
Faculty Guide

Exploring Chaplaincy Ministry



Clergy Development
Church of the Nazarene
Kansas City, Missouri
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2006

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The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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Series Foreword

A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, of all creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people, the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ, through preaching, the sacraments, in oral testimony, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people in a form that is referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe that God calls and that persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry continue to be amazed that He would call them. They should continue to be humbled and amazed by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful

preparation. Indeed, given the ever-changing demands placed upon the minister, “preparation” never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1: 7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the “mystery of God,” which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to “make known with boldness the mystery of the gospel” (Eph 6: 19, NRSV). Like Paul, he or she must faithfully preach “the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places” (Eph 3: 8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1: 5-9). Good stewards recognize that they are stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one’s charge and to the Lord who issued it is the steward’s principal passion. When properly understood, the Christian ministry should never be thought of as a “job.” It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ’s Church. The person who embraces God’s call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister’s stewardship must be should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to “shun” the love of money. Instead, the minister must “pursue righteousness, godliness, faith, love, endurance, gentleness.” He or she must “fight the good fight of the faith” and “take hold of the eternal life, to which you were called” (1 Tim 6: 11-12, NRSV).

Hence, the Church of the Nazarene believes that “the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; ‘in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left’ (2 Cor 6:6-7)” (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ “must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict.” (Titus 1:7-9, NASB).

In order to be a good steward of God’s Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world that He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ’s Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21:33-44; 25:14-30; Mk 13:34-37; Lk 12:35-40; 19:11-27; 20:9-18).

Preparation—one’s education in all its dimensions—for ministry in Christ’s Church should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe that the call to and practice of Christian ministry is a gift, not a right or privilege. We believe that God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect that those

standards be observed from the time of one's call until his or her death. We believe that Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12: 1-3). One's education for ministry is also a form of worship.

The modules that comprise the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

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Introduction

Intended Use of This Faculty Guide

This Faculty Guide serves as an instructor's guide for teaching principles of *Exploring Chaplaincy Ministry* to adult learners who are preparing for ordination in the Church of the Nazarene. The content is based on intended outcomes defined through the collaborative process conducted at Breckenridge, CO, USA, between 1990 and 1997. The materials prepare the pastor-teacher to present the topic by providing background reading, lesson plans, lectures, instructions to the teacher, and teaching resources for each class session. In the lessons complete lectures, questions for guided discussions, and defined learning activities are provided.

The pastor-teacher who will lead this module should hold a master's degree. Ideally, the pastor-teacher should have participated as a student in a module using this material prior to teaching the material to others. This Faculty Guide assumes that the pastor-teacher has some basic understanding of chaplaincy ministries.

It is further assumed that learners participating in a module using this material will be high school graduates and be adult learners beyond the traditional college age. Learners are assumed to be motivated to learn, and to have adult life-experiences. No prior college classroom experience is assumed on the part of the learners.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is not different. Many people have contributed to this module. Every effort has been made to accurately represent the original intent of the principal contributors.

Principal Contributor

The principal contributor for this module is Chaplain Chris E. Fosback, Commander, Chaplain Corps, United States Navy (Retired). Chaplain Fosback received the BA in religion from Mid-America Nazarene College

(1976), the M.Div. from Nazarene Theological Seminary (1979), and the Masters of Human Resource Management from Salve Regina University (1993).

Chaplain Fosback pastored a Nazarene church in Missouri prior to ordination as an Elder in the Church of the Nazarene in 1980. He was endorsed to serve as a Nazarene Chaplain in the United States Navy Chaplain Corps in 1981 where he provided ministry in the following settings: Japan; ship's chaplain of U.S.S. JUNEAU; single chaplain for the 5,000 member Surveillance, Reconnaissance and Intelligence Group of First Marine Expeditionary Force, with whom he deployed to the Middle East and participated in both Desert Shield and Desert Storm; Regimental Chaplain 5th Marine Regiment, 1st Marine Division; Training Officer/Assistant Division Chaplain based in Camp Pendleton and Twenty Nine Palms, California. After Chaplain Fosback retired from the military he pastored a Nazarene church in Kansas followed by a Clinical Pastoral Education (CPE) residency at Research Medical Center, Kansas City, Missouri.

Current ministry for Chaplain Fosback includes serving since 1989 as secretary of the General Church's Chaplain's Advisory Council (CAC); collating data to compile a comprehensive history of Nazarene chaplains; Visiting-Professor for Chaplaincy Training at Nazarene Theological Seminary; providing pulpit supply and holding holiness revivals. Chaplain Fosback is the Regional Chaplain Coordinator of the Mid-America Nazarene University—North Central Region.

Co-Contributor

The principal contributor for this course is Chaplain David Grosse, Colonel, United States Air Force (Retired). Chaplain Grosse received the Bachelor of Arts from Eastern Nazarene College, the Masters of Religious Education from Yale University, the Masters of Divinity from Nazarene Theological Seminary, completed all academic requirements (dissertation pending) for the Doctor of Education degree at Boston University, and is a graduate of the Air War College.

In 1962 Chaplain Grosse was ordained a minister in the Church of the Nazarene. He pastored churches in Connecticut, Kansas, California, and Wyoming and was District Secretary for the Rocky Mountain District (1963-66). Chaplain Grosse was a charter member of, and helped conceptualize, organize and inaugurate, the Chaplain Advisory Council, on which he served from 1973 until 2000. In 2001 Eastern Nazarene College honored Chaplain Grosse as its Alumnus of the Year.

Chaplain Grosse's published writings include *Now That You're in the Military*, 1977; *Perspectives: A Guide to Educational Ministry, U.S.* 1977; *CARE: Chapel Adult Religious Education*, 1980; *Job: The Trial and Triumph of Faith*, 1986; and has written articles and reviews in more than 20 journals and magazines.

Commissioned a chaplain in the Air Force in 1964, Chaplain Grosse's military assignments have included: several states in the United States, Japan, and Korea. In 1991, Chaplain Grosse was assigned as Alaska Air Command Chaplain and Senior (Staff) Chaplain, Elmendorf Air Force Base, Alaska. He was honorably retired from the Air Force in the rank of Colonel in 1993, receiving his second award of the Legion of Merit. His major military awards and decorations include the Legion of Merit with oak leaf cluster, the Defense Meritorious Service Medal, the Meritorious Service Medal with three oak leaf clusters, and the Air Force Commendation Medal with two oak leaf clusters.

Upon retirement from the Air Force Chaplain Grosse became a consultant in adult education for Headquarters, Church of the Nazarene, and was appointed Director of Chaplaincy Education at Nazarene Theological Seminary until 1999. Chaplain Grosse developed the curriculum for the two chaplaincy courses currently taught at the Nazarene Theological Seminary.

Chaplain Grosse, now retired, resides in Colorado Springs, Colorado with his wife, the former Donna Webb of Akron, Ohio. They have four sons—Tim, Jeff, Jay, and Curt; a daughter, Glenda; and twelve grandchildren.

Responder

This material was reviewed by Chaplain Dwight Jennings, Lieutenant Colonel, United States Army (Retired), currently Director of Chaplaincy Services for the Church of the Nazarene, to ensure that the content did not represent a single, narrow view or opinion and reflected the broad spectrum of chaplaincy ministry available to authorized ministers of the Church of the Nazarene outside the walls of the local church. He provided suggestions the principal writer could integrate into this course.

Chaplain Jennings earned a BA from Southern Nazarene University, Bethany, Oklahoma, a M.Div. from Nazarene Theological Seminary, and pursued additional graduate studies in church history at Kansas University and Boston University. He was ordained to the ministry in 1978 and served a congregation in

Massachusetts and taught at Eastern Nazarene College.

Chaplain Jennings began his military service as an Army Chaplain in 1980. He held chaplaincy positions with the 2nd Armored Division, 3rd Infantry Division, and 1st Cavalry Division. He served on the faculty of the Chaplain Center and School, directed the Eighth United States Army Retreat Center, Korea, and held branch director of personnel positions at Eighth Army and the Office of the Chief of Chaplains. He concluded his career on active duty as the Division Chaplain of the 1st Cavalry Division where he directed chaplain SFOR 4 operations in Bosnia. His awards include the Legion of Merit, Meritorious Service Medal with four Oak Leaf Clusters, Army Commendation Medal with Oak Leaf Cluster, and the Army Achievement Medal.

As the Director of Chaplaincy Services, Chaplain Jennings continues to provide consummate professional advice to General Church leaders, stellar leadership, and visionary pastoral care to over 850 Nazarene Chaplains worldwide.

Co-Responder

The Responder for this module was Chaplain Rick Williamson. Chaplain Williamson received the BA in religion from Mid-America Nazarene College (1972), the M.Div. from Nazarene Theological Seminary (1975), the MA in Jewish and Christian Literature from the University of Iowa (1987), and the Ph.D. from the Southern Baptist Theological Seminary, Louisville (1993).

Williamson was a pastor in the Church of the Nazarene from 1975-1989, having been ordained in 1977. Congregations served on the Iowa District included Iowa Falls, Ottumwa Trinity, and Iowa City. In 1988, he was commissioned a Second Lieutenant in the United States Army Reserve. He was chaplain at various times to National Guard units in Iowa, Kentucky, and Indiana, and then as the 5025th Garrison Support Unit chaplain at Fort Carson, Colorado. He continued as chaplain in the grade of Captain in the US Army Reserves until fall of 1999.

Two years after becoming an Army Reserve chaplain, Chaplain Williamson began serving as a healthcare chaplain. He ministered in two healthcare systems, Norton Healthcare in Louisville, Kentucky (1990-1997) and Columbus Regional Hospital in Columbus, Indiana (1999-2001).

Current ministry for Chaplain Williamson is as Professor of Biblical Literature and Chaplain for Adult and Graduate Students at Mount Vernon Nazarene University. He joined the faculty there in 2001. Along with his university duties, he served as District Chaplaincy Director for the North Central Ohio District Church of the Nazarene from 2003-2006.

Revision History

Third Quarter 2006. Revision 1, the current version,

- The Lesson Overview, Introduction, Body, Close format was established.

Intended Outcomes for the Module

The *Manual*, Church of the Nazarene and the *International Sourcebook on Developmental Standards for Ordination* define educational preparation for ordination. Additionally, each region of the International Church of the Nazarene has developed educational guidelines to qualify educational programs for ordination offered within their region.

The USA Region *Sourcebook for Ministerial Development* defines outcomes for the overall ministerial development program. The module assists candidates in developing these skills. Other modules in the program may also address the same outcomes. The specific outcomes that relate to this module are:

Program Outcomes

- CP22—Ability to prepare, organize and deliver biblically sound sermons using appropriate techniques and skills in culturally appropriate ways
- CP23—Ability to develop and utilize existing ministry forms such as evangelistic preaching, pastoral care preaching, doctrinal/teaching preaching and preaching Christian seasons/calendar by which individuals, families, and congregations may be formed into Christlikeness
- CP24—Ability to assess the strengths and weaknesses of current homiletical models in light of enduring theological (Bible, doctrine, philosophy) and contextual (history, psychology, sociological) perspectives

Outcome Statements

- Incorporate relevant opportunities to expand a pastor's effective ministry and spiritual impact beyond the sphere of a local church

About This Module

A module is composed of two major works—a Faculty Guide and a Student Guide. Both are necessary for the whole body of information and learning activities pertaining to the module topic. You will need a copy of both.

We have tried to design this module to be flexible and easy to adapt to your situation. You as the instructor will need to be familiar with the information, activities, questions, and homework that are provided in both works. In some cases you may need to modify the illustrations or questions to meet the needs of your group.

Rationale

This module is designed for people who have received a call from God to Christian ministry and who may wish to explore the possibility of chaplaincy ministry, either as a full-time calling or in conjunction with other forms of ministry. The course directs the student outward to ministry beyond the local church as an extension of the local church ministry where people in need appear in all segments of society, where traditional pastors and church programs are not able to go. For these areas of life God has raised up chaplaincy as a creatively positioned ministry to fulfill the important ministry Jesus Christ illustrated in Matthew 25:34-35: “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.”

As the incarnate presence of God, chaplains perform specific caring ministry tasks in more than 60 venues and contexts—in many different healthcare settings, among military personnel, in correctional facilities, and in the workplace—for people marginalized from normal societal interaction by reasons of health limitations, incarceration due to violation of societal norms, or isolation for any number of reasons. One or more of these apply to each major venue of chaplaincy ministry, including the industrial assembly line and the military where its members are often isolated in dangerous locales where it is impossible to receive pastoral care through traditional means. As ministry tasks are performed it is clear that God credits them to intentional ministry rather than casual, random acts of kindness.

Chaplaincy ministry is often under appreciated or misunderstood because it is performed outside the settings normally associated with “the church.” More than ninety percent of chaplaincy ministry tasks are accomplished in secular rather than ecclesiastical environs. Many people who have no connection with a church or synagogue have experienced interaction with a chaplain during family crises or during war; have been the recipients of the pastoral care and/or support of a chaplain engaged in bringing the presence of God into the lives of people in a setting not generally associated with sacred items, rites or rituals.

Because so much of a chaplain’s pastoral care ministry occurs in non-traditional settings, its context, daily routine and multi-faceted focus is importantly caught by hands-on experience. Moving into specialized ministry contexts by interviewing chaplains, seeing their ministry settings, observing and when possible participating in their ministries, will afford the best introduction to the critical role of the chaplain.

This module will introduce the student to ministry in pluralistic settings outside the walls of the church and aid in understanding the relationship between what a chaplain should “be,” “know” and “do.” It will provide information to help the student analyze his or her gifts and graces that may lend them to effective chaplaincy ministry. And, the course will inform the student how to apply for Ecclesiastical Endorsement to the General Church of the Nazarene, which assesses the potential chaplain’s readiness, and has sole authority to authorize a minister to serve as a chaplain when he or she is deemed ready in all respects to represent our Church in the unique ministry of chaplaincy.

Module Development

One reason for developing this module is for the benefit of extension education. We understand that teachers all over the world are called upon to teach courses that are not in their area of specialty, but they teach them because they want to see pastors trained and leaders developed for the church. Extension education is basic to rapid church growth. We want to provide this as a resource for extension educators. If it helps others along the way, that’s fine too.

Another reason for developing this module is to equip indigenous faculty. We believe that a class like this is best taught and contextualized by someone from within the culture of the students. There are many fine

teachers who are leaders in our churches around the world who do not have higher degrees in theology but who have the skills to teach a module like this effectively. We want to set them free to do so, and in so doing, to actually improve the module and make it more dynamic and meaningful for their context than it would have been had we held on to it and insisted on teaching it ourselves.

About This Faculty Guide

Note: It is critical to remember that active participation by the learners will enhance their learning. That means you will not be an information-giver. This module is not about you. The focus of the module is helping students learn. Your role is to design an environment in which your students will learn. Sometimes you will give lectures. At other times you will guide discussions or assign your students to work in groups. These kinds of activities keep the participants actively involved in the learning process. Learning is a team activity.

The Faculty Guide has been written to guide an instructor as he or she prepares to teach this module. It contains complete lesson plans to provide a solid educational design for the topic. You will need to prepare for each lesson well in advance of the meeting time. Often there are background reading suggestions for the instructor or you may know additional reference materials you want to interject into the lesson.

A two-column format was chosen for the Faculty Guide. The right-hand column contains the contents of the lectures, descriptions of activities, and questions to keep students involved. Questions that are intended to be answered or discussed by the students are in italic type. The left-hand column is to give suggested instructions to you, the teacher. It also contains examples you can use to illustrate concepts in the lectures. Whenever possible you should use examples from your own experience and from your students' real-life context.

Large white space has been left in the left column to allow you to write notes and personalize the Faculty Guide.

The Faculty Guide has two major components: the Faculty Guide Introduction, and the Lesson Plans. You are reading the Faculty Guide Introduction now. It provides a teaching philosophy for adult learners, background information for organizing the module, and ideas about conducting the lessons.

Each lesson of the Faculty Guide is numbered with a two-part page number. Page 5 of Lesson 3 would be numbered "3-5." The first number is the lesson number and the second is the page number within the lesson.

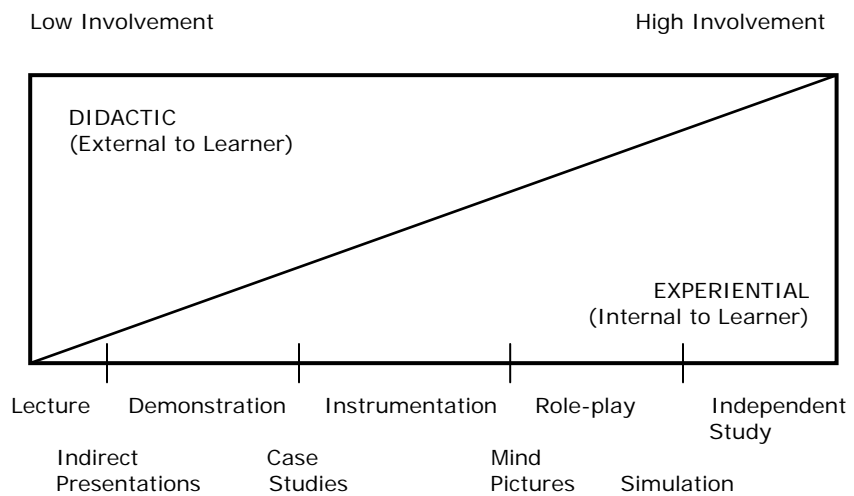
The Lesson Plans are complete in themselves. They contain an Overview, Introduction, Body, and Close. The Lesson Overview provides you with a planning tool for preparing and conducting each lesson. *The Lesson Introduction* should get participants'

attention, bring accountability for homework, orient them to the place this lesson holds in the overall module, define the intended objectives, and prepare them for the learning activities.

The Lesson Body is the core message of the lesson. The key is to keep the learners actively involved. Even in lectures, ask questions that prompt learners to think about the content not just hear the lecture.

The following chart shows a continuum of learner involvement in different teaching methods. Lecture requires the least learner involvement, and independent study requires the most learner involvement.

METHODS CONTINUUM



A variety of learning activities are used to present information and allow learners to experiment with their new knowledge. Each individual has a set of preferred methods of learning and he or she has different life-experiences that can color or filter what he or she actually learns. A variety of learning activities help adults adapt to the learning task—by hearing, by doing, by reading, by discussing, or by combinations of these. The learners should have opportunities to test and clarify their new learning by talking with the instructor and other participants, and applying new knowledge in real or contrived situations as soon as possible.

The Lesson Close provides a time for answering questions, reviewing the information, connecting this

lesson to future lessons, making assignments, and punctuating the finish. The close does not provide any new information but gives a sense of closure to the lesson.

Homework assignments are important learning activities. They provide the student with an opportunity to synthesize classroom learning. Working on these assignments also extends the learning experience beyond the time constraints of class time.

The student—especially the adult student—needs frequent and timely feedback about his or her learning. While interaction with other students helps the learner refine what he or she is learning, feedback from the instructor is also critical to the quality of his or her learning and ultimately to his or her persistence in the Course of Study.

It is your responsibility as the instructor for this module to provide students with timely responses to homework assignments in order to enhance the learning process. Ideally homework should be returned at the beginning of the next lesson. Reviewing and responding to homework will also provide you with critical information about what your students are learning and how well the teaching-learning process is succeeding.

Since these modules are preparing the learner for ordination rather than leading to a university degree, a letter grade may not be appropriate. Your response to the learners' assignments should be thoughtful and in most cases it should be written. Its purpose will always be to refine and enhance the learning of the student.

Letter grades will not be issued at the end of the module as a measure of completion. Completion of the module is based on attendance, participation, completion of all homework, and showing competence in the ability statements.

