a single theoretical point of view symbolic interaction It demonstrates the need for a synthesis between theory and methods and shows how different methods limit and affect research results Denzin s argues that no single method theory or observer can capture all that is relevant or important in reality He argues for the use of triangulation and for a view of theory and methods as concept sensitizers His approach enables sociologists to acquire specific facts about a particular situation while simultaneously elevating these to the level of shared meaning The author shows students how to proceed with research bringing sharply into focus the possibilities and their limitations Since his view is integrated rather than eclectic this is much more than a how to do it manual Denzin points out aspects of research that fall outside the scope of a given method yet affect results and emphasizes the need to employ several methods to cross check each other The *Research Act* covers all the content of conventional methods courses The presentation is exciting and imaginative and provides a thorough review of major sociological methods a cogent statement about approaches to sociological inquiry and a source from which a understanding of the problems of research can be

derived **Ministers and Masters** Charity R. Carney, 2011-11-21 In *Ministers and Masters* Charity R Carney presents a thorough account of the way in which Methodist preachers constructed their own concept of masculinity within and at times in defiance of the constraints of southern honor culture of the early nineteenth century By focusing on this unique subgroup of southern men the book explores often debated concepts like southern honor and patriarchy in a new way Carney analyzes Methodist preachers both involved with and separate from mainstream southern society and notes whether they served as itinerants venturing into rural towns or remained in city churches to witness to an urban population Either way they looked spoke and acted like outsiders refusing to drink swear dance duel or even dress like other white southern men Creating a separate space in which to minister to southern men women and children oftentimes converting a dancehall floor into a pulpit they raised the ire of non Methodists around them Carney shows how understanding these distinct and often defiant stances provides an invaluable window into antebellum society and also the variety of masculinity standards within that culture In *Ministers and Masters* Carney uses ministers stories to elucidate notions of secular sinfulness and heroic Methodist leadership explores contradictory ideas of spiritual equality and racial hierarchy and builds a complex narrative that shows how numerous ministers both rejected and adopted concepts of southern mastery Torn between convention and conviction Methodist preachers created one of the many Souths that existed in the nineteenth century and added another dimension to the well documented culture of antebellum society

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Table of Contents Face To Face Encounter Sample

1. Understanding the eBook Face To Face Encounter Sample
 - The Rise of Digital Reading Face To Face Encounter Sample
 - Advantages of eBooks Over Traditional Books
2. Identifying Face To Face Encounter Sample
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Face To Face Encounter Sample
 - User-Friendly Interface
4. Exploring eBook Recommendations from Face To Face Encounter Sample
 - Personalized Recommendations
 - Face To Face Encounter Sample User Reviews and Ratings
 - Face To Face Encounter Sample and Bestseller Lists
5. Accessing Face To Face Encounter Sample Free and Paid eBooks
 - Face To Face Encounter Sample Public Domain eBooks
 - Face To Face Encounter Sample eBook Subscription Services
 - Face To Face Encounter Sample Budget-Friendly Options
6. Navigating Face To Face Encounter Sample eBook Formats

- ePub, PDF, MOBI, and More
- Face To Face Encounter Sample Compatibility with Devices
- Face To Face Encounter Sample Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Face To Face Encounter Sample
 - Highlighting and Note-Taking Face To Face Encounter Sample
 - Interactive Elements Face To Face Encounter Sample
- 8. Staying Engaged with Face To Face Encounter Sample
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Face To Face Encounter Sample
- 9. Balancing eBooks and Physical Books Face To Face Encounter Sample
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Face To Face Encounter Sample
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Face To Face Encounter Sample
 - Setting Reading Goals Face To Face Encounter Sample
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Face To Face Encounter Sample
 - Fact-Checking eBook Content of Face To Face Encounter Sample
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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