Recommendations for printing. You may print this Faculty Guide if desired. The introduction and lesson plan segments are formatted for printing on both sides of the paper. The resource pages of the Student Guide should be printed on one side for use as transparencies.

About the Student Guide

The Student Guide for this module contains the series foreword, acknowledgments, syllabus, all resources, lesson objectives, and assignments. The Student Guide should be made available to each student in either hard copy or electronic format—CD or floppy disk.

Each resource sheet in the Student Guide is numbered at the top for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1." In the Faculty Guide, in the left-hand column, you will be informed when to refer to the appropriate resource.

The first page for each lesson

- Reminds the student of the assignments that are due
- States the learner objectives
- Gives the homework assignment instructions
- Sometimes includes relevant quotes

For each lesson, there are several support pieces, which we have called simply "resources." They help guide the flow of the lesson. Some resources are basic outlines that guide the student through a lecture. Others direct small-group activities. For some lessons, data/statistic resources are given. And for some modules homework assignment information resources are included.

You must determine how each resource will be used in your context. If an overhead projector is available, then transparencies can be made by replacing the paper in your photocopy machine with special transparency material. They also can be used as part of a PowerPoint presentation.

The instructor may photocopy resources to use for his or her own lecture outlines. There is space to add notes from the Faculty Guide, from a textbook, or from the additional suggested readings. Add in your own illustrations too!

Recommendation for printing. For student use it would be best to print the Student Guide on one side.

Suggested Meeting Schedule

The module lessons are designed to last 90 minutes each. Each lesson is complete in itself with an opening, a middle, and a closing. They are sequential. Each lesson assumes the learners have mastered material presented in previous lessons. The lessons can be grouped in a variety of ways to accommodate the schedules of your learners.

When lessons are taught in the same meeting, instructors will need to adjust homework assignments because participants will not have time between lessons to prepare homework. It is very important for the instructor to always be looking ahead and planning for upcoming lessons.

Here are three suggestions—out of many—for ways that the meetings can be organized.

1. Resident campus: The class can meet two days a week for 90 minutes. Present one lesson per meeting time. Total time: 6 weeks.
2. Extension education: The class can meet one day—or evening—each week for 3 to 3½ hours. Present two lessons per meeting with a break period between lessons. Participants will need to travel to a centralized location for meetings, so make it worth their time. Total time: 6 weeks.
3. Intensive module: The class can meet 3 consecutive days for 7 to 8 hours per day. Present two lessons in the morning with a break period between lessons and two lessons in the afternoon with another break period between the lessons. Participants must complete reading assignments before arriving at the module site, and written assignments can be submitted 30 to 60 days following the class meeting. Total meeting time: 3 days. Elapsed time including reading and written assignments: 2 to 3 months.

The module is divided into 12 lessons. The progression of these units can be seen in the chart below. Space is given for you to fill in the dates when your class sessions will meet.

Date	Lesson
	1. The Legacy of Chaplaincy Ministry
	2. The Chaplain's Relationship to Ministry
	3. The Chaplain's Relationship to God
	4. The Chaplain's Relationship to Self
	5. The Chaplain's Relationship to Family
	6. The Chaplain's Relationship to the Local and District Church
	7. The Chaplain's Relationship to the General Church of the Nazarene
	8. The Chaplain's Relationship to Professional and Credentialing Organizations
	9. The Chaplain's Relationship to the Organization Served
	10. The Chaplain's Relationship to Assets and Resources
	11. The Chaplain's Relationship to Supervisors and Staff
	12. The Chaplain's Relationship to Colleagues in a Pluralistic Ministry Setting

Recommended Textbooks

Each module within the Modular Course of Study is intended to be textbook independent. This does not imply that the modules are textbook irrelevant or that the module content cannot be enriched by selecting and requiring that students study a textbook along with the lessons provided in this faculty guide.

If these modules are adapted for use outside of the English-speaking countries of North America, a specific textbook may not be available in the language of the students. Therefore, the module does not rely on one textbook. The instructor may select any doctrinally sound textbook that is available to the students.

Chaplaincy ministry is uniquely outside the walls of the church, often misunderstood by those who have not experienced it personally, and few texts exist that adequately address the broad scope of ministry or the critical issue of institutional duality (the dichotomy of providing ministry in non-compatible institutions—secular and sacred).

The full text of the book written by Richard G. Hutcheson, Jr., *The Churches and the Chaplaincy*, published by the United States Government Printing

Office (1997 Revised Ed., no copyright assigned and no longer in print) is provided in its entirety.

While the text primarily addresses chaplaincy in a military venue, the principle writer of this module offers no apology for this decidedly one-sided emphasis of study because there is no other text presently available that addresses the principles, concepts, concerns, issues and applications of chaplaincy ministry within the context of institutional duality. Once the difficult concept of institutional duality is understood, the principles, concepts, concerns and issues addressed in the book are directly applicable to any venue of chaplaincy ministry, and can even be adapted for use by the local church in formulating strategies for ministry outside the walls of the church into the community within which it is providentially and deliberately—usually only after agonizing prayer and supplication for Divine guidance—placed.

Suggested Books for the Student's Library

For those students interested in acquiring books for their personal library, the following—prioritized in order of suggested acquisition—would be recommended as good books for this module topic. Books that address the changing dynamics of ministry as society moves from modernity to post-modernity and ministry in the context of pluralism are especially recommended because this is environment in which chaplaincy ministry is delivered:

Pinnock, Clark H. *A Wideness in God's Mercy: The Finality of Jesus Christ In a World of Religions*. Grand Rapids, Michigan: Zondervan Publishing House, 1992

McNeal, Reggie. *The Present Future: Six Tough Questions for the Church*. San Francisco, California: Jossey-Bass, 2003.

Roof, Wade Clark. *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion*. Princeton, New Jersey: Princeton University Press, 1999.

Bellah, Robert N. *Habits Of The Heart: Individualism And Commitment In American Life*. New York: Harper & Row, 1985.

Marty, Martin E. and Frederick E. Greenspahn (eds.). *Pushing The Faith: Proselytism And Civility In A Pluralistic World*. New York: The Crossroad Publishing Company, 1988.

Marty, Martin E. *A Nation Of Behavers*. Chicago: The University of Chicago Press, 1976.

D'Costa, Gavin (ed.) *Christian Uniqueness Reconsidered: The Myth Of A Pluralistic Theology Of Religions*. Maryknoll, NY: Orbis Books, 1990.

A Hidden Agenda

Hidden curriculum issues . . . because the way we teach teaches

In each session, there are certain methodological and environmental things to consider.

First, consider the classroom arrangement. Whenever possible, the room should be arranged to encourage a sense of community. The group should sit either in a circle or around a table. If the group is very large, chairs can be arranged for easily moving into clusters for discussion.

Second, consider how you present yourself as teacher. Standing behind a lectern with your students facing you in rows says that you are above the students and have something to give them—although in a very large group this standing to teach may be unavoidable. Sitting as part of the circle makes the teacher a co-learner at the same level as the students. Speak naturally. Pay close attention to your students, and value the things they share. Learn their names. Encourage participation. Remember that you are modeling for them, and the way you teach will teach them far more than the words you say.

Third, invite the Holy Spirit's presence in the classroom. Do this each time the class meets.

Fourth, the sharing of stories activity does more than help the students begin to reflect on their own Christian experiences. It is a way to build community between the students. This is more than an exercise to be checked off. It is vital to set the tone of your intentional community.

When meeting times exceed 90 minutes, consider adding break times. The break between segments is an important time for community building. Remain available to the students during this time. Consider offering coffee or tea during this time as a way to encourage fellowship.

Journaling: The Key to Spiritual Formation

Journaling is a major assignment of each module in the Ministerial Preparation Course of Study. It is the integrating element that helps you draw spiritual meaning and ministerial application from the content of each module whether the module concentrates on content, competency, character, or context. It ensures that the “Be” component of “Be, Know, and Do” is present in every module in which you participate. What is journaling and how can it be meaningfully accomplished?

Journaling: A Tool for Personal Reflection and Integration

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you will be required to listen to lectures, read several books, participate in discussions, and write papers. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work to faithfully spend time daily in your journal. Many people confess that this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling time spent with your best friend. Onto the pages of a journal you will pour out your

The Syllabus contains this explanation of journaling. Journaling provides the spiritual formation component for the module and is an integral part of the learning experience.

Journaling is an effective way to get students to think beyond the classroom to real-life applications of classroom concepts.

Have students read the journaling section during the Syllabus review in Lesson 1 and emphasize that journaling is an assignment for each lesson in the module.

When giving assignments in each lesson, assign journal writing each time the group meets.

candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, and an ah-ha that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet, family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with module material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, and aesthetic. And it is flexible, portable, and available. However, as computers become more and more an integral part of our lives the use of a computer for journaling may take on that special bond.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over

each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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"Chaplaincy: The Greatest Story Never Told," *Journal of Pastoral Care*, 50:1 (Spring 1996), 1-12.

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Lesson 1

The Legacy of Chaplaincy Ministry

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:20	Student Introductions	Small Groups	Resource 1-1
0:45	Chaplaincy Defined	Lecture/Video	Resource 1-2 Chaplaincy Services Video/CD
1:15	Class Response	Guided Discussion	
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hutchenson, Richard G. Jr. *The Churches and the Chaplaincy*. Philadelphia, PA: US Government Printing Office, 1997 (Revised Ed.).

Manual, Church of the Nazarene, Kansas City, MO: Nazarene Publishing House, 2005 (Part V, "Ministry and Christian Service" paragraphs 400-435.8).

Pinnock, Clark H. *A Wideness in God's Mercy: The Finality of Jesus Christ In a World of Religions*. Grand Rapids, Michigan: Zondervan Publishing House, 1992.

Roman Catholic discussion of the origin of "Chaplain"
<http://www.newadvent.org/cathen/03579b.htm>

Lesson Introduction

(20 minutes)

Orientation

Spend some time going over the Syllabus in the Student Guide.

Make sure each student knows how to reach you by e-mail or phone. You may want to send around a sign-up sheet for the students to give you their e-mail or phone numbers.

Point out the Series Foreword and Journaling essays. Read through the Module Vision Statement.

Familiarize the students with the schedule and requirements. Under "Course Requirements" the section on Journaling is a different statement/directions from other modules. The students need to know what is required of them for this assignment for this module.

For the "Interviews" assignment (see Resource 1-5) you may wish to list all the ministry category possibilities within your area and either have students choose or assign the chaplaincy venues. Interviewing a Nazarene Chaplain or different categories of chaplaincy is not required, but it would be good if representation comes from as many categories as possible. All interviews must be with an Endorsed Chaplain.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- be able to define "chaplain" and "chaplaincy ministry"
- be able to discuss the Biblical foundation and mandate for chaplaincy ministry
- be able to discuss the historical legacy that informs chaplaincy ministry

Motivator

"Christians who are serious about holiness might ask, if the outcome of salvation is to be large, does that imply cheap grace? Why should anyone pursue holiness seriously when multitudes gain salvation with such little effort? If (as it seems) a broad way leads to life and not death, then why climb the narrow, more difficult road to heaven? This observation reminds one of the attitude of the prodigal son's elder brother. He had worked hard for years at the father's home and was never given a feast, while his good-for-nothing brother received a feast just for turning up after engaging in a disgusting life (Lk 15:29-32). The elder brother did not value God's mercy. Who are we to judge our brother when we will all have to stand before the judgment seat of God (Rom 14:10)? The thief on the cross had his heart set in the right direction, even though he had no opportunity to pursue it. He was on the road to holiness without having yet been able to take a single step. If eternal life is dynamic, that man will have the opportunity to do so in the New Jerusalem. To pursue holiness is to want to be Christlike. It is to be salt and light in the world as witness to the kingdom and the first fruits of a new humanity. God did not save us because we had cleaned up our lives; He saved us by grace unto holiness."

*Clark H. Pinnock. A Wideness in
God's Mercy: The Finality of Jesus
Christ In a World of Religions.
Grand Rapids, Michigan:
Zondervan Publishing House, 1992,
176.*

Lesson Body

Group Activity: Student Introductions

(25 minutes)

Refer to Resource 1-1 in the Student Guide.

Divide students into pairs and assign each pair 10 minutes (5 minutes each) for students to interview each other. Students will use this information to introduce their fellow student to the class. Divide the remaining 15 minutes in equal segments so each student has equal time to introduce his/her fellow student to the rest of the class.

Lecture: Chaplaincy Defined

(30 minutes)

Refer to Resource 1-2 in the Student Guide.

It is immediately apparent to the diligent student of ministerial methodologies that chaplains and chaplaincy ministry hold a unique reputation among purveyors and educators alike. Both have been accepted and rejected, acclaimed and villainized, and understood and misconstrued over the course of history. Yet, no matter what preconceived perception of chaplaincy ministry a student might bring to this study, each diligent student of the Gospel who desires to apply faith in effective ministry is encouraged to begin this educational journey with an open mind, an expectant heart, and a teachable spirit to explore a legitimate ministry that will, as the prayer of Jabez expresses in 1 Chronicles 4:10, actually “bless” and “enlarge (your) territory!”

The judicial employment of chaplaincy ministry under the call of God, either as a primary ministry assignment or as a supplemental method to expand the ministry of a local church assignment, will provide a new opportunity to obey our Lord’s command in the Gospel of John (4:35-36) to “open your eyes and look at the fields! They are ripe for harvest.” Those fields full of lost and hurting souls for the most part are not connected to any church or synagogue, yet each is in need of the most basic expressions of compassion and faith to address private heartache and crises with no personal resources to apply to their predicament.

The word, "chaplain," is said to have originated from the Latin "chaplet," meaning "protector" or "keeper of the holy" and has been associated with the story of St. Martin of Tours, a Roman Catholic Bishop born about 316 AD at Sabaria (today Steinamanger in German, or Szombathely in Hungarian) and died around 397 AD at Candes, Touraine. The Catholic Encyclopedia has a wonderful account of the story of how Martin was attracted to Christianity in his early life while his father was a military tribune at a time when Christianity enjoyed favor in the army after the conversion of Emperor Constantine. After Martin enlisted in the Roman army as required by law, his regiment was sent to Amiens in Gaul. On a very cold day at the city gates, Martin met a shivering and half-naked beggar, who he had compassion on, divided his coat and gave one-half of the coat to the beggar to shield him from the cold.

In a dream sometime later, Martin saw the beggar as the embodiment of Jesus Christ, the Son of God and his act of compassion as fulfilling the expectation of God the Father in relation to Matthew 25:34-46. He was so moved by this encounter with God in his dream that he was converted, soon received baptism and was a little later released from military service at Worms on the Rhine. As soon as he was free, he set out to Poitiers to enroll himself as a disciple of St. Hilary, the wise theologian and pious bishop. The part of the cloak he kept for himself became the famous relic preserved in the oratory of the Frankish kings under the name of "St. Martin's cloak." The Kings of France carried it with them when they went to war and on the field enshrined it under a tent. This tent gradually received the name *capella*, and the custodians of the relic were thence called *capellani*.

If the derivation of *capella* from the *capa Sancti Martini* be the correct one, the origin of court chaplains (*capellani*) who were guardians of the sacred relics in royal palaces were clerics empowered to say Mass in the oratories committed to their care, and endowed with spiritual jurisdiction for the benefit of those living in the palaces. They became the confessors and instructors of all who frequented the chapel.

The Catholic Encyclopedia *on-line*
<http://www.newadvent.org/cathen/03579b.htm>

There are others who think the word *capella* simply signifies a covering, originating from the tent erected by French kings as a canopy for the soldiers' field altar, and that the word has no relation to the relic of St. Martin. But, no matter what its origin, the words related to chaplain have a strong connection with both

the Holy One and the place beyond the recognized walls of the church where the Holy One is experienced.

The Biblical foundation for Chaplaincy Ministry comes from many sources, including Isaiah 61. “The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair” (Is 61:1-3).

And, while this passage was Christ's mission call, it is also a good ministry text for work and economic life. As God's representatives, ministers are to engage people, to grasp opportunities and discover new ways of presenting a relevant Gospel message to each new generation, and to bring secular work and the church together by breaking down existing barriers. The chaplain is at the meeting place of faith and work, bridging the secular and sacred divide.

The Biblical mandate for Chaplaincy Ministry can be found in the interchange between “The King” (God) and those who will be judged following the event in which “The Son of Man” comes into His glory found in Matthew. After dividing the “judged” into two groups, the King will say to those on His right—the righteous—“take your inheritance, the kingdom prepared for you since the creation of the world: For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me” (Mt 25:34-36). Confused and not understanding, they will ask, “When?” And, “The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me’ ” (Mt 25:40). Offering a “cup of cold water in Jesus' Name” is an excellent symbol for the holistic ministry chaplains provide.

Michael Walsh, one of Nazarene Publishing House's most creative artists, honored Nazarene chaplains when he designed the Chaplaincy Services logo with a distinct emphasis on giving “something to drink” from the above Biblical reference. The “C” of “Chaplaincy” and the “S” of “Services” intersect to form a pool in

Refer to Resource 1-3 in the Student Guide.

which a drop of water is readily visible—a chaplain “is” the symbolic presence of the Almighty in a secular organization and “does” by serving symbolic drops of “cold water in Jesus’ name” to everyone in need within that organization. The design has been incorporated into a beautiful lapel pin that is worn proudly by Nazarene chaplains worldwide.

There is clear inference that as the incarnate presence of God, chaplains perform specific caring ministry tasks for people marginalized from normal societal interaction by reasons of health limitations, incarceration due to violation of societal norms, or isolation for any number of reasons. As these tasks are performed it is also clear that God credits these caring tasks to intentional ministry rather than casual, random acts of kindness. And, one or more of these apply to each major venue of chaplaincy ministry, including the industrial assembly line and the military where its members are often isolated in dangerous locals where it is impossible to receive pastoral care through traditional means.

*Show the DVD available from
Chaplaincy Services through Clergy
Development.*

The Four Pillars of Chaplaincy Ministry

Definitions

The Church of the Nazarene *Manual* Part V “Ministry and Christian Service,” Chapter II “Categories and Roles of Ministry” defines “The Chaplain” in paragraph 405:

The elder or deacon who is a chaplain is one who feels divinely led to specialized ministry in military, institutional, or industrial chaplaincy. All chaplains must be approved by their district superintendent. Persons applying for career assignments in the U.S.A. military chaplaincy must appear before the Chaplaincy Advisory Council and the Board of General Superintendents. The chaplain who serves in this ministry as his or her primary assignment and who does not sustain a retired relationship with the church or any of its departments or institutions, shall be an assigned minister, and shall report annually to the district assembly and give due regard to the advice and counsel of the district superintendent and the District Advisory Board. The chaplain may receive associate members into the Church of the Nazarene in consultation with an officially organized Church of the Nazarene, administer the sacraments in harmony with the

Manual 2005-2009 Church of the Nazarene, 181.

Manual, give pastoral care, comfort the sorrowing, reprove and encourage and seek by all means the conversion of sinners, sanctification of believers, and the up-building of the people of God in the most holy faith.

What, then, is a chaplain?

Outside the Church of the Nazarene, the idea of an ordained deacon may not be clearly understood. Candidates for ordination, who will seek chaplain positions, should carefully study the employing organization's requirements. Some positions are only open to ordained elders.

A chaplain is an elder or deacon. This is important because these are the categories of minister who are granted authority by the denomination to perform ministerial functions as a chaplain. Endorsement to function as a chaplain is the additional and specific authorization to export the ministerial functions and authorities outside the walls of the church into the secular environs of society at the invitation of secular organizations. In some rare cases a District Licensed minister may receive special permission by his or her District Superintendent to perform ministerial duties as a chaplain when a qualified and endorsed elder or deacon is not available to fulfill the role but the endorsement will be provisional. Therefore, in accordance with *Manual* intent and general church supervision, a chaplain's ministry is a connected extension of the overall ministry of the denomination with obligations and responsibilities to the endorsing church. He or she is:

See Lesson 7.

1. Clearly called of God to be a minister of the Gospel.
2. Gifted with discernable pastoral qualities.
3. Disciplined in personal spiritual development.
4. An experienced and proven leader.
5. Disciplined in the secular matters of life.
6. Competent resource manager.
7. Able to work effectively in a multi-staff environment.
8. Able to minister in a pluralistic setting.
9. Able to function effectively under supervision, often secular in nature.
10. Able to maintain ecclesiastical integrity (faith principles and practices) while working with colleagues representing radically different faith traditions and practices (i.e., Buddhist, Muslim, Mormon, and etc.).

Refer to the module Communicating the Gospel in a Pluralistic World.

11. The incarnate presence of the Holy in a secular setting/environment.
12. The moral advisor to a secular organization.
13. The ethical advisor to a secular organization.
14. The authorized spiritual resource for a specific organization.
15. A legitimate member or paid staff of the specific organization to which he or she provides chaplaincy ministry.

Implementation and application of these defining characteristics by chaplains is called Chaplaincy Ministry. And, because they occur in non-traditional ministerial settings for the most part, an accurate definition of Chaplaincy Ministry is needed to understand its significance.

Definition created and used in Nazarene Theological Seminary, Kansas City, Missouri course, Practical Theology (PTH) 580, "Introduction to Chaplaincy Ministry" by Chaplain Chris Fosback, Visiting Professor for Chaplaincy Ministry and principal writer for this module.

"Chaplaincy Ministry is the delivery of pastoral care by an authorized (Endorsed) chaplain representing a particular denomination or faith group to the members of a defined, closed, secular community at the request of the controlling organization which provides funding, open access to its members, and the means to carry out pre-agreed upon functions within its sphere of operations."

Guided Discussion: Class Response

(10 minutes)

Call on one student to respond to each question.

Allow for limited student response and interaction on item 2.

Ask the students to defend their responses.

What are the implications of being the "keeper of the holy" from a Wesleyan-Arminian perspective?

Give examples of effective chaplains you have personally encountered with your estimation of why they were effective.

What are the characteristics of a chaplain compared to characteristics needed in other roles of ministry? Identify any characteristics that are unique to chaplaincy only.

Discuss "Chaplaincy Ministry" in terms of Biblical foundation, denominational connectedness, and authorization.

Lesson Close

(5 minutes)

Review

Name a key idea from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read Resource 1-4: "Preface" to *The Churches and the Chaplaincy* by Richard G. Hutcheson, Jr. Prepare three questions or important ideas this reading presented to you. Bring two copies, one to turn in to the instructor and one to keep for group discussion.

Read *Manual*, Church of the Nazarene, Kansas City, MO: Nazarene Publishing House, 2005 (paragraphs 23-25, 403-403.3, 405, 412-421, 423-423.1)

Read the article "Chaplaincy: The Greatest Story Never Told," *Journal of Pastoral Care*, 50:1 (Spring 1996), 1-12. It may be accessed on the web at: http://www.preciousheart.net/chaplaincy/Greatest_Story_Never.htm. Prepare three questions or important ideas from each reading that challenged you as you read. Bring two copies, one to turn in to the instructor and one to keep for group discussion.

Begin working on Resource 1-5: Identify a full-time endorsed chaplain (does not have to be a Nazarene if there is not one immediately available, but must be ENDORSED!) to interview. Arrange to interview the chaplain in his or her ministry environment. This interview will be the basis for an oral presentation in class during Lessons 8 and 10. During the process the student will assess his or her own suitability to minister as a chaplain in this unique setting.

Write in your journal. Follow the instructions in the Syllabus.

Lesson 2

The Chaplain's Relationship to Ministry

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Churches and the Chaplaincy	Small Groups	Student Homework
0:35	The Functions and Parameters of Chaplaincy Ministry	Lecture	Resource 2-1
1:15	Student Response	Guided Discussion	
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hutchenson, Richard G. Jr. *The Churches and the Chaplaincy*. Philadelphia, PA: US Government Printing Office, 1997 (Revised Ed.).

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The Journal of Pastoral Care, Vol. 50, Spring 1996, No. 1, 1-12. It may be accessed on the web at:
http://www.preciousheart.net/chaplaincy/Greatest_Story_Never.htm.

Roman Catholic Canon Laws. Rite of Anointing of the Sick 998-1007
<http://www.intratext.com/IXT/ENG0017/ P31.HTM>
and Exceptions to administration of sacraments laws
844 series
<http://www.intratext.com/IXT/ENG0017/ P2S.HTM>.

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share some of their journal entries pertaining to their observation of chaplaincy.

Collect homework, but not journals.

You will need to evaluate the homework, giving feedback on the content and level of thought, but a grade is not necessary as grades are not the measure of completion for a module.

Completion is based on attendance, completion of all work, the level of participation, and overall accomplishment of ability statements.

Orientation

Ministry in all of its expressions is often evaluated by those involved within the walls of the church in pastoral ministry as a judgment about how things "ought to be" from their perspective. Chaplaincy ministry is conducted in secular environments and its methodologies and results cannot be directly compared to similar categories within pastoral ministry. In order to begin to comprehend the tremendous differences, it is necessary to begin with some basic descriptions that pertain to chaplains and to chaplaincy and to explore the character elements necessary for the chaplain/person to exhibit. We will examine:

- the function (roles) of a chaplain
- the parameters of chaplaincy

Our goal is to gain a basic understanding of the minister/chaplain's personal relationship to the ministry of chaplaincy.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- understand and be able to discuss the functions (roles) of a chaplain
- understand and be able to discuss the parameters of chaplaincy

Motivator

“We have seen a conflict between withdrawal into purely private spirituality and the biblical impetus to see religion as involved with the whole of life. Parker Palmer suggests that this apparent contradiction can be overcome:

Perhaps the most important ministry the church can have in the renewal of public life is a “ministry of paradox”: not to resist the inward turn of American spirituality on behalf of effective public action, but to deepen and direct and discipline that inwardness in the light of faith until God leads us back to a vision of the public and to faithful action on the public’s behalf.

Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton, Habits of the Heart, (New York: Harper and Row, Publishers, 1985), 248.

Palmer seems to be asserting with respect to religious individualism . . . that American individualism is not to be rejected but transformed by reconnecting it to the public realm.”

“The Hebrews . . . saw . . . character as essentially moral. ‘Righteousness’ in the Bible is not just a matter of what we do and is certainly not just what we say. Righteousness is a matter of the heart. It is about who we are at the core of our beings—before God. Someone who is well intentioned but who fails to follow through is irresponsible. Someone who behaves well outwardly but who inwardly is resentful, lustful, selfish, or proud is a hypocrite. From such a point of view, character can never simply be inherited. Nor does it just grow like a weed. It has to be formed and cultivated—with help that is higher than human.”

Os Guinness, editor, Character Counts, (Grand Rapids, Michigan: Baker Books, 1999), 13.

Lesson Body

Small Groups: Churches and the Chaplaincy

(25 minutes)

Divide the class into groups of 2-3.

Move among the groups listening to the discussion.

Allow time for each group to report.

In your group share the questions and important ideas that you prepared from the homework readings.

What impact did Resource 1-4 have on your ministry?

What was your personal reaction to the reading?

Each group will have a few minutes to share with the class.

Lecture: The Functions and Parameters of Chaplaincy Ministry

(40 minutes)

The parameters of chaplaincy ministry are far more complex than we can address here. Nevertheless, we can name and briefly explain some of the functions or roles that a chaplain fills, the parameters that define chaplaincy ministry, and the character elements necessary for a chaplain to fulfill the role of a chaplain. Through his or her own research, the instructor may wish to range beyond the boundaries of this lesson. The instructor need not feel bound to cover each point in the lesson. Chaplaincy ministry will be presented principally from the experiential perspective of a chaplain who has been involved in unique ministry for more than ten years.

A chaplain is, first of all, called of God to be a minister of the Gospel. Based upon this call and adherence to the beliefs and practices of a denomination or faith group, the minister is then authorized to perform ministerial functions within the ecclesiastical organization known as "the church" (i.e., a specific denomination or faith group). But, secondly, a chaplain is a minister who has been granted authority by his or her denomination (see *Manual* paragraph 405) to export ministerial authorities and to perform ministerial functions as an official extension of church ministry beyond the walls of the organized church into secular organizations which request chaplaincy services for their organization.

Future lessons will provide detailed information about the chaplain's relationships to both the endorsing agency (denomination or faith group) and the receiving secular organization. Lesson 7 will explore the procedures leading toward endorsement. Lesson 8 will discuss professional credentials needed in chaplaincy venues. Lesson 9 will explore the institutional duality of secular organizations, the secular environment in which ministry is conducted and delivered, and secular organizational expectations based upon the manufacture of a product or the delivery of a service. Lesson 10 will explore support for the chaplain's ministry from assets and resources of the secular organization. Lesson 11 will explore the unique relational issues pertaining when the "symbol of the

sacred", is supervised by a secular manager or supervisor.

The chaplain delivers chaplaincy ministry and is therefore the provider of a service to a secular institution in the name of, and with the authority of a sacred, or ecclesiastical, organization. A quick review of a working definition of chaplaincy ministry will help:

This is a repeat of the definition given in Lesson 1. Refer students to Resource 1-2.

"Chaplaincy Ministry is the delivery of pastoral care by an authorized (Endorsed) chaplain representing a particular denomination or faith group to the members of a defined, closed, secular community at the request of the controlling organization which provides funding, open access to its members, and the means to carry out pre-agreed upon functions within its sphere of operations."

The Functions (Roles) of the Chaplain

In order to understand chaplaincy as a viable ministry, it is crucial that we investigate and comprehend the functions or roles that a chaplain is expected to fulfill in the delivery of chaplaincy ministry.

Refer to Resource 2-1 in the Student Guide.

Function One: Prophet

Q: *I keep seeing St. Francis of Assisi credited as saying, "Preach the gospel at all times. Use words if necessary." I have looked in several places but cannot find where St. Francis said this.*

A: *This is a great quote, very Franciscan in its spirit, but not literally from St. Francis. The thought is his; this catchy phrasing is not in his writings or in the earliest biographies about him.*

In Chapter XVII of his Rule of 1221, Francis told the friars not to preach unless they had received the proper permission to do so. Then he added, "Let all the brothers, however, preach by their deeds."

I had been a Franciscan for 28 years—and had earned an M.A. in Franciscan studies—before I heard the "Use words if necessary" quote. That was during Msgr. Kenneth Velo's homily at Cardinal Joseph L. Bernardin's funeral in 1996.

About a year ago, a friend of mine used the Internet to contact some of the most eminent Franciscan scholars in the world, seeking the

The Prophetic voice, most often associated with preaching, does not always take on an oratory form from a pulpit. St. Francis of Assisi was purported to have said, "Preach always, and if necessary, use words." It is easy to see why this is mistakenly attributed to St. Francis since his entire ministry was an expression of the integration of preaching and a life of integrity in which the tenets of faith were lived out in everyday deed and action. We know that Jesus placed a high value on our declarative witness as a primary role of every believer. Jesus said in Acts 1:7-8 "It is not for you to know the times or dates the Father has set by His own authority. But you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Our denomination lists "preach the Word" as the primary duty of a pastor in Manual paragraph 413.1 and in the Ordination of Elders, the General Superintendent lays hands on the ordinand and says, "Take thou authority to preach the Word."

source of this "Use words if necessary" quote. It is clearly not in any of Francis' writings. After a couple weeks of searching, no scholar could find this quote in a story written within 200 years of Francis' death.

St. Anthony Messenger: Ask a Franciscan website
<http://www.americancatholic.org/Messenger/Oct2001/Wiseman.asp>

Function Two: Priest

As the symbol of the Holy, a chaplain will often lead worship in settings not normally associated with the practice or conduct of religious rites and services in a traditional sanctuary. However, the chaplain has come to understand that the church is not a building, but the family or people of God who meet together in His Name. It is vital that the chaplain be able to administer the sacraments in any setting and not necessarily in a formal sanctuary. The ordination rite further adds, after "Take thou authority to preach the Word," the empowering words "and to administer the sacraments." Besides ordained elders, the only other ministers authorized to administer the sacraments are District Licensed ministers in the Ordination track who have been granted authority by the District Superintendent to administer the sacraments under supervision, as in the case of a District Licensed Senior Pastor.

Function Three: Wiseman

Every chaplain must become a wise trusted administrator and advisor/counselor within their secular organization. Administration of the Pastoral Care Department or Section (titles are as varied as the organizations employing chaplains) is dependent upon business principles and practices that guide the conduct of most secular organizations who depend upon bureaucratic organization (in the positive definition of the word) and standardized procedures and practices to produce efficiency throughout the organization.

The chaplain must understand and utilize these standardized business practices and procedures to be effective within the organization. One company that supplies chaplains in the industrial category, Marketplace Ministries, Inc.® of Dallas, Texas, actively recruits chaplains based upon personal ecclesiastical AND secular work experience, particularly at management level, in business and industry.

Administrative reports are the only way in which an organization receives information regarding how a department, including Pastoral Care, has impacted the overall health and welfare of the organization and its cost of doing business. Therefore, if the chaplain is not able to utilize administrative functions effectively, one of two results pertain:

1. the organization is unable to understand the impact of chaplaincy ministries on the organization and therefore is unable to effectively integrate ministry, or,
2. the chaplain becomes alienated from executives and managers and therefore is considered a detriment to the organization rather than an asset.

When either or both results, the person of the chaplain is rejected and there is a loss of respect for everything related to the department. The product—pastoral care—is rejected, and, most tragically, the Gospel message and the Savior who is the means of salvation and the One who called the chaplain to ministry are rejected as well.

Pause at this point and allow students to react to the material in view of their homework assignment of reading the paragraphs in the Manual concerning ministry, categories and roles of ministry.

The Parameters of Chaplaincy Ministry

Incarnational

Jesus was the incarnate presence of the Living God on earth. His ministry was focused, not on those who were healthy and well, but upon those who were sick (physically and spiritually), and in need of help (medical physician and spiritual mediator).

While Jesus was having dinner at Levi's house, many tax collectors and "sinners" were eating with him and his disciples, for there were many who followed him. When the teachers of the law who were Pharisees saw him eating with the "sinners" and tax collectors, they asked his disciples: "Why does he eat with tax collectors and 'sinners'?" On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners" (Mk 2:15-17).

As the "symbol of the Holy" in a secular world, the chaplain is the physical presence of God among His created beings in the world's work places, battlefields, places of commerce, and tragedies, touching the lives of hurting people with the same intentionality as did Jesus.

Sacramental

A chaplain transports the sacred rites and rituals of the church into the secular world so they become available to everyone within, and under, institutional regulation and control. While access to ecclesiastical rites and rituals is available to everyone within the institution, participation in, and application of specific rites, are controlled by the regulating authority of the ecclesiastical endorsing organization of the serving chaplain. The motto under which United States Navy Chaplains operate—the principal writer of this module served in the US Navy—is “Cooperation Without Compromise.” In order to fulfill the expectations of this motto, the serving chaplain must be familiar with the regulations of his or her denomination pertaining to administration of the sacraments sanctioned by his or her denomination. Then, if a member of the organization requests a particular rite for which participation is proscribed (not authorized) or not recognized as a sacrament by the chaplain's denomination, then it is incumbent upon that chaplain to search out clergy from a faith tradition that can perform the sacrament for the individual in need.

Roman Catholic Canon Law for the Rite of Anointing of the Sick is found in Canons 998-1007 (website: <http://www.intratext.com/IXT/ENG/0017/P31.HTM>). Canon Law identifies specific exceptions for sacraments: Canon 844.2 identifies when a Catholic is not able to approach a priest; Canon 844.4 identifies if a non-Catholic is unable to get to his/her minister; Canon 847.1 identifies the rules of using oil in a sacrament (Website: <http://www.intratext.com/IXT/ENG/0017/P2S.HTM>).

By way of illustration, let us suppose that a Nazarene Chaplain, employed by a large manufacturing plant in which an industrial accident occurs, is asked by a critically injured Roman Catholic employee to provide the Rite of the Anointing of the Sick—previously known as “Last Rites” Canons 998-1007 pertain. Because this Rite is not a sacrament of the Church of the Nazarene, and because the Roman Catholic Church requires that an Ordained Roman Catholic Priest hear confession and administer the Rite, it would be a sham and a compromise of both the faith of the Nazarene Chaplain and the employee if the Nazarene were to attempt to administer this Rite.

It becomes the responsibility of the chaplain to arrange for an authorized Roman Catholic Priest to meet the needs of this employee. However, if the same injured employee asks the chaplain, who is known to be a non-Roman Catholic Protestant (Nazarene), to pray for him or her in their peril, then it is the privilege—without compromise—of that chaplain to pray in the fullest tradition of the Nazarene Church. Caution must be exercised, however, for while the church believes God is capable of healing physically, it would be wise in this kind of situation where the extent of the injuries are not yet known, to pray God's will be done for physical healing so as not to generate false hope due to different definitions of healing used by other faith

groups. The prayer should focus on spiritual healing, and should include the powerful words of Scripture in 1 John 1:9, "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."

Supervisional

The chaplain is supervised by two different, often contradicting, supervisory structures. One is usually secular in nature in which performance is evaluated against institutional expectations spelled out in pre-employment contractual agreements. The other supervision is ecclesiastical. It evaluates the chaplain's integrity and adherence to the doctrinal positions and standards of conduct established in membership, ordination and pre-endorsement expectations for the performance of chaplaincy ministry by the endorsing agency/authority. Oversight of this supervisory function is often delegated to the Endorsing Agent of the denomination. In the Church of the Nazarene the General Superintendents have delegated this function to the denomination's Endorsing Agent whose organizational title is Director of Chaplaincy Services.

Doctrinal

The chaplain's ministry is sustained and energized by the theological or doctrinal heritage he or she has received from the Church. Stability in ministry and personal integrity of life is based upon the unwavering historical doctrinal roots of the endorsing church and the unchanging foundation of theological position lived out by the endorsed representative of that church. To waver from adherence to the doctrinal positions of the endorsing church while still trying to represent it, is to be a charlatan in the first degree. Both the receiving organization and the endorsing church expect the chaplain to fully represent his or her endorsing body in the same way God expects us to be fully consecrated to Him: " 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment" (Mt 22:37-38).

Developmental

Chaplaincy ministry constantly changes to maintain relevancy and authenticity in a constantly changing secular environment for the recipients of the chaplain's ministry within the constructs of institutional rules, regulations and resources. Effectiveness is dependent upon understanding the institutional duality of the organization, utilizing all ministerial skills at the

chaplain's disposal, continually updating the chaplain's knowledge of emerging political, social, moral and religious trends in society, and willingness to translate the Gospel message into words, actions and deeds that will connect to the hearts and needs of those God has entrusted into the chaplain's care.

Philosophical

From nautical terminology and military methodology, a philosophy of chaplaincy ministry that is most universally accepted is called "incarnational deck-plate" ministry. The United States Navy Chaplain Corps uses this term to define the relationship between the metal sheets called "deck-plates" that make up the ship's floors that sailors walk on, and the need for the chaplain to be the incarnate presence of God on those floors with the sailors. The United States Army uses the term "Muddy Boots" ministry to define the same concept of ministry by "being"—living, eating, working, suffering, experiencing—in the lives of those to whom the chaplain ministers. A chaplain faces the same hardships and deprivations as those ministered to—a living embodiment of our Lord ministering on the "floor" of society where people live and work. This personifies coming alongside people in the world and offering a cup of water in the Name of Jesus to every person within the organization—believer, "other faith" adherent, atheist and agnostic.

While the ultimate goal is to witness to every person within the organization in a positive manner, the primary goal is not evangelism in the traditional sense. It is to "be" the incarnational presence of our Lord in the midst of the secular organization just as Jesus was when he ate dinner at Levi's home with the "sinners." "Being" God's ambassador in a secular setting and establishing relationships opens doors, especially during crises, for people to inquire about the chaplain's faith within. In the Hallmark film, "Love's Long Journey," an older cowboy with a disfigured hand hired by a young man and his wife, after observing them run the ranch, being the recipient of their kindness and lifestyle by an invitation to Christmas dinner and given a handmade gift by the wife, remarked about their Christian character: "If believing the way they does, makes them the way they is, it bears looking into sometime." That kind of life of integrity of the incarnational "witness" is what chaplaincy ministry depends upon to be effective and to provide opportunities for rapprochement.

Guided Discussion: Student Response

(10 minutes)

Allow for student response and discussion.

How are the functions of a chaplain similar and/or different from those of a pastor?

Are the parameters of chaplaincy ministry similar to those of pastoral ministry? If so, how are they similar? If not, how do they differ?

Lesson Close

(5 minutes)

Review

Call on several students to respond to the question.

Name a key idea from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read Resource 2-2. Prepare a one-page response paper to this reading giving your reaction—positive and/or negative—and how the ideas of this reading affect you and your ministry. Bring two copies to class.

Continue working on your interview and oral presentation as defined in the Syllabus.

Write in your journal. Follow the instructions in the Syllabus. Also, respond to the motivator.

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Lesson 3

The Chaplain's Relationship to God

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Churches and the Chaplaincy	Small Groups	Homework
0:30	The Chaplain's Relationship to God	Lecture	Resource 3-1
1:10	Encountering Chaplaincy	Guided Discussion	
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hutchenson, Richard G. Jr. *The Churches and the Chaplaincy*. Philadelphia, PA: US Government Printing Office, 1997 (Revised Ed.).

Manual, Church of the Nazarene. Kansas City, MO: Nazarene Publishing House, 2005 (paragraphs 23-25, 403-403.3, 412-423.1, 405).

Pinnock, Clark H. *A Wideness in God's Mercy: The Finality of Jesus Christ In a World of Religions*, Grand Rapids, Michigan: Zondervan Publishing House, 1992.

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share some of their journal entries pertaining to their observation of chaplaincy ministry.

Collect homework, but not journals.

You will need to evaluate the homework, giving feedback on the content and level of thought, but a grade is not necessary as grades are not the measure of completion for a module.

Completion is based on attendance, completion of all work, the level of participation, and overall accomplishment of ability statements.

Orientation

The definitive difference between Christians and the lost is based in a relationship with God who offers the gift of salvation. One sentence in *Manual* chapter IV "Credentials and Ministerial Regulations" Section A "The Local Minister" paragraph 426.1 states, "The candidate must first be examined as to his or her personal experience of salvation." The same priority item is highlighted in the section dealing with "membership" in paragraph 107, which says, "after having declared their experience of salvation . . . shall compose the full membership of the local church." This lesson will explore the relationship with God that must be maintained as a result of the experience of salvation that is the definitive membership issue and is a critical issue for a minister of the Gospel.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- be able to list the elements of a strong relationship with God
- be able to discuss the need for and the importance of a chaplain's strong relationship with God

Motivator

"We must not sell ourselves short. I think this is the most common failure: we expect too little of God and we expect too little of ourselves. We must seek what will really fulfill us as human persons, as Christian men and women. Much of the unhappiness in our world comes from our seeking to find fulfillment and happiness in things that ultimately cannot satisfy us. In fact, only One can truly satisfy, and that is our God: "We are made for you, O Lord, and our souls will not rest until they rest in you." To choose as the ultimate goal of our lives anything less than God will leave us frustrated, unsatisfied, despairing of finding any meaning that is worthy of us, anything that can satisfy the limitless hunger of our minds to know, of our hearts to love. If we do not see all the other things we choose in life as in some way opening out to this infinite fullness, they will prove to be dead ends. No matter how good and beautiful they may be, no matter how much of ourselves we invest in them, there will come a time when we will say: "Is this all there is?" And life will appear as a cruel joke, a project that can only lead to frustration and misery.

"But even as we choose the Infinite, we realize the almost infinite number of options our good Father has left open to us as ways to grow and respond to Infinite Life and Love. As we consult our own gifts, talents, and actual opportunities, our perimeters are narrowed: as human person, as a Christian, as one with a particular chosen vocation, what do I want to do? What do I want to pursue? We want to formulate as clearly and as concisely as we can, just what we want to do, what to have, seeing as clearly as possible how each thing we choose contributes, plays its part in bringing us to our ultimate goal, the fullest and deepest possible union with our God of love."

M. Basil Pennington, Centering Prayer: Renewing an Ancient Christian Prayer Form, (New York, NY: Image Book, 1980 pb reprint), 143-144.

Lesson Body

Small Groups: Churches and the Chaplaincy

(20 minutes)

Divide the class into groups of about 3 each.

In your group share the questions and important ideas that you prepared from the homework reading.

Move among the groups listening to the discussions.

What impact did the reading have on your ministry?

Allow time for the groups to give a report.

What was your own personal reaction to the reading?

Lecture: The Chaplain's Relationship to God

(40 minutes)

Refer to Resource 3-1 in the Student Guide.

The basis for any legitimate Christian ministry is a personal, accountable, interactive relationship with the Living God who "...so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (Jn 3:16). The relationship is established with the work of salvation and its attendant initial sanctification following confession and repentance of sin. The relationship is deepened as growth in grace highlights the need for the work of entire sanctification subsequent to total consecration to God. Then it is the responsibility of each individual to maintain a vibrant and fully obedient relationship to God. This lesson will explore the principle elements necessary to maintain a personal, accountable, interactive relationship with God.

See modules entitled Exploring John Wesley's Theology and Becoming a Holy People for a review of definitions of salvation and entire sanctification.

Spiritual Direction

The first element in maintaining a strong relationship with God is an intentional, purposeful, dedicated plan to move from where you perceive you are to a deeper, more intimate and obedient walk with God. Haphazard, hit-or-miss attention to spiritual health will result in shipwreck on the shoals of human failure. In a secular organization, the chaplain is the only authorized spiritual resource for the organization and is hired to be the expert in his or her field. Should the chaplain be unable to chart a personal course of spiritual health and improvement, everyone in the organization soon becomes aware of this deficit resulting in a loss of integrity, trust and influence throughout. This will ultimately result in the judgment of God for failure to fulfill the Great Commission—"You will be my witnesses."

Answering the “Why?” of the failure to fulfill the Great Commission drives our research back to biblical mandates concerning the declaration of God and a failure to completely obey the Great Commandment: “Love the Lord your God with all your heart, soul, mind and strength” and “to love your neighbor as yourself.” As a result of complete obedience to the Great Commandment—which is the portal to God’s work of heart holiness—a chaplain is enabled and empowered by the Holy Spirit to personally demonstrate that it is possible to meet the challenges of life with a strong, resilient faith resulting in positive actions that overcome rather than succumb to the hidden traps of life that lead to ruin.

As secular people observe a demonstrable, consistent lifestyle that is congruous with the stated philosophy and doctrinal positions the chaplain advocates, that chaplain is judged as a person of honesty and integrity who can be a trusted resource when crises occurs. But, if the spiritual foundations of the chaplain’s life are weak, resulting in an incongruous relationship between stated philosophy, doctrinal positions and lifestyle, then that chaplain is dismissed as an incompetent slacker or bureaucrat filling a position for which he or she is not qualified to fill. And, that irresponsible chaplain is in danger of hearing the same words written to the church of Sardis in Revelation 3: 1-3:

I know your deeds; you have a reputation of being alive, but you are dead. Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete in the sight of my God. Remember, therefore, what you have received and heard; obey it, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.

Self Care

During the 1990-91 operations Desert Shield and Desert Storm to rescue Kuwaiti’s from the torture and killing perpetrated by Saddam Hussein of Iraq, the military community that suffered the greatest loss of individuals to evacuation for medical and psychological reasons was the chaplains. Chaplains were so intent on “being” everything to everyone that some did not take care of their own physical and emotional needs. Granted, Desert Shield was unique in that temperatures were over 120 degrees Fahrenheit on a daily basis and flies, bearing a myriad of diseases that affected the digestive tract resulting in dysentery, were everywhere. Having been forewarned, the principal

writer of this module developed his personal schedule based upon the need to combine physical self care with spiritual and psychological self-care.

During my three days in base camp each week, I rested, refreshed, did daily calisthenics, washed my laundry, studied God's Word for personal devotion and then studied for sermon preparation. I would leave the base camp Sunday afternoon after holding morning worship in the base chapel (a converted mess hall) AND after eating a good, solid meal for lunch. By evening, I would have traveled over 120 miles, off road over desert trails, and visited two unit locations prior to stopping for the evening with a United States Marine Corps Liaison Officer whose unit had their own small kitchen and cook with them. There, I was able to get a good evening meal and breakfast before departing into the more remote areas of the desert to visit units who were dependent upon pre-packaged meals called "Meals Ready to Eat" (MRE's) or were fed Arabic menus by their host Arab coalition unit.

I limited the following three days to no more than 100 miles and seven unit locations per day, drinking plenty of water to sustain my body functions in the heat and stress and eating three meals a day to ensure sufficient protein and carbohydrates to fuel the needs of my body. The final day of travel was approximately 130 miles directly back to base camp where a hot shower and a well-balanced meal awaited. But even these careful precautions failed to keep me safe. One week I came down with a severe case of dysentery. The cause had been from flies. I had served communion from a common cup in one location where the flies were so thick that you could not see the grape-juice in the cup for all the flies on it. It took two bottles of saline solution to hydrate my body when I returned to base camp that week. It was a good lesson for me that, although there were many Marines in the unit, I was the one and only chaplain. When I was out of commission, the unit was "chaplain-less." And, that particular chaplain—me—was not invincible, I discovered.

Give examples from personal experience when possible.

While most chaplains are not faced with these stark conditions on a regular basis, the issue of self-care is vital to effective ministry in every chaplaincy category. To a greater or lesser extent, every person involved in ministry will face empathetic stress and pressure when compassionately assisting people facing extreme crisis, stress or trauma in their lives.

A chaplain serving a fire department with paramedic capability and a chaplain serving a trauma center emergency room will have the same susceptibility for stress accumulation due to the critical incidents they are continually involved with. Many people mistakenly think that the accumulation of stress is a mathematical progression of addition—one incident's stress *plus* a second incident's stress *plus* a third incident's stress equals the sum total of three stress units. But, the accumulation of stress is actually a multiplication equation of doubling—one incident's stress *times* two [second incident's stress] *times* three [third incident's stress] equals six stress units and if a fourth is experienced, the total is twenty-four.

CISD training information and training schedules can be accessed at The International Critical Incident Stress Foundation, Inc. website: <http://www.icisf.org/>

Unless the chaplain is trained to debrief the stress using tried and tested methodologies trained by Critical Incident Stress Debriefing which reduces the levels to manageable levels, the chaplain and other staff involved will find themselves eventually burning out emotionally and will be of no further effective use to those who depend upon their ministry. This training is also valuable for pastoral ministry in helping parishioners deal with automobile accidents, industrial accidents and other crises of life. Tragedy comes in many forms but no one could predict that the violence in society would spill into the sanctuary of the church. A pastor from another denomination in Texas in the late 1990's was faced with death from a shooting inside his church and more recently in May 2006 in a Baton Rouge, Louisiana church five people were killed when a man starting shooting in that church.

Divine Authority

Every pronouncement from the lips of the chaplain must be understood in view of the empowerment of God to speak through a human vessel as a prophetic voice in the midst of the secular setting. The authority to speak for God is endorsed by the church such that it grants the chaplain the authority to deliver pastoral ministry—ecclesiastical pastoral authority—in a specific specialized setting, but the authority to speak for God comes directly from God—a Divine Authority—and is infused into every conversation to which the chaplain is a participant. Even when the chaplain speaks in casual conversation, his or her words are constantly being evaluated in terms of honesty, truth, integrity and relevancy to life.

The secular world does not want to hear trivia, political correctness or opinion. They want and need to hear the representative of the "Sacred" speak authoritatively to

their life struggles, situation and experiences, and be awed, just as the people during Jesus' day were in Matthew 7:28-29 who, "When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law." When a chaplain speaks with Divine Authority, a marvelous sacred moment happens as the Divine God empowers the words to touch the hearts and lives of ordinary people and draw them close to the extraordinary Divine, Living, Loving God of the Universe who desires a personal relationship with them.

Pastoral Authority

In the Ordination Rite, a General Superintendent says to the ordinand, "Take thou authority to preach the word and administer the sacraments." While this is the highest ordination, and therefore authority, it is not the only authority granted by the church. Authority to carry out specific ministry is granted by a District Assembly within each category and role of ministry identified in Chapter II of the *Manual*—not limited to the pastoral role—after an applicant has met all requirements necessary for consideration for that particular category or role.

Anyone not granted authority by a District Assembly to minister in a particular category or role attempting to function in that role, whether within, or outside of, the jurisdiction of the church, "shall be subject to discipline" (*Manual* paragraphs 433.1, 433.11). Each category of license and ordination carries with it accountability to the District Assembly of jurisdiction, even after full pastoral authority is granted by the church in ordination. These authorities may be exercised in the setting in which the minister is listed as "assigned" in the District Minutes.

The pastor exercises pastoral authority only within the walls of the church, but the endorsed chaplain transports those pastoral authorities outside the walls of the church—with the blessing of the church—within the secular organization she or he serves under the auspicious of "chaplaincy services" or "chaplaincy ministry" or whatever other title may be appropriate to that organization. Pastoral authority is not to be taken lightly, nor administered haphazardly, in the chaplaincy setting. It is to be as intentional and personally targeted as in any local church setting such that chaplains view their secular organizations as their parish.

*See Module Course entitled
Communicating the Gospel in a
Pluralistic World.*

This also carries with it the obligation to administer the sacraments and all other pastoral acts with strict adherence to the rules and regulations of the endorsing church he or she represents. In a pluralistic society when asked by someone within the secular organization to provide a pastoral act that is not in conformity with his or her endorsing church, the chaplain is obligated by the contractual agreements with the secular organization to locate clergy who can provide the pastoral act from a different denomination or faith group. This fulfills the obligation to provide ministry without compromising the chaplain's faith or practice. The chaplain is then able to provide for the needs of those who believe the same way he or she does, and to care for all others by making arrangements for someone who is authorized to provide the sacraments and pastoral acts for those who do not believe the same way he or she does. "Cooperation Without Compromise."

Ethics

While many definitions of "ethics" can be found both in dictionaries and on the internet, most agree that ethics refers to the study of the system or the principles upon which a particular philosophy or religion bases life, behavior, and lifestyle. For a chaplain to be effective, especially in a world that is becoming less responsive to long established standards and more accepting of relative individual interpretation of situation and circumstance, that chaplain must understand and apply the ethics that he or she believes are correct in his or her own life.

That system or those principles must be understood and lived out by the chaplain in view of his or her doctrinal foundations of faith, Biblical statutes and traditional values interpreted through the historic lenses of the church. The historic lens of The Church of the Nazarene include, but is not limited to:

- the Methodist movement
- John Wesley's foundational teachings
- the Anglican Communion of which John Wesley was a part
- James Arminius' foundational teachings
- Reformation teachings
- the Roman Catholic Church and the Apostolic Church
- the teachings of Jesus Christ
- the teachings of the Hebrew nation, God's promised people, as revealed in the Old Testament
- the developmental teachings of the patristic fathers before the Hebrew nation was established

This historic lens informs the chaplain's principles and provides the basis from which he or she is able to adequately fulfill the prophetic function to the secular organization by speaking with pastoral authority to the ethics of life, lifestyle, work, relationship, and societal norms that influence the environment of the organization.

The chaplain is the only employee whose task it is to address issues relating to ethical standards of conduct within the organization. Therefore, a chaplain who comes to the organization with a weak ethic, will not be in a position to confront immorality, but may in fact contribute to immorality within the organization. In contrast, the chaplain who comes to the organization with a strong, believable, livable ethic will be able to influence the organization to adopt a higher ethical standard and be positioned to explain to everyone in the institution that his or her ethical standard comes from the faith that is within based upon a long history of development.

Morals

This topic is often misunderstood because of the close tie between morals and ethics. Ethical systems or principles determine morals—the capability to determine rightness and wrongness. These are understood and lived out as believers use doctrinal foundations of faith, biblical statutes and traditional values interpreted through the historic lens of their church.

Non-believers use different systems and principles to determine their morals. If the chaplain is to adequately fulfill the prophetic function, a consistent moral lifestyle must be demonstrated because that is what invites discussion from those struggling with moral issues in their own lives for which they have no training or knowledge to inform establishment of moral standards. They may not even have an acquaintance with a pre-existent standard of moral foundation—Mosaic law, the Ten Commandments, etc—other than civil law. The prevalence of philosophic positions opposed to Divine standards of moral conduct requires that the chaplain understand those positions through extensive and continuing study and be able to discuss the basis and relevancy of his or her own moral standards for modern life application.

When an ethical standard is internalized and lived out, discernable behaviors that are readily evident to other people demonstrate the true extent to which the

ethical standard is an integral part of that individual's life. The axiomatic saying, "Actions speak louder than words" applies. Actions are the substance by which the conduct of life is evaluated by others. They are the natural outcome of the governing standard of ethics. So the extent to which a chaplain applies a strong or a weak wishy-washy ethic will be the extent to which that chaplain's moral behavior will consistently exhibit strength or weak wishy-washy moral fortitude. For the Nazarene chaplain the strength of personal moral behavior is not related to adherence to societal standards, but is directly related to the extent of total devotedness, commitment, and consecration—set aside for a holy purpose—to Almighty God.

Paragraph V of the Section entitled "The Church."

The issue of moral behavior is addressed in many places in the *Manual*. Beginning in the Covenant of Christian Character, reference is made to those who desire to unite with The Church of the Nazarene that they "shall evidence their commitment to God—"

27.1 FIRST. "By doing that which is enjoined in the Word of God, which is our rule of both faith and practice, including . . ." and there follows a list of seven items requiring a positive behavioral action of obedience.

27.2 SECOND. "By avoiding evil of every kind, including . . ." and there follows a list of eight items requiring a positive behavioral action of rejection, deterrence and avoidance.

Moral standards for all members of The Church of the Nazarene are solidly based upon Scriptural mandates. However, the *Manual* specifically addresses ministers and additional expectations for them in the following paragraphs:

401. The perpetuity and efficiency of the Church of the Nazarene depend largely upon the spiritual qualifications, the character, and the manner of life of its ministers. (433.14)

401.1 The minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; "in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left" (2 Corinthians 6:6-7).

Paul understood that people obey the ethical system of the one to whom they are enslaved, and that ethical system is observable to others in the moral behavior that ensues. This principle is explicitly stated in Romans 6:11-23:

In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace.

What then? Shall we sin because we are not under law but under grace? By no means! Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness.

I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness. When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Moral behavior is a benchmark of “who” the chaplain serves.

Face of Jesus—The incarnate presence of the Holy

It is the expectation and requirement of the regulating documents of The Church of the Nazarene that “all who desire to unite with the Church of the Nazarene, and thus walk in fellowship with us, that they shall show

Manual *paragraph 27.*

evidence of salvation from their sins by a godly walk and vital piety; and that they shall be, or earnestly desired to be, cleansed from all indwelling sin." But, the chaplain ministers in a secular organization where such expectations and requirements for people within the organization would be challenged as "illegal" in a court of law.

For this reason, a chaplain is employed for the purpose of "being" an ethical, moral, compassionate, holy presence in the secular environment of that organization and of "doing" chaplaincy ministry to represent the beliefs and practices of the specific denomination that has endorsed that chaplain.

Individual chaplains must assess what visible manifestation of Almighty God he or she is projecting to their organization to ensure it is not below the pre-conceived expectation that aided them in selecting a particular chaplain from a particular denomination over another. This manifestation seen in word, action, endeavor, and expression is the sum total of the chaplain's personal relationship with God and is a daily expression of the "faith that is within."

You the minister, whether pastor, educator, evangelist, chaplain or any other ministry category or role, are the visible reminder and the interpretation of who God is in your sphere of influence. We each do that through spoken words, visible actions, open and hidden deeds, and facial expressions as we interact with people and respond to needs. Rank, salary, prestige, or obscurity are immaterial to the godly minister who treats the lowliest paid laborer with the same respect shown the highest ranking executive. The task rests squarely upon your shoulders whether you want to accept it or not. What visage of our Lord do others see in you?

To the extent one embraces the Great Commandment and the Great Commission, to that extent the minister is the incarnate manifestation of Jesus Christ in this world. Obey the Great Commandment found in Matthew 22:37-39 "Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And, the second is like it: 'Love your neighbor as yourself.' " Carry out the Great Commission found in Mark 16:15 "Go into all the world and preach the good news to all creation." To the extent both of these are incorporated into the life of the minister, to that extent the minister is the legitimate, visible, incarnate manifestation of Jesus Christ, God's Son, Savior to those God has entrusted the care of their souls.

While the church can ordain and endorse, only God can save, cleanse and empower for His service. The chaplain who delivers ministry outside the hallowed walls of an organized church must be solidly grounded in that saving, sanctifying, empowering God and must develop viable, effective methods of continuing and deepening an intimate, obedient relationship with God Almighty.

Guided Discussion: Encountering Chaplaincy

(15 minutes)

Allow for student response and discussion.

What obstacles in your life hinder you from submitting to intentional spiritual direction?

How do you address the issues of ethics and morals in your present ministry setting?

How does your life strengthen or weaken a discussion about the ethical standards of The Church of the Nazarene?

What steps do you need to take to develop a more realistic manifestation of Jesus Christ in the world in which you minister?

Lesson Close

(5 minutes)

Review

Call on several students to respond to the question.

Name a key idea from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read Resource 3-2. Prepare a one-page response paper to this reading giving your reaction—positive and/or negative—and how the ideas of this reading affect you and the church. Bring two copies to class.

Continue working on your interviews as defined in the Syllabus. If your interview is complete, begin work on your oral presentation to the class.

Write in your journal. Follow the instructions in the Syllabus. Also, respond to the motivator.

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Lesson 4

The Chaplain's Relationship to Self

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
1:10	Churches and the Chaplaincy	Small Groups	Student Homework
0:35	Who am I?— Foundation Stones of Character	Lecture	Resource 4-1
1:05	Foundation Stones of Character	Guided Discussion	
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hutchenson, Richard G. Jr. *The Churches and the Chaplaincy*. Philadelphia, PA: US Government Printing Office, 1997 (Revised Ed.).

Manual, Church of the Nazarene. Kansas City, MO: Nazarene Publishing House, 2005, paragraphs 23-25, 403-403.3, 412-423.1, 405.

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share some of their journal entries pertaining to their observation of chaplaincy ministry.

Collect homework, but not journals.

You will need to evaluate the homework, giving feedback on the content and level of thought.

Return previous homework.

Orientation

While it may be unusual for the student to encounter this topic while studying a practical ministry subject, it is critical that a chaplain know something about self in order to apply that information to effective creative ministry. The impact one's ministry makes on an individual can be better assessed if the minister is aware of his or her own characteristics. *The Foundation Stones of Character* will help the student take an honest look at self.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- understand and discuss the Foundation Stones of Character as they relate to ministry
- apply the *Foundation Stones of Character* to a personal definition of self

Motivator

"The abandonment of serious truth-seeking is not the result of intellectual torpor. America has been deliberately dumbed down over the past century. This has been done in the name of progress, with the doctrine of relativism clearing the way for a brave new world to replace the old. Who has done all this you might ask? They go by a variety of names: liberals,

leftists, left-libertarians, progressives, globalists, Marxists, secular humanists, and even environmentalists. But they all share one characteristic: hostility to the God of the Bible and his ordering of creation.

"Rising from the ashes of Christendom is the Age of Consent, a morally obtuse world in which the only factor mitigating human action is mutual consent—as in, 'If two or more consenting adults want to (fill in the blank), then it is of no concern to anyone else—period.' The code word for the Age of Consent is *tolerance*. Like a magic oath, it is intoned on television, in education, and even in corporate personnel training. Like any other good thing that has been twisted, tolerance was originally a virtue. Now, to an increasing number of Americans, the word has come to symbolize heavy-handed liberalism, officially sanctioned sexual deviances, group privileges, big government, and hostility toward Judaism and Christianity."

Robert H. Knight, The Age of Consent: The Rise of Relativism and the Corruption of Popular Culture. Dallas: Spence Publishing Company, 1998, xiv.

"And here, I am persuaded, you will permit me to observe, that the path of true piety is so plain as to require but little political attention. To this consideration we ought to ascribe the absence of any regulation respecting religion from the Magna Charta of our country.

"To the guidance of the ministers of the gospel this important object is, perhaps, more properly committed. It will be your care to instruct the ignorant, to reclaim the devious; and in the progress of morality and science, to which our government will give every furtherance, we may expect confidently, the advancement of true religion and the completion of happiness."

Os Guinness, editor. Character Counts. Grand Rapids, Michigan: Baker Books, 1999, 52. From an October 1789 letter from President George Washington to ministers and elders of the first Presbytery of the Eastward—Presbyterian churches in northeastern Massachusetts and New Hampshire.

Lesson Body

Small Groups: Churches and the Chaplaincy

(25 minutes)

Divide the class into groups of about 3 each.

In your group share the questions and important ideas that you prepared from the homework reading. Ensure your group discusses the issues relating to role conflict in the context of institutional duality.

Also, discuss your own personal reaction to the reading.

Each group will be called on to report on their discussion.

Lecture: Who am I?—The Foundation Stones of Character

(30 minutes)

Refer to Resource 4-1 in the Student Guide.

Who are you?

Who does your family say you are?

Who do those you work for and with say you are?

More importantly, who does God say you are?

Who is the individual that God has saved, sanctified, gifted and called to His Holy service that exists in the form of your body, with the characteristics of your soul, and with the deep inner character of your moral control center—your heart, your spirit?

People are described in many different ways. These descriptions indicate everything from physical attributes to character attributes, from endearing, desirable traits to detestable qualities, and they are usually based upon some standard of reference or comparison to an established norm.

Part of the complexity of using these arbitrary standards is the mystique of both the standard itself and its developmental elements. One example of this phenomenon is the modern day obsession with “fad” fashion. When the United States was primarily an agrarian based economy, an individual’s beauty was based upon physical pleasantness and the physical strength needed to carry out the chores around the homestead, farm or ranch.

Today, beauty seems to be defined by unrealistic body images of "models" portrayed by representatives of an unholy alliance between the entertainment industry and creators of fashion. Unfortunately, attempts by teenagers and young adults to emulate these unrealistic images have been extremely detrimental to both physical and mental health. Often using artificial, unnatural, or even harmful means they attempt to force their body shape and weight to emulate these "ideals" as they try to conform to smaller contours than God intended. Some have died in their attempt, but no one has been held liable or accountable for these tragic deaths.

Those who accept a realistic view of who they are, how they look, and reject applying unrealistic standards to themselves are physically healthier, emotionally happier and more psychologically well-adjusted than their counter-parts. They have rejected societies' attempt to define them using unrealistic external characteristics and contrived beauty descriptions that have nothing to do with the weightier matters of eternal consequence or with ethics, moral behavior, and character.

The same phenomenon applies to ministry. Book distributors carry many diverse books dealing with definitions of ministry and the minister. Just as artificial fashion and beauty definitions are imposed by a very small segment of society that does not live in the real world of normal people, artificial definitions of ministry standards are often imposed by academicians and professional writers with little or no practical ministry experience.

So, if we who minister in Jesus Name, are serious about "doing" ministry we must begin by emulating the behaviors of the One whose Name we bear, then we must use God's standard to evaluate ourselves: "I am the LORD your God; consecrate yourselves and be holy, because I am holy" (Lev 11:44). We will have to get serious about our relationships with the world and with the Father and be fully consecrated to God and His holy purpose so we can be His witnesses and genuine representatives—or symbols—of the Holy. Our relationship to God will have to inform every part of our lives—home and family, social, ministry—and His standard must become the one true measurement for life, ministry and character.

The following 9 Foundation Stones of Character provide a framework for applying God's standard to the question, "Who am I?" and for evaluating our worth as an individual.

Foundation Stones of Character

1. Role Identity

Jesus asked two questions to discern the criteria His disciples were using to define Him and His role. The first question soliciting the popular opinion was a means to evaluate the disciples' level of connectedness and sensitivity to the world in which they lived: "Who do people say the Son of Man is?" (Mt 16: 13). All of the answers highlighted a prophetic role in Jesus' ministry.

In order to discern whether his disciples were swayed by popular opinion, or whether they were independently evaluating His role, Jesus got up front and personal with them. " 'But what about you?' he asked. 'Who do you say I am?' " (Mt 16: 15). It was Peter who answered and declared, "You are the Christ, the Son of the living God" (Mt 16: 16). This answer was solidly based on Jesus' Priestly role of "being" the incarnate Son of the living God and demonstrated that His disciples, who were beginning to personalize Jesus' roles in their own lives, had reached the definition with Divine assistance: "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven" (Mt 16: 17).

From casual to formal, introductions often attempt to highlight a more prestigious vocational role than the other individual instead of a true introduction to self. If your primary role identity is tied to your work, what happens when you lose your job? What happens if you are passed over for promotion? What happens when you are part of the "downsizing" and are "let go"—which feels like being fired? What happens when you receive a bad fitness report or performance evaluation? What happens when you are told to retire?

Because there is a degree to which each person does identify self with vocational role, the answer by many who have experienced these types of pronouncements, including the principal writer, has been a tremendous feeling of inadequacy and self-doubt. But, if we are willing to listen to the final words Jesus spoke to His disciples before He was taken up into heaven, we will see that He gave us only one role to fulfill: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses" (Acts 1:8). Therefore, it is appropriate for ministers of the Gospel to honestly answer self-oriented questions similar to the one Jesus posed to His disciples: "Who am I?"

- Who do you say you are?
- Which role in life most completely defines who you are?
- Which role is most important?
- What is your primary role?—Witness? Pastor? Chaplain? Husband? Wife? Father? Administrator? Or, what?

A chaplain's primary role is that of "witness." The chaplain IS the holy symbol, the incarnate presence of the Living God in a specific secular setting. An invitation has been extended and institutional resources allocated to bring that decidedly different "holy" presence into an organization that has no connections to anything sacred or holy. While other roles pertain to a lesser degree, the primary role of a chaplain is that of Ambassador to be the living presence of the Living God on site.

2. Integrity

Dictionaries use a number of words in an attempt to define integrity: completeness, wholeness, soundness, honesty, and sincerity to name only a few. As a United States Navy Chaplain assigned to a United States Ship (USS) JUNEAU, number "10" of the Landing Platform Dock (LPD) design, the principal writer was introduced to one facet of integrity known as "watertight integrity." Every officer and enlisted sailor aboard ship is trained to administer emergency procedures from inside the ship should any leak develop in the ship's hull because any leak, no matter how small, is a breach of watertight integrity and has the potential of jeopardizing and sinking the ship.

The same concept of a structure designed to deny the incursion of something that could destroy it, can be applied to life and ministry. The extent to which we have a holy relationship to God is the extent to which our heart can withstand unholy breaches and incursions. For it is the power of the Holy Spirit within that provides consistency between the truth of our vocal statements and our behavior—our lived out lifestyle and dealings with other people. *Everything in life pertains and demonstrates the extent of our integrity, the extent to which what is said is backed up by action, the extent to which there is continuity between stated beliefs and behavior.*

Visible integrity of life and an interest in what motivated that integrity was the conclusion of the cowboy in the Hallmark film, "Love's Long Journey" noted in a previous lesson (see Lesson 2, Parameters

of Ministry) in his statement about the young couple, "If believing the way they does, makes them the way they is, it bears looking in sometime." The extent to which what we "do" in everyday life and our statements of belief that define or says what we "are," *form a strong, integral, protective structure*, is the extent to which others will be *drawn* to the Son of God who we say we represent. The extent to which what we "do" in everyday life and our statements of belief that define what we "are," *form a weak, incursion-susceptible structure*, is the extent to which others will be *repelled* away from the Son of God.

3. Credibility

Believability of the message a chaplain proclaims is based, not so much upon the content of the message, but upon the integrity and continuity of the chaplain's life; the consistency of deeds and actions in conformity with stated beliefs and principles of life. Actions do speak louder than words and they have much more clout in the arena of believability. Creedal statements are easy to talk about but much harder to implement in daily behavior. Politicians and used car salesmen have suffered from this credibility gap for many years.

It is not just certain segments of society that are affected by credibility issues. Public opinion polls researched over decades have shown a disturbing trend throughout all of society. For clergy, there has been a downward spiral from when a Parson in an early 19th century frontier community was revered and highly trusted as no other person in the community, to today where clergy are viewed with the same skepticism and distrust as politicians and lawyers—and probably used car salesmen although they were not included in the recent poll.

Results of polls can be viewed on http://www.harrisinteractive.com/harris_poll/ ©2002, Harris Interactive Inc.

The Harris poll of November 27, 2002 listed teachers, doctors and professors as the most credible in society with ratings near 80%. Average men or women had a rating of 65% credible but clergy were only rated as 64% believable although clergy were still above members of congress who came in at only 35% credible. This reflects a drop of 21 percentage points between 1985 and 2002, and the May 10, 2006 poll to determine which professional could be trusted to give good advice, clergy was not even listed as an option. Thomas G. Bandy, writing a contract paper for the Untied Methodists on the issue of credibility of clergy concluded, "The credibility of the clergy does not depend on expertise. It depends on their ability to model virtue and align people to divine purpose."

The full text can be accessed at www.easumbandy.com

This is a tragic state of affairs—the very ones who espouse creedal statements for building foundations of life are among those who are viewed as possessing low credibility. And, the reason for this dilemma has not changed since the time of Jesus, who said: “He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him. Has not Moses given you the law? Yet not one of you keeps the law” (Jn 7: 18-19).

No matter what standard secular society chooses for accountability, each man or woman of God must hold themselves accountable to God knowing that our judgment will be according to God's standard. And, when we conduct ourselves accordingly, the difference will be seen, appreciated and embraced in the same manner audiences marveled at the teaching of Jesus. “After Jesus finished speaking, the crowds were amazed at his teaching, for he taught as one who had real authority—quite unlike the teachers of religious law” (Mt 7: 28-29, NLT). People who are searching for answers in life are drawn to the message when the messenger is credible. And, the entire organization responds to the chaplain of integrity.

4. Accountability

Every person is accountable for his or her words and actions. The person who shouts “fire” in a crowded theater when there is no fire endangers many lives as people press toward the exits and that person will be prosecuted under the law for the reckless behavior. If someone dies in the crush the person who shouted “fire” is also charged with aggravated murder in the first degree, even though they may not have physically stepped on the person who died. The person who shouted is held accountable and will be punished to the fullest extent of the law.

On September 11, 2001—known now as “911” in reference to both the date and the universal telephone code numbers used to summon emergency assistance—a group of terrorists held themselves accountable to their radical beliefs when they attacked and killed in cold blood almost 3,000 innocent Americans and others, in the name of their radically twisted version of Islam.

Disdaining the laws of the United States and the many nations they traveled through, the terrorists preyed upon pre-911 humanistic attitudes that assumed all people were civil in accordance with accepted

standards of civility. But, instead, they perpetrated the catastrophic destruction of the New York World Trade Center and damaged the Pentagon—Headquarters of the United States military—using civil passenger aircraft.

The ill-fated United Airlines Flight 93 was also commandeered by terrorists and was targeted to hit the White House. But, a small group of passengers who were alerted via cell-phone conversations to the previous catastrophic events held themselves and the terrorists on their airplane accountable to a Christian ethic and apparently intervened by rushing the cockpit and causing the airplane to crash into the Pennsylvania countryside killing all 44 individuals on board. They laid down their own lives to prevent a greater catastrophe and loss of life. Two standards applied to the same catastrophic events resulted in two diametrically opposed interpretations of those same events.

Accountability within the church is clearly described in the *Manual*, a Pastor—paragraph 416—“shall always show due regard for the united advice of the district superintendent and the District Advisory Board,” and—paragraph 418—“the pastor shall be amenable to the district assembly to which he or she shall report annually and give brief testimony to his or her personal Christian experience.” Paragraph 405 states, “The chaplain . . . shall report annually to the district assembly and give due regard to the advice and counsel of the district superintendent and the District Advisory Board.”

In addition to being held accountable to the church, the chaplain is also accountable to the organization to which ministry is provided. Because the organization is secular, its standards of accountability may not be related to any standard applied by the church. The chaplain may be inclined to evaluate ministry performance only in terms of ecclesiastical standards and will be surprised when the secular organization either disciplines the chaplain for substandard performance or dismisses the chaplain for failure to meet performance expectations.

Both secular and ecclesiastical standards must be understood and applied. And while they are different, they are not incompatible, nor, as the principle writer of this module can attest from over 25 years in ministry, are they in opposition to one another. Usually they are independent of each other, not mutually exclusive or diametrically opposed. Therefore, a chaplain’s success is partially dependent upon

understanding this duality of relationships, and upon meeting or exceeding, the expectations of both institutional standards by being simultaneously accountable to both.

5. Responsibility

It is the duty of each Nazarene minister to take personal responsibility before God to be holy as is required by God Almighty, and to take responsibility to be the holy representative of a holiness church. The word "responsibility" is defined much differently by the relativistic philosophies embraced by society today than was intended in the original languages of Scripture. What was once associated with personal accountability and duty is today deflected to "others." For instance, when an event occurs resulting in damage or injury, people involved will quickly point out what others did that may have contributed to the ultimate situation in an attempt to divert attention away from their own actions. Rarely will anyone admit personal participation as a contributory cause.

In the fullest sense of the word, a chaplain is responsible for his or her own behavior. No one else can be blamed if the chaplain's ministry initiatives fail. This is doubly true if the chaplain has failed to research and understand the organizational expectations where ministry is provided and has inadvertently initiated a ministry that is incompatible with the procedures or the good order and discipline of the organization.

More importantly the chaplain is responsible, even though not supervised constantly by the District Superintendent, District Advisory Board, or local church board, to maintain a holy lifestyle and demeanor. And, most importantly from an eternal perspective, the chaplain must take personal responsibility to maintain a vital relationship with God even when the secular schedule may not provide adequate soul-maintenance time. How do you measure the level of your personal responsibility? Are you able to hold yourself personally accountable and to take personal responsibility for your behavior, actions and ministry initiatives?

You may want to come back to these questions during the Guided Discussion time.

6. Values

What do you value in life? What is important to you? What values do you hold dear? What is important to you in ministry? Are you seeking fame and fortune? Are you seeking position? Are family values important to you?

The Bible says, "For where your treasure is, there your heart will be also" (Lk 12:34). Whatever you value, is your treasure.

Every chaplain must honestly ask the tough questions that personally pertain: What is my highest priority in life? What is next highest in importance? If married (or plan to be married), how important is my spouse? How important are my children?

When a chaplain—or any other minister—always puts the work of the church first in their ministerial assignment that is the highest held value. Spouse and children are less important—and they know it. In fact, a spouse may not feel very important at all. In the organization chaplaincy ministry, a chaplain who has personally subjugated family values for position will be unable to influence elevation of family values as an organizational priority. That same chaplain will have little or no credibility with which to proclaim a Gospel message of love either, since the nuclear family which is to receive the chaplain's greatest love on this earth is left destitute of love.

7. Ethics

For the purpose of this study we choose to define "ethics" as the study of the system or the principles upon which a particular philosophy or religion bases life, behavior and lifestyle. For a chaplain to be effective in a world that is becoming less responsive to long established standards and more accepting of relative individual interpretation of situation and circumstance, the chaplain must understand and apply those principles believed whole-heartedly to be correct.

In order to reach this level of life application of principles, an individual must intimately know and internalize those principles. That goes far beyond simply trying to apply some known principles in a casual manner because they seem right. It is a deeper understanding of the basis, or the means, of making ethical decisions by internalizing the standard of right and wrong advocated by that system. And ultimately, it is applying those principles as *the* standard of life.

Any chaplain who comes to a secular organization with a weak ethic will contribute to the overall problem of immorality within the organization. But the chaplain who shows evidence of a strong, believable, livable ethic will be able to influence the organization to adopt a higher ethical standard and will be positioned to explain that his or her ethical standard comes from the faith that is within, and is not arbitrary.

8. Morals

Closely related to ethics are morals—the capability of determining right and wrong. When an ethical standard is internalized and lived out, discernable behaviors that are readily evident to other people demonstrate the true extent to which the ethical standard is a part of that individual's life. The axiomatic saying, "Actions speak louder than words" absolutely applies. Actions are conduct of life by which others evaluate the context and substance of that life. They are the natural outcome of the standard of ethics that govern that life. And the extent to which your ethic is strong or weak will be the extent to which your moral behavior will consistently exhibit strong moral fortitude or wishy-washy moral weakness.

9. Face of Jesus

The chaplain is the incarnate presence of the Holy, or at worst unholy, in a neutral secular environment. Each chaplain must assess what visible manifestation of Almighty God is being projected into the organization that expects the chaplain to be a Symbol of the Holy. This manifestation seen in word, action, initiative, and expression is the sum total of all eight preceding Foundation Stones of Character. The visible reminder of God in the organization is you—your spoken words, your visible actions, your open and hidden initiatives and the expression on your face as you respond to all interactions with people from the highest ranking executive to the lowest paid person in the organization. The interpretation of who God is rests upon you. What visage of our Lord do others see in you?

These Foundation Stones of Character give the student a tool with which to assess personal character. There are other resources that can also assist in this endeavor. Willingness to ask for candid observations from a spouse, friend, colleague or supervisor can help chaplains define who they are and help them discern the impact of their presence and behavior on others if that chaplain is also willing to listen to the honest responses. Then as deficits are discovered the chaplain must be willing to submit self to Almighty God's transforming power. That humble chaplain will discover a new role identity based upon a deeper relationship with God which will in turn result in continuity and integrity of life producing credibility and believability of the Gospel message that is joyfully proclaimed by life and voice.

Guided Discussion: Foundation Stones of Character

(20 minutes)

Allow for student response and discussion.

How do the Foundation Stones of Character relate to your ministry?

Define yourself in terms of the Foundation Stones of Character.

Are there other Foundation Stones of Character that could be added to the ones presented? Why?

Lesson Close

(5 minutes)

Review

Call on several students to respond.

Name a key idea from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read Resource 4-2. Prepare a one-page response paper to this reading giving your reaction—positive and/or negative—and how the ideas of this reading affect you and the church. Bring two copies to class.

Continue working on your interview and oral presentation as defined in the Syllabus.

Write in your journal. Follow the instructions in the Syllabus. Also, respond to the motivator.

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Lesson 5

The Chaplain's Relationship to Family

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Churches and the Chaplaincy	Small Groups	Homework
0:30	Elements for Consideration in Our Relationship to Our Family	Lecture	Resource 5-1
1:10	Encountering Chaplaincy	Guided Discussion	
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hutchenson, Richard G. Jr. *The Churches and the Chaplaincy*. Philadelphia, PA: US Government Printing Office, 1997, Revised Ed.

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share some of their journal entries pertaining to their observation of chaplaincy ministry.

Collect homework, but not journals.

You will need to evaluate the homework, giving feedback on the content and level of thought.

Return previous homework.

Orientation

Family relationships are difficult to define and to maintain. Yet it is within God's relationship to us in which He allows us to call Him "Daddy" that we discover a model for our own family relationship.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- discuss how your family impacts your ministry
- discuss how your ministry impacts your family
- discuss ministry stressors, stress relievers and how to incorporate them in your life

Motivator

"The abandonment of serious truth seeking is not the result of intellectual torpor. America has been deliberately dumbed down over the past century. This has been done in the name of progress, with the doctrine of relativism clearing the way for a brave new world to replace the old. Who has done all this you might ask? They go by a variety of names: liberals, leftists, left-libertarians, progressives, globalists, Marxists, secular humanists, and even environmentalists. But they all share one characteristic: hostility to the God of the Bible and his ordering of creation.

Rising from the ashes of Christendom is the Age of Consent, a morally obtuse world in which the only factor mitigating human action is mutual consent—as in, ‘If two or more consenting adults want to (fill in the blank), then it is of no concern to anyone else—period.’ The code word for the Age of Consent is *tolerance*. Like a magic oath, it is intoned on television, in education, and even in corporate personnel training. Like any other good thing that has been twisted, tolerance was originally a virtue. Now, to an increasing number of Americans, the word has come to symbolize heavy-handed liberalism, officially sanctioned sexual deviances, group privileges, big government, and hostility toward Judaism and Christianity.”

Robert H. Knight, The Age of Consent: The Rise of Relativism and the Corruption of Popular Culture, (Dallas: Spence Publishing Company, 1998), p. xiv.

Lesson Body

Small Groups: Churches and the Chaplaincy

(20 minutes)

Divide the class into groups of about 3 each.

Move among the groups listening to the discussions.

In your group share the questions and important ideas that you prepared from the homework reading.

Discuss your own personal reaction to the reading.

Each group will be called on to report on their discussion.

Lecture: Elements for Consideration in Our Relationship to Our Family

(40 minutes)

Refer to Resource 5-1 in the Student Guide.

Share from your own experience if possible.

Throughout this lesson give personal experiences where appropriate.

Lesson 4 provided a means of defining who you are in terms of character. This lesson will apply essential elements of character as a means of honestly viewing your relationship to immediate family members.

From birth in the family of origin a child begins to formulate concepts of acceptable behaviors and social graces based largely upon experienced family heritage and interrelationships that will significantly impact the delivery of ministry. These are influenced by a number of things, not least of which is the culture of the family's roots. For example, the principal writer of this module's roots are Norwegian on his father's side and American frontier-European mix on his mother's side. From this mixture of cultural heritages he learned to be somewhat reserved in his dealings with others, beginning with his family. That has impacted the way in which he carefully interacts with people and the way in which he plans ministry strategies.

A close friend of his who is also a former Navy chaplain has Italian roots. His approach to ministry mirrors instead, the gregarious nature associated with a large Italian family gathering. He learned from experiences with his family of origin rather than the reserved nature of northern Europeans. Whether we are willing to admit it or not, our family of origin has impacted our personality and demeanor and these in turn have significant impact on the way in which ministry is defined and delivered by each us as individual ministers of the Gospel.

It is neither the intent of this module nor of this lesson to imply that marriage is a prerequisite for chaplaincy ministry. The Roman Catholic Church in fact, takes the position that a priest—male only—should be unmarried so that he will not be distracted by family concerns, relationships and support—emotional as well as monetary. Thus his fullest possible attention and energy is devoted to ministry in fulfillment of God's call of total devotion to Him.

Thankfully the Church of the Nazarene honors the individual minister's choice of either remaining single or entering into marriage. However, whether married or not, it is critical that each individual minister understands the complexities of marriage relationships and develop strategies and proficiency in the incorporation of sound marriage relationship counseling into their tool box of ministerial skills.

The opportunities for the single Nazarene minister to enter chaplaincy are as great as are the positions available. There are no prohibitions or restrictions on chaplaincy positions in any of the four categories—corrections, health care, industry, military—based upon marital status. So it is with prayerful consideration for the issues presented rather than an implication that the marriage relationship is required, that the principal writer of this module asks each student to approach the sensitive topic of this lesson.

Paragraph 803

The *Manual* ritual for matrimony speaks of the union of a man and a woman in terms of "holy matrimony, which is an honorable estate, instituted of God . . . signifying unto us the mystical union that exists between Christ and His Church" and describes marriage as "this holy estate." These phrases indicate that the church views marriage as a bonding union that includes the presence of God who also established its parameters.

This view of matrimony differs greatly from that of civil government that has removed authority to declare who is and is not married from the church, and has created an artificial legal definition devoid of anything related to God. By usurping accountability for marriage from the church, the state has, in effect, declared that the church has no authority in the realm of marriage, that none of the church ritual verbiage is applicable, and by inference, not appropriate. While in the United States clergy are still authorized to perform marriages, in Japan they are not. Japanese Christians will hold two wedding ceremonies, one in the state facility for official recognition, then a second ceremony in the church for the blessing of God. The state of marriage affairs has

steadily declined in the United States, where aberrant minorities who influence activists in government have forced the majority to accept immoral relationship definitions in place of holy matrimony.

Chaplains minister in secular organizations that are bound by the law of the land and therefore must acknowledge whatever definition of marriage the state imposes. All secular organizations requesting chaplaincy ministry are aware that marriages are failing at an alarming rate because the emotional upheaval of their employees who struggle with separation and divorce results in catastrophic deterioration of job performance, and in some cases that upheaval can place the lives of organizational members in danger. And, precisely because the chaplain has been invited to be the symbol of the Holy in the organization, the invitation is also tacit authorization to honor the estate of holy matrimony and to minister to those within the organization whose marriages are suffering. But the invitation also includes responsibility to minister to those whose immoral relationships are also failing.

To be effective in this task, however, the chaplain must first evaluate both a personal definition of marriage and the health of his or her own marriage with God's view of marriage in mind. This exercise is critical before the chaplain—or clergy in any other category of ministry—can address the needs of others from a position of integrity. A chaplain's own marriage relationship has an integral impact on self-esteem and ministry. Because it is so closely tied to these fundamental issues of life it is also very difficult for an individual to honestly assess their own marriage. It may be helpful to ask, "How would your spouse and children respond to the question, 'How does (your name) view marriage and family?' "

What would they say? How would they answer? More importantly, what would God say about your view of marriage and family? After all, did He not give them to you? He certainly did if you truly believe that marriage is a holy matrimony "instituted of God." And, therefore the family that often includes children is also a gift from God.

The following elements provide only a starting point to evaluate the chaplain's marriage and family by a sacred rather than secular view of matrimony. The diligent student will want to use these elements to begin the process, but it is the hopes of the principal writer of this module that the student will discover in

the process a framework to encourage his spouse and to strengthen the ties of their holy matrimony.

Role Identity

See lesson 4.

Just as role identity for establishing a definition of character is connected to the role of witness, so role identity within the context of the family must also be evaluated by an external standard established by God.

Unfortunately, vocational role identity is often transported from the location where chaplaincy ministry is performed into the framework of family. When this happens there is a loss of intimacy and a degradation of primary familial roles. The family is forced to operate on an organizational model with formal job descriptions used to evaluate the worth of each individual in the family. When this happens the family must develop bureaucratic rather than relational means of interrelating and must use organizational language that more closely approximates their true structure. But, questions arise because organizational language is not natural for a family to use. Who takes on the role of owner or CEO? Who acts in the role of supervisor? Do the children become the employees in need of attention? How does the "chaplain" evaluate the needs of the family when the detachment level is so great that intimate relationship is never actuated?

Because there is a degree to which each person does identify self with vocational role, the answer is much more complex than at first glance. But, if we are willing to apply the words of the ritual of matrimony to immediate family relationship, then the role of every believer, spoken by Jesus to His disciples before He was taken up into heaven, can be fulfilled even within the family: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses." (Acts 1:8).

Or, possibly it would be more appropriate to say, "The" witness to the family. The witness to "holy matrimony" would clearly identify a sacred and pure marriage in which singularity of holy purpose and consecration to one another in the marriage would preclude even the semblance of organizational incursion. The witness to "the mystical union that exists between Christ and His Church" would clearly identify a deep, selfless love like that of 1 Corinthians 13 such that a spouse could not mistake nor have occasion to question the motivation or extent of the love proffered.

Far too many in ministry have allowed a vocational role identity to supplant a family role identity causing a

deterioration of the family structure and its spiritual and emotional health. And, those to whom that minister provides ministry suffer because as the nuclear family deteriorates there is a noticeable rise in stress levels of the chaplain that becomes evident in vocational role relationships.

Therefore, it is imperative that ministers of the Gospel honestly answer family-oriented questions similar to the one Jesus posed to His disciples: "Who am I?" Who do you say you are in the context of your family? Which role in your family most completely defines who you are? Which role is most important? Pastor? Chaplain? Husband? Wife? Father? Administrator? Or, what?

It must be affirmed again that a chaplain's primary role is that of "witness" as the holy symbol, the incarnate presence of the Living God in a specific secular setting. The chaplain has been invited, and is supported with institutional resources, to bring that decidedly different "holy" presence into an organization that has no connections to anything sacred or holy. In order to accomplish this daunting task, the role played by the chaplain in the immediate family will play a large part in how the vocational role of witness—Ambassador—the incarnate presence of the Living God is perceived and received by the organization.

Integrity

Once again integrity is a critical issue for the chaplain, and again the naval concept of watertight integrity necessary to keep a ship afloat—a structure designed to deny the incursion of something that can destroy—can be applied. Applying this concept to marriage, it is the power of the Holy Spirit within that provides consistency between the truth of vocal statements and behavior—lived out lifestyle and dealings with family.

Everything in life pertains and demonstrates the extent of integrity; the extent to which what is said is backed up by actions; the extent to which there is continuity between stated beliefs and actions. The extent to which integrity of life—what we "do" everyday; and beliefs—what we say we "are;" form a strong, integral, compatible construction is the extent to which our family will be drawn to the Son of God who we say we represent. The converse will determine the extent to which the family will be repelled.

The chaplain may have established a plausible reputation for integrity in the workplace, but it will erode if it is not also backed up by a genuine integrity

in the home. What is promised must be accomplished. What is planned must be executed. And, this is based upon spending quality time with the family whenever family time is possible. The family understands the pressures and demands of the employer but they also know they are vitally important to the chaplain if they are treated with the greatest of respect and endowed with quality time spent together. Then, when an emergency does occur the family understands the incursion from "the job," sends the chaplain off to deal with emergency with its blessing and prayer support, and expectantly awaits the chaplain's re-entry back into their midst at the soonest opportunity. And, this family can attest to the integrity of the chaplain from first hand experience.

Relationship

Webster's New World Dictionary,
Popular Library Pocket-size Edition.
New York, NY: Popular Library,
Inc), 1958.

The root word is "relation" meaning "connection by origin or marriage." This is where the "rubber meets the road," where life is truly lived at the intersection of the minister's public life as a chaplain—or any other assigned ministry—and the minister's private life as a spouse and parent. Whatever definitions the minister has applied in the development of the first two elements—role identity and integrity—will be obvious to the family and will, in time, become visible to others outside of the marriage.

There are many resources available for strengthening marriage, becoming a better parent, and a host of other family strengthening resources, but these will only be as effective as is the strength of the chaplain's relationship to God and the extent to which the chaplain desires, wills and actively works to duplicate that pattern in his or her marriage. Both the spiritual resources from the chaplain's relationship with God and the extent to which the chaplain's marriage is patterned after God's intended pattern will directly impact the chaplain's effectiveness to minister to hurting families in the secular organization supplied with chaplaincy ministry.

Many chaplains have intentionally set aside time to have a date with their spouse and time to spend with their children. When this happens the chaplain's family is blessed as are those who receive chaplaincy ministry. They both benefit from the chaplain's demonstration that family is actually important—the words of the chaplain are validated by actions.

For the chaplain who does not value the family role as highly as the vocational role identity, the family suffers greatly. They ache from the knowledge based on the

daily vicissitudes of life experience that their value in the eyes of the chaplain is far less than the vocational role identity. The family is often left bereft of attention even when the chaplain could be available. It is disastrous when a chaplain, or any other minister, succumbs to the temptation to reverse the priorities of family and vocational role identity because the result is often vocational burn out as the family disintegrates. In both cases, the minister is no longer able to function effectively as a minister of the Gospel. And that is a tragedy.

Social Expectations

From business organizations to the military to health care providers there is an emphasis on social interactions of its members to increase team building and loyalty within the organization. Often these social functions are called “Happy Hours” for employees only, with more formal functions scheduled at least annually around the Christmas season involving a dinner or banquet with the expectation that spouses will also attend. While these expectations of attendance at secular events is little different from those experienced by a pastor and spouse to attend local church functions, they are radically different in that secular functions can also include the serving of alcoholic beverages which is culturally and socially acceptable. The chaplain and spouse attending such a function may experience emotions from extreme discomfort to pressure to imbibe. These functions provide one more opportunity for the chaplain to demonstrate integrity or duplicity of life and faith.

Careful consideration of the secular ministry setting and an expectation that both the chaplain and spouse will attend social functions is a critical issue in the full evaluation of suitability for the unique ministry of chaplaincy. If either the chaplain or spouse is extremely uncomfortable or unwilling to participate in secular social events, the couple should explore other types of ministry. When Jesus ate with sinners at Levi’s home, others in ministry pointed their accusing fingers at him in judgment. Had they been in attendance their disdain and judgmental attitudes would have destroyed attempts by Jesus to build bridges of friendship for later use in rapprochement.

The root issue faced by every minister today, is dealt with when a minister is able to honestly treat unsaved people as Jesus did—loving the person but at the same time not excusing their sin. Those who are unable to separate the heart from behavior are usually painfully

uncomfortable in social settings where alcoholic beverages may be present and should carefully seek guidance from the Lord and trusted spiritual advisors before considering chaplaincy ministry.

Because every chaplain and spouse will receive invitations to secular social functions, it is imperative they develop a plan for participation without compromising their membership vows to the church. The principal writer of this course found that prior coordination with event planners resulted in the prominent positioning of soft drinks at the drink distribution locations. Additionally, private conversations with key individuals to inform them that religious beliefs precluded the chaplain from personally drinking alcoholic beverages but those beliefs did not exclude him from participating in social events always resulted in a positive response at all levels of the organization. These conversations also allowed the chaplain to stress that his behavior should not be interpreted as either imposing his personal beliefs upon others or judging the actions of others.

Spouse

The chaplain is decidedly called to be a minister of the Gospel, but it is a package deal if that chaplain is married. The impact of ministry on a spouse can be devastating. Many parsonage spouses suffer silently as they chafe under unrealistic expectations imposed by some congregations. And, when the opportunity to enter chaplaincy is presented, they often embrace the opportunity as a way to terminate the suffering. Because the motivation to enter a different type of ministry is flawed, transition will be difficult and in some cases, will cause the chaplain's ministry to fail from the start.

Each minister must honestly evaluate the impact of ministry on his or her spouse. Questions to be answered include: How is my spouse relating to this ministry setting? How could I better support my spouse? One of the ways the principal writer of this course has learned to support his wife after she wrote her name on his appointment schedule to get his attention is to reserve Friday nights as "hot date night." They rarely go out to a fancy place, but the time is reserved for quality time together away from the home. And, by mutual agreement, social functions associated with the employing organization are considered obligation, and are not dates.

Stressors on spouse and children

Stressors on ministry families can be significant yet the minister may not even be aware of their effect if the individual is not attentive to the family. For example, in the pastorate, the spouse often knows about most happenings within the church and is able to help the minister develop stronger relationships and address problems more effectively. But in chaplaincy ministry, especially in the health care field where the Health Information Privacy Protection Act (HIPPA) precludes talking about the health care of a patient with anyone not directly connected with patient care, the spouse may feel left out and excluded from the ministry.

In the military children suffer from moving every two or three years so they never developed strong, lasting friendships. During Desert Storm the principal writer's children became anxious about his safety in Saudi Arabia from constant sensational negative media reporting that resulted in poor schoolwork. His wife turned off media news and allowed the children to only listen to the factual daily Pentagon reports resulting in calmed emotions and improved schoolwork. In every arena of ministry there are stressors that impact the entire family. The chaplain must be strong enough and sensitive enough to identify them with the help of a spouse, if married, and reduce their impact upon the family.

Stress relievers

While each person has different interests, exploration of hobbies during quality time with the family helps reduce stress for both chaplain and the family. Quality time together goes a long way toward also strengthening family bonds. To do that, the chaplain must guard each day off and intentionally prioritize it as time for the family as carefully as time is prioritized for church leaders, supervisors or work projects.

Spiritual care of the family

God expects those He has called to carry out the ministry He has entrusted to them, but nowhere in the Bible do I read that He wants anyone to do so at the detriment of family spiritual care. Ministers are to care for the spiritual needs of their family with the same diligence and intentionality that is applied in attempts to meet the needs of others.

During an earlier decade when military life for a family was extremely difficult, it was not uncommon to hear someone say to another military person who was

married, "If the service wanted you to have a family they would have issued you one." The unspoken intent of the statement was that the individual was responsible for the care of the family that he chose to subject to the difficult military lifestyle.

Times have changed and many more resources are available to struggling military families, but the issue has not changed. Each of us is responsible to carefully care for the precious family God has entrusted to our care. It does not make sense to intentionally subject our family to stresses that will destroy it. If you, as a minister of the Gospel, feel compelled to investigate chaplaincy ministry as a means of obedience to God, ensure your spouse and family are in harmony with your intentions before seeking endorsement to be a Nazarene Chaplain.

Guided Discussion: Encountering Chaplaincy

(15 minutes)

Allow for student response and discussion.

How has your family of origin formed your approach to ministry?

Which element is easiest for you to identify with? Why?

Which element is hardest for you to identify with? Why?

What factors will produce obstacles to you in attempting to evaluate your own family?

Lesson Close

(5 minutes)

Review

Call on several students.

Name a key idea from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read Resource 5-2. Prepare a one-page response paper to this reading giving your reaction—positive and/or negative—and how the ideas of this reading affect you and the church. Bring two copies to class.

Evaluate your family using the elements discussed in this lesson. Compare your evaluation with that of your spouse, if you are married; or members of your family of origin, if you are single.

Continue working on your interviews as defined in the Syllabus.

Write in your journal. Follow the instructions in the Syllabus. Also, respond to the motivator.

Lesson 6

The Chaplain's Relationship to the Local and District Church

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Churches and the Chaplaincy	Small Groups	Homework
0:30	The Chaplain's Relationship to the Local and District Church	Lecture	Resource 6-1
1:10	Encountering Chaplaincy	Guided Discussion	
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hutchenson, Richard G. Jr. *The Churches and the Chaplaincy*. Philadelphia, PA: US Government Printing Office, 1997 (Revised Ed.).

Manual, Church of the Nazarene. Kansas City, MO: Nazarene Publishing House, 2005, paragraphs 23-25, 403-403.3, 412-423.1, 405)

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share some of their journal entries pertaining to their observation on chaplaincy ministry.

Collect homework, but not journals.

You will need to evaluate the homework, giving feedback on the content and level of thought.

Return previous homework.

Orientation

Precisely because it is the local church level that is the basic core of the entire organized Church of the Nazarene, it is there that the chaplain must begin to form strong ties to the church and to develop working relationships that will strengthen ministry for both the chaplain and the local pastor. But, there are significant issues that also mandate that ties be established and maintained with the district church as well. This lesson explores the parameters of each of these relationships and provides information on their criticality for continued effective ministry.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- discuss the chaplain's responsibility in maintaining good lay and ministerial relationships with Local Church leadership
- discuss the chaplain's responsibility in maintaining good relationships with District Church leadership

Motivator

"What are we so afraid of 'out there'? The Pharisees were afraid of becoming contaminated, or unclean, and losing their righteousness. I think we have some different fears. I think we are afraid of not knowing how to engage people in genuine conversation. I think

Reggie McNeal. The Present future: Six Tough Questions for the Church. San Francisco, California: Jossey-Bass, 2003. 36.

we fear rejection. I think we don't know what to say. I think we are unsure of what we have to offer people. I think we are not that enthusiastic about being evangelistic because we feel we don't have a compelling story. The power of the gospel is lost on church members who can sign off on doctrinal positions but have no story of personal transformation."

"Christians (evangelicals especially) emphasize that our connectivity to God is through a relationship with Jesus. We talk about giving him our hearts or inviting him into our hearts. We use love language to talk about committing our lives to him. Then, as soon as the deal is done, we switch the language and go to head stuff. We pull out the notebooks. We go over what we believe, information about the church, and so on.

Reggie McNeal, 70-71.

"A person who claims to be a follower of Jesus claims to have a relationship with him. This means they know him, not just about him (this was Paul's claim in Philippians 3:10). Yet we have turned our churches into groups of people who are studying God as though they were taking a course at school or attending a business seminar. We aim at the head. We don't deal in relationship. And we wonder why there is no passion for Jesus and his mission? It's because, in our efforts to disciple people, we've been barking up the wrong tree."

Lesson Body

Small Groups: Churches and the Chaplaincy

(20 minutes)

Divide the class into groups of about 3 each.

Move among the groups listening to the discussions.

In your group share the questions and important ideas that you prepared from the homework reading.

Discuss your own personal reaction to the reading.

Each group will be called on to report on their discussion

Lecture: The Chaplain's Relationship to the Local and District Church

(40 minutes)

Refer to Resource 6-1 in the Student Guide.

Everything revolves around the local church. The second paragraph of the "Preamble" to Part IV "Government" in the *Manual* states:

It is in the local church that the saving, perfecting, teaching, and commissioning takes place. The local church, the Body of Christ, is the representation of our faith and mission. These churches are grouped administratively into districts and regions.

This concept is so strongly implemented throughout the denomination that an elder who moves to another district jurisdictional area and does not join another Church of the Nazarene by the time of the next district assembly may be removed from the Roll of Ministers. *Manual* paragraph 434.3 states:

A member of the clergy may be removed from the Roll of Ministers if he or she receives a Letter of Commendation from his or her local church and does not use it in joining another Church of the Nazarene by the time of the next district assembly . . . or if he or she changes his or her residence from the address of record without providing the District Ministerial Credentials Board within one year with a new address of record."

Manual paragraph 433, "Assigned—the status of a member of the clergy who is active in one of the roles listed in Chapter II, Part V.")

It is clearly the intent of the *Manual* for each individual minister to take the initiative and not only make contact with the local church, but to be a member in good standing. And, because a chaplain is an assigned minister this also applies to the chaplain.

Relationship with the Local Pastor

It is the responsibility of the chaplain to take the initiative and notify the local church pastor personally of the chaplain's presence in the community and to set in motion the required move of membership if necessary. This is also an excellent opportunity to discuss any role or service the chaplain is able to provide in support of the local pastor. The type or amount of support offered must be carefully weighed in view of the chaplain's ministerial duties and obligations to the secular organization that may preclude, for example, participation in traditional church worship services.

Every chaplain is a member of a local church on the district within whose jurisdictional boundaries the chaplain's ministry assignment is located, with the single exception of military chaplains. Military chaplains may maintain their local church and district church membership in a central location as they are moved around the world or they may move membership as they are reassigned. The primary reason for this exception is that overseas assignments present almost insurmountable barriers of language, culture and accountability for meaningful association with a foreign district superintendent and District Ministerial Credentials Board. But, even in the case where membership is not moved, it is still the responsibility of the chaplain to initiate contact with the local church pastor.

The intentionally friendly, supportive manner in which a chaplain approaches the local pastor will go a long way toward establishing a harmonious working relationship. But there are cases unfortunately, where local pastors have felt threatened or belittled by a chaplain's approach and those instances have produced difficult working relationships. In the rare cases the chaplain may not intentionally portray a negative attitude or superiority. However, the additional education requirements, qualifications, and certifications required to perform chaplaincy ministry beyond what was possible for the local pastor, may produce strained relationships. It is unfortunate that this should ever happen. But, it is the responsibility of the chaplain to ensure that these types of relationships never develop and to do everything in his or her power to develop an amicable, harmonious, supportive relationship with the local pastor.

Perception of the Local Congregation

The way in which a local church perceives the chaplain and the chaplain's ministry is not only dependent upon the chaplain's relationship with their local pastor, but also upon the chaplain's relationship with the congregation. Working together, the local pastor and the chaplain can help a local congregation to view the chaplain's ministry as a vested interest and an extension of their local ministry. This view is participatory in nature. The congregation shares in the joy, sorrow, success and failures of the chaplain and invests prayer support for the ministry with the same intensity as if the ministry were their own.

When the chaplain and local church pastor have established a strained relationship, the local church will relate in the same manner to the chaplain. The congregation will then view the chaplaincy ministry as an independent, disconnected entity and not related in any way as a ministry of the local church. The nature of this view is that of a bystander where the congregation would view the chaplain's ministry as if they were an unvested spectator watching a televised sporting event from the comfort of home. They may cheer for the victory of the nearby "home" team, but there is no emotional connection or investment. And, often they react like a Monday morning armchair quarterback criticizing any error or mistakes that come to light.

Once again the responsibility rests upon the chaplain. An intentionally friendly, supportive approach by a chaplain to the local pastor will go a long way in establishing harmonious working relations with the congregation as well. But once again it must emphatically be stated that it is the responsibility of the chaplain to establish a relationship with the local church and to do everything in his or her power to develop an amicable, harmonious, supportive relationship with the local pastor and the local church.

Resource Person

Most chaplains have received specialized training to qualify or be credentialed to perform ministry in a specific field of ministry. Often, this training is much greater and more specialized than a local pastor is able to receive. It is the chaplain's responsibility to be available, dependent upon schedule and ministry obligations, as a resource to introduce pastors and lay leaders to specialized chaplaincy ministry and to help them develop tools for use in their own ministries. The offer to be a resource for ministry will go far in

establishing a positive relationship with local and district church leaders and will help both levels of church leadership develop a participatory relationship to the chaplain and chaplaincy ministry.

A Military Reserve or National Guard Chaplain

Many Nazarene pastors have extended their ministry into the ranks of the United States Military Reserve and National Guard chaplaincies because in the past the commitment was primarily one weekend meeting each month and one two-week mobilization training annually. With the drawdown of the active duty forces in the 1990's many Reserve and National Guard units find themselves being placed on active duty for extended periods of time to meet national obligations.

These Reserve component chaplains have a special responsibility to establish expectations and obligations with the local church and the District Superintendent prior to talking a pastorate. This will alleviate difficulties, strained relationships and harsh feelings if the pastor is called to active duty by the mobilization of the unit to which the chaplain belongs. The church board and pastor, with advice from the District Superintendent, must work out a viable exigency plan early on in the pastoral relationship to ensure continuous pastoral care for the local church. The District Superintendent must be kept informed as the plan is formulated because he or she is ultimately responsible to ensure the pulpit is supplied adequately and has final approval of the plan.

Ecclesiastical Credentials

It is the general church that administers and supervises ecclesiastical ministry credentials and the General Superintendents who are authorized by the Church of the Nazarene to ordain elders. It is at the district church level where ministerial credentials based upon integrity of denominational standards, doctrinal beliefs, and conduct of life are held and supervised. It is imperative that both levels of church leadership be kept informed of any and all issues, concerns, ministry opportunities and results, and personal matters pertaining to the individual chaplain and that chaplain's ministry. Again, it is the individual responsibility of the chaplain to ensure this happens in a timely manner.

Pastoral Authority

Pastoral authority is established and conferred when a general superintendent lays hands upon an ordinand in the Ordination Rite. District leadership (District

Superintendent and District Ministerial Credentials Board) maintains cognizance over the appropriate use of pastoral authority through evaluation of “good standing” and the designation and assignment of all ministers under their jurisdiction.

Authority to export pastoral authority outside the walls of the church is administered only at the general church level through the expeditious use of an endorsement to represent the church in a specific ministry venue with the concurrence and permission of the jurisdictional district superintendent. The delegated Endorsing Agent to carry out endorsing oversight is the Director of Chaplaincy Services who has been authorized by the general superintendents to evaluate all candidates for endorsement. After each evaluation is completed with the help of the Chaplain Advisory Council, the Director makes appropriate recommendation for a suitable course of action to the general superintendents who have ultimate responsibility and authority to either endorse or deny endorsement in the case of each candidate.

Annual Elder’s Report

The annual Elder’s report is the authorized vehicle for reporting all ministerial activity to the district in order to maintain ministerial credentials. Districts will mail the report form to all assigned ministers on the district but it is the responsibility of each individual minister to submit the form back to the district in a timely manner. It must be on file prior to the convening of the annual district assembly.

Communication with the District Superintendent

Local pastors have continuous interaction with the district superintendent through attendance at district pastor’s meetings chaired or provided by the district superintendent. But chaplains are not always invited to attend these meetings or obligations with the secular organizations they serve do not allow regular attendance at these meetings. Therefore it is the obligation of the chaplain to communicate with the district superintendent a minimum of two times annually.

This can be accomplished easily by sending a minimum of two paragraphs by electronic communication—email—informing the district superintendent of the chaplain’s ministry as an integral part of, and an extension of, the district’s overall ministry. If the chaplain is located within the jurisdictional area of a different district than holds the chaplain’s credentials,

it is imperative that the chaplain touches base with both district superintendents. The two paragraph note each six months will keep the chaplain's ministry fresh in the district superintendent's mind and remind the district leader that ministry is occurring in unique settings beyond the walls of the local churches as a connected extension of the district.

District Assembly

Chaplains must always attend district assembly whenever possible. When that is not possible, the chaplain is obligated to send the district superintendent a note of "regret" with the reason for the absence—military deployment or mobilization, prison lockdown, hospital chaplain personnel shortage, etc.—with a promise to pray for the assembly as they meet. This will alert the district superintendent to the fact that the chaplain is thinking about the assembly and has made a reasonable attempt to attend.

District Pastor's Meetings and Retreats

Chaplains should attend district pastor's meetings and retreats whenever possible, and when invited. If the chaplain is located on a different district than holds the chaplain's credentials—military only—make liaison with the district superintendent early on in the assignment and inquire about the possibility of attending district meetings and retreats for pastors.

Training Resource

Because of specialized training and experience, chaplains are in a unique position to offer training to lay and clergy leaders of both the local and district church. These training opportunities will help leaders increase their effectiveness in presenting the gospel because it helps strengthen confidence when they are introduced to the unique parameters of the environment in which the chaplain delivers ministry and allows them to begin to translate these unique qualities into their own ministry setting.

Things that chaplains learn early on in their ministry could make a tremendous difference in the level of confidence lay leaders may experience as they, for instance, learn the correct procedures for making a hospital visit or learn the security procedures at the local prison or penitentiary. Not all training offered will be utilized, but overall, relationships with the local and district church leadership will be enhanced because the chaplain took the initiative and time to offer the specialized training.

District Chaplaincy Director

One of the most effective initiatives to broaden chaplaincy interconnectedness was the establishment of a District Chaplaincy Director on each district. Each chaplain is to contact the director as they arrive on the district. Periodic communication with the director can be beneficial in keeping the district apprised of the overall impact district chaplains are making throughout the district area of jurisdiction as a part of the overall district ministry.

Regional Chaplaincy Coordinator

With the number of endorsed Nazarene chaplains—full, part-time and volunteer— inching toward 900, the Director of Chaplaincy Services appointed a Regional Chaplaincy Coordinator to each USA and Canada educational region. The position was established to provide more personalized pastoral attention to chaplains within the region and to aid in the endorsement process by providing personal pre-Chaplain Advisory Council (CAC) interviews with each candidate.

This pre-CAC interview provides an opportunity to review the candidate's submitted package of material for missing items and ensures that the individual has accomplished all training and credentials necessary for the category of chaplaincy for which the candidate is seeking endorsement. Personal contact and periodic communication with the Regional Chaplain Coordinator is expected of each chaplain by the Director of Chaplaincy Services, and is therefore the expectation of the general church.

The admonition for each Nazarene chaplain is to stay connected. Stay connected with the local church in the vicinity of your ministry assignment and stay connected with the district superintendent.

Guided Discussion: Encountering Chaplaincy

(15 minutes)

Allow for student response and discussion.

What is the chaplain's responsibility in maintaining connectedness with the local and district church leadership?

In view of your present relationship with the district superintendent, how could you strengthen your relationship with him or her in your present ministry assignment?

Lesson Close

(5 minutes)

Review

Call on several students.

Name a key idea from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read Resource 6-2. Prepare a one-page response paper to this reading giving your reaction—positive and/or negative—and how the ideas of this reading affect you and the church. Bring two copies to class.

Continue working on your oral class presentation as defined in the Syllabus.

Write in your journal. Follow the instructions in the Syllabus. Also, respond to the motivator.

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Lesson 7

The Chaplain's Relationship to the General Church of the Nazarene

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Churches and the Chaplaincy	Small Groups	Homework
0:35	The Chaplain's Relationship to the General Church of the Nazarene	Lecture	Resource 7-1
1:10	Encountering Chaplaincy	Guided Discussion	
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hutchenson, Richard G. Jr. *The Churches and the Chaplaincy*. Philadelphia, PA: US Government Printing Office, 1997 (Revised Ed.).

Manual, Church of the Nazarene. Kansas City, MO: Nazarene Publishing House, 2005, paragraphs 23-25, 403-403.3, 405, 412-423.1, 433.1, 433.11.

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share some of their journal entries pertaining to their observation of chaplaincy ministry.

Collect homework, but not journals.

You will need to evaluate the homework, giving feedback on the content and level of thought.

Return previous homework.

Orientation

Refer to Resource 7-1 in the Student Guide.

Ecclesiastical endorsement is the most important credential a chaplain possesses. Without an ecclesiastical endorsement a minister of the gospel does not have the authority to:

- export pastoral authority outside the walls of the church
- represent a denomination in the secular world
- operate under organizational protection from threat of lawsuit
- function under contract as a chaplain in secular organizations no matter how much training has been accomplished

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- discuss why an Ecclesiastical Endorsement is a chaplain's most important credential
- outline the Ecclesiastical Endorsement process
- discuss how a chaplain maintains a strong relationship with the General Church

Motivator

“When Asbury was 13, a spiritual crisis took place under the ‘influence of a traveling shoe maker who called himself a Baptist.’

"He held prayer meetings in our neighborhood, and my mother, who was a praying woman, and ready to encourage any one who appeared to wish to do good; invited him to hold a prayer-meeting at my father's house. At that meeting I was convinced there was some thing more in religion than I had ever been acquainted with. And at one of those meetings, held by this man, I obtained that comfort I had been seeking.

"But this . . . did not afford the 'lasting comfort' Asbury was seeking . . . It was left to Alexander Mather to provide the spiritual influence that would be of a more lasting nature. Of that experience he later wrote: 'I was then about fifteen; and, young as I was, the word of God soon made a deep impression on my heart, which brought me to Jesus Christ, who graciously justified my guilty soul through faith in his precious blood; and soon showed me the excellency and necessity of holiness.'

"Alexander Mather had arrived in Birmingham in 1760 and began preaching there and in the surrounding communities. He was one of Wesley's most faithful and discerning preachers. It was to Mather that Wesley wrote in 1777, 'Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergy or laymen, such alone will shake the gates of hell and set up the Kingdom of Heaven on earth.' When Mather reported to Wesley that God had called him to preach, Wesley responded, 'Being a Methodist preacher is not the way to ease, honor, pleasure, or profit. It is a life of much labour (sic) and reproach. They often fare hard, often are in want. They are liable to be stoned, beaten, and abused in various manners. Consider this before you engage in so uncomfortable a life.' "

Darius L. Salter. America's Bishop: The Life of Francis Asbury. Nappanee, Indiana: Francis Asbury Press of Evangel Publishing House, 2003, 23.

"He is entitled to rank as one of the builders of our nation." Said of Francis Asbury by President Calvin Coolidge at the unveiling of an equestrian statue of Asbury in Washington, D.C., as a memorial to him.

Lesson Body

Small Groups: Churches and the Chaplaincy

(25 minutes)

Divide the class into groups of about 3 each.

In your group share the questions and important ideas that you prepared from the homework reading.

Move among the groups listening to the discussions.

Discuss your own personal reaction to the reading.

Each group will be called on to give a report.

Lecture: The Chaplain's Relationship to the General Church of the Nazarene

(35 minutes)

It is to the General Church of the Nazarene that application is made through the Director of Chaplaincy Services for endorsement to minister as a Nazarene chaplain. This lesson will review the procedures for making application and explore the chaplain's ongoing relationship with the general church.

Refer to Resource 7-1 in the Student Guide.

The Application Process for Ecclesiastical Endorsement

Manual, paragraph 405.

A minister who applies for chaplaincy endorsement must feel "divinely led to specialized ministry in military, institutional, or industrial chaplaincy." In order to apply for an endorsement the following procedure is provided.

1. Complete all education and training needed to qualify for ordination.
2. Qualify, apply for, and receive a District License to preach.
3. Seek supervised ministry experience within the church in one of the recognized and authorized settings. In terms of experience that can be applied toward chaplaincy ministry, the minister should consider, in order of priority, serving as a senior pastor of an organized local church, and then as an assistant pastor with significant leadership duties supervised by an experienced senior pastor.
4. Follow God's leadership to locate positions needing volunteer or part-time chaplains in, or similar to, the area of chaplaincy you are considering for ministry. It is important that supervised relationship with either the district superintendent

- or an experienced senior pastor be maintained throughout this process leading toward ordination.
5. Apply to the Director of Chaplaincy Services for Ecclesiastical Endorsement to represent the Church of the Nazarene as a chaplain. After receipt of the endorsement application, submit a complete package of requested items back to Chaplaincy Services for processing.
 6. Each candidate will be interviewed either in person or by telephone by a Regional Chaplaincy Coordinator who will then forward a recommendation to the Director of Chaplaincy Services. Based upon a favorable recommendation, endorsement may be granted for part-time and volunteer chaplains. Full-time chaplain candidates are brought to Kansas City for a formal interview with the Chaplain Advisory Council. Applicants for military chaplaincy endorsement will also interview with a general superintendent.
 7. Once endorsement is granted, it is up to the chaplain to maintain his or her endorsement by maintaining professional qualifications, doctrinal and behavioral standards consistent with the denomination, and maintaining direct connection to the church at its three levels: General Church through the Director of Chaplaincy Services and their Regional Chaplaincy Coordinator, District Church through the District Superintendent and the District Chaplaincy Director, and the Local Church through the local pastor.

Maintaining A Strong Relationship With The General Church of the Nazarene

Refer to Resource 7-2 in the Student Guide.

Maintain Endorsement Eligibility

The first step in maintaining a strong relationship with the general Church of the Nazarene is to maintain endorsement eligibility. This is because endorsement is the single credential that authorizes a clergy member of the church to exercise his or her ministry outside the walls of the church in a specific ministry setting without being in violation of *Manual* paragraphs 433.1 and 11:

433.1 In case a member of the clergy shall, without the written approval of the District Advisory Board of the assembly district in which he or she holds ministerial membership, or the written approval of the Board of General superintendents, regularly conduct independent church activities that are not under the direction of the Church of the Nazarene, or acts as a member of the staff of an independent

church of another religious group, he or she shall be subject to discipline.

433.11 No ordained minister shall regularly conduct independent church activities that are not under the direction of the Church of the Nazarene, or carry on independent missions or unauthorized church activities.

Included in maintaining endorsement eligibility is unwavering support of the doctrine and polity of the church, adherence to the jurisdictional rules and regulations of the church, consistent declaration of holiness doctrine through preaching, teaching, and lifestyle, and maintaining professional qualifications and credentials for the specialized ministry of the chaplain. If a chaplain changes venues of ministry, that chaplain must re-apply to the Director of Chaplaincy Services for Endorsement in the new category of ministry. The reason for this is that any change of ministry venue requires a focused re-evaluation of professional qualification and suitability for ministry in that new field so the general superintendents can act on a new recommendation on the endorsement request.

Spiritual Retreats

Because chaplaincy ministry is often performed in isolated settings the Director of Chaplaincy Services is committed to supporting Nazarene chaplains by sponsoring two quadrennial retreat opportunities. The largest gathering of Nazarene chaplains and spouses outside of a general assembly occurs at the one-week quadrennial retreat, usually held in Colorado Springs, Colorado. This retreat helps chaplains engage in spiritual renewal, share insights discovered through hands-on ministry and includes training with continuing education credit toward meeting partial requirements of *Manual* paragraph 424.6. But, because many chaplains are not able to attend this retreat, regional quadrennial retreats have been added to help a greater number of chaplains and spouses experience fellowship and spiritual growth closer to home and with less expense. Regional retreats are shorter in length and focus on building relationships within the region and spiritual formation.

The impetus for spiritual retreat came from the example of our Lord Jesus Christ who often retreated for spiritual renewal when pressed by overwhelming needs. Matthew 14: 22-23 relates how Jesus went alone into a mountain to pray after a long and difficult

Adam Clarke's Commentary,
*Electronic Database. Copyright (c)
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day of ministry. If the Son of God needed to "separate himself from the pressures of the world and to purposefully come into the presence of God the Father in prayer so He would not be tempted to value himself for personal or selfish reasons—for the good that He perceived He did on the earth—instead of for God's work through Him" then how much more the isolated chaplain needs to retreat into the presence of God.

Jesus intentionally withdrew from the world as a means of animating, supporting, and spiritualizing prayer in an environment where His heart could be elevated to God in solitude and silence. His only business in this setting was to pray. He could quiet His heart and shield it from the cacophony of the world while being cognizant that He was in the presence of His Father. Quadrennial retreats provide Nazarene chaplains an opportunity to elevate their hearts to God in a setting dedicated to spiritual renewal, fellowship and prayer.

Training

Training is provided for chaplains from many sources, including specialized vocational training opportunities through the workplace, professional associations, and the district and general church. The quadrennial gathering of Nazarene chaplains has a two-fold purpose that includes spiritual renewal and credentialed continuing education training to partially fulfill *Manual* requirements for clergy. Chaplains are expected to attend these training sessions by the Director of Chaplaincy Services unless operational obligations preclude attendance. The Director uses them as a means to fellowship with a concentrated number of chaplains, to hear issues and concerns that pertain to chaplains in the field in order to accurately advise the General Superintendents and to disseminate information and church policy that affects chaplains.

General Assembly

All full-time chaplains are expected to attend General Assembly unless operational obligations preclude attendance in partial fulfillment of requirements to maintain ecclesiastical endorsement. The General Assembly is the only opportunity for chaplains to mingle with the international membership of the church and to share the stories of their ministry, how and where ministry is performed and how chaplains are connected as an extension of, and a coordinated supporting arm of ministry of the church. The church needs to understand that chaplains are not individual autonomous entities involved in unsupervised

endeavors, but are an extension of the overall ministry of the church.

Annual Report

Annually, the Director of Chaplaincy Services distributes an annual report form so chaplains can consolidate into a single report to the General Church Board, the tremendous impact of their ministries throughout the world. This report becomes a part of the overall annual report of the church and highlights the unbelievable opportunities chaplains have to lead people to the Lord. The number of people saved as a result of chaplaincy ministry has been phenomenal. But, because Nazarene chaplains proclaim full salvation, the report also includes how chaplains are influencing people to seek and receive sanctification; people who have no connection to any organized church, let alone a holiness church. Without this report, the tremendous ministry of chaplains would go unnoticed and unaccounted.

Regional Chaplaincy Coordinator

With the number of endorsed Nazarene chaplains—full, part-time and volunteer—rising past 850, the Director of Chaplaincy Services appointed a Regional Chaplaincy Coordinator to each USA and Canada educational region. The position was established to provide more personalized pastoral attention to chaplains within the region and to aid in the endorsement process by providing personal pre-Chaplain Advisory Council (CAC) interviews with each candidate.

This pre-CAC interview provides an opportunity to review their submitted package of material for missing items and ensures that the individual has accomplished all training and credentials necessary for the category of chaplaincy for which the candidate is seeking endorsement. Personal contact and periodic communication with the Regional Chaplain Coordinator is expected of each chaplain by the Director of Chaplaincy Services, and is therefore the expectation of the general church and a necessary part of maintaining ecclesiastical endorsement.

The General Superintendents of the Church of the Nazarene provide the endorsement for Nazarene chaplains to export pastoral authorities outside the walls of the church as an extension of its ministry to provide chaplaincy ministry in the secular world.

“Chaplaincy Ministry is the delivery of pastoral care by

Definition used and created at Nazarene Theological Seminary by Chris Fosback.

an authorized (Endorsed) chaplain representing a particular denomination or faith group to the members of a defined, closed, secular community at the request of the controlling organization which provides funding, open access to its members and the means to carry out pre-agreed upon functions within its sphere of operations."

Guided Discussion: Encountering Chaplaincy

(15 minutes)

Allow for response and discussion.

In what ways does the General Church of the Nazarene support chaplaincy ministry?

What is the process by which a minister can apply for ecclesiastical endorsement?

What steps should a chaplain take to maintain a strong relationship with the general church?

What has been your experience in staying connected to the general church?

Lesson Close

(5 minutes)

Review

Call on several students.

Name something that you learned from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read Resource 7-3. Prepare a one-page response paper to this reading giving your reaction—positive and/or negative—and how the ideas of this reading affect you and the church. Bring two copies to class.

If you have not already determined which students are to present in Lesson 8 and Lesson 10, you need to do that now.

Finalize your oral presentation from your interview as defined in the Syllabus. The first group of students will present during the Lesson 8.

The Instructor has a total of 110 minutes provided in lessons 8 and 10 to accomplish this task. Divide the total time available by the number of students to determine how much time each student will have to give the presentation—if there are 4 students, each student will have about 25 minutes for the presentation. If there are 8 students, each student will about 12 minutes for the presentation. You need to allow a little time between presentations for students to make the change.

Write in your journal. Follow the instructions in the Syllabus. Also, respond to the motivator.

Utmost quality of the presentation is expected no matter how much time is available. Each student should approach the presentation with the attitude that they are briefing a district superintendent about this chaplaincy ministry position.

If you only have 2-3 students in your class you may want them to all give their presentations during Lesson 8 and then invite some chaplains from other areas of chaplaincy ministry to share during Lesson 10.

Lesson 8

The Chaplain's Relationship to Professional and Credentialing Organizations

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Churches and the Chaplaincy	Small Groups	Homework
0:30	Professional and Credentialing Organizations	Lecture	Resource 8-1
0:35	Chaplaincy	Oral Presentations	Homework Interviews
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hutchenson, Richard G. Jr. *The Churches and the Chaplaincy*. Philadelphia, PA: US Government Printing Office, 1997 (Revised Ed.).

Lesson Introduction

(5 minutes)

Accountability

Call on several students to share some of their journal entries pertaining to their observation of chaplaincy ministry.

Collect homework, but not journals.

You will need to evaluate the homework, giving feedback on the content and level of thought.

Return previous homework.

Orientation

It is the general superintendents of the church of the Nazarene who ultimately grant endorsement to represent the church in specialized ministry. However, endorsement evaluation is based upon the candidate's ability to meet the requirements needed to minister in the category and the successful completion of the education and professional training needed to gain employment at an entry level. In some cases certification is needed by professional organizations, and in all categories, continuing education provides advanced skills and certifications as needed to advance in the category. This lesson will introduce some of the professional organizations that apply.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- discuss the chaplain's relationship to professional organizations and credentialing entities

Motivator

"Change is a natural, positive, and irreplaceable part of growth. Leaders often remind us that what got us where we are is not the same stuff that will get us where we want to go, so we must change.

Psychologists remind us that repeating the same behaviors merely generates the same outcomes, and therefore precludes rather than produces positive change. In other words, to grow, we must purposefully alter our routines and approaches. And the Bible is equally clear in telling us that God did not send Jesus to die so we might be comfortable and complacent, but so we might die to self, pick up our cross, and follow the way of the Master.

George Barna, Revolution. Carol Stream, Illinois: Tyndale House Publishers, Inc., 2005, 41.

“The spiritual Revolution that is gathering momentum and influence in America provides evidence of sweeping changes that are taking place today. Some of the most important trends that are reshaping our society relate to the shift in worldview, lifestyle, and expectations that characterize our two youngest generations: the Baby Busters and the Mosaics. In fact, I believe . . . particular trends are leading to the New Church that will facilitate the moral and spiritual revolution that millions of us have been praying for over the past several decades.”

Lesson Body

Small Groups: Churches and the Chaplaincy

(20 minutes)

Divide the class into groups of about 3 each.

In your group share the questions and important ideas that you prepared from the homework reading.

Move among the groups listening to the discussions.

Discuss your personal reaction to the reading.

Each group will be called on to give a report.

Lecture: Professional and Credentialing Organizations

(5 minutes)

It is critical that each chaplain candidate understands the professional qualifications needed for the category of ministry endorsement sought for. There are two ways of researching these qualifications. When positions are posted for employment notices a list of educational and professional qualifications along with any prior experience needed to apply for the position will be included. Then, the individual can go on-line to the website of the professional certification organization to research the education and training necessary to qualify and where the specialized training can be received.

Refer to Resource 8-1 in the Student Guide.

For chaplain candidates seeking endorsement in health care, the Joint Commission is the regulatory body for all health care facilities in the United States. Therefore, any certification or credentialing of chaplains must be acceptable to the Joint Commission or the facility will fail the pastoral care portion of the quadrennial inspection. Resource 8-1 provides a list of some of the organizations under the heading of "Credentialing Organizations Acceptable to the Joint Commission."

The Association for Clinical Pastoral Education (ACPE) is the authorized organization that provides Clinical Pastoral Education (CPE). Completion of four units is considered minimum for consideration as a health care chaplain, and is the minimum necessary to apply to become a certified member of the Association of Professional Chaplains (APC), which should be the goal of every chaplain in the field of health care.

Other professional organizations are listed by category. Some organizations claim to train, ordain, endorse and

credential but they must be carefully researched and some must be viewed with skepticism. For example, some organizations use training standards and tools that are not even viewed as “minimal” when compared to CPE standards recognized by the Joint Commission as the standard for health care chaplains. In some cases these substandard materials can be equated with what CPE trained chaplains use to train volunteer lay visitors. Because of the disparity between credentialing organization standards, each chaplain or chaplain candidate should contact a Regional Chaplaincy Coordinator or the Director of Chaplaincy Services prior to seeking affiliation or membership with any credentialing organization to seek guidance on which organization(s) can best support their category of chaplaincy ministry.

Each chaplain candidate, with the help of trusted advisors, must research the qualifications and credentials needed to be a fully qualified chaplain in the category of chaplaincy ministry for which the candidate is seeking endorsement.

Oral Presentations: Chaplaincy

(55 minutes)

The Instructor has a total of 110 minutes provided in lessons 8 and 10 to accomplish this task. Divide the total time available by the number of students to determine how much time each student will have to give the presentation—if there are 4 students, each student will have about 25 minutes for the presentation. If there are 8 students, each student will about 12 minutes for the presentation. You need to allow a little time between presentations for students to make the change.

Utmost quality of the presentation is expected no matter how much time is available. Each student should approach the presentation with the attitude that they are briefing a district superintendent about this chaplaincy ministry position.

Lesson Close

(5 minutes)

Review

Call on several students.

Name something that you learned from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read Resource 8-2. Prepare a one-page response paper to this reading giving your reaction—positive and/or negative—and how the ideas of this reading affect you and the church. Bring two copies to class.

Write in your journal. Follow the instructions in the Syllabus. Also, respond to the motivator.

Lesson 9

The Chaplain's Relationship to the Organization Served

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Churches and the Chaplaincy	Small Groups	Homework
0:40	The Chaplain's Relationship to the Organization Served	Lecture	Resource 9-1
1:05	Encountering Chaplaincy	Small Groups	Resource 9-1
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hutchenson, Richard G. Jr. *The Churches and the Chaplaincy*. Philadelphia, PA: US Government Printing Office, 1997, Revised Ed.

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share some of their journal entries pertaining to their observation of chaplaincy ministry.

Collect homework, but not journals.

You will need to evaluate the homework, giving feedback on the content and level of thought.

Return previous homework.

Orientation

Hutchenson's text that you have been reading is an excellent source of information for use in discussing institutional duality and culture issues facing a chaplain. In this lesson the organization will be viewed as a diverse collection of congregations needing individual attention and you will be introduced to tools that can be used to assess the organization in order to develop a strategy for ministry.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- define "congregation" and how to assess the needs of each "congregation"
- describe how to make an assessment of the organization receiving chaplaincy ministry

Motivator

A sales team meets to celebrate accomplishments, inspire, motivate, give a vision of what is possible, and provide training. If they make no effort to sell they missed the point of the meeting.

"We in the church are not a sales team but a ministry team, yet we gather for many of the same reasons—to celebrate, to expand our vision, to be inspired to fulfill our mission, to give and receive encouragement, and

to become equipped for ministry. If then, at the end of our gathering, we go out into the world but make little attempt to minister, what does that suggest?

"If, upon leaving church on Sunday, we don't go out into the world to minister as the church scattered the rest of the week, we've missed the point. As one pastor says, 'The church is most the church when the sanctuary is empty.' "

Alan E. Nelson, ed. The New Thing: Cutting Edge Ideas for 21st Century Ministry from Progressive Leaders in the Wesleyan Heritage.

Scottsdale, Arizona: The Southwest Center for Leadership, 1998, 41.

Lesson Body

Small Groups: Churches and the Chaplaincy

(30 minutes)

Divide the class into groups of about 3 each.

Move among the groups listening to the discussions.

In your group share the questions and important ideas that you prepared from the homework reading.

Discuss how you personally were impacted by the reading.

Each group will be called on to report.

Lecture: The Chaplain's Relationship to the Organization Served

(25 minutes)

Refer to Resource 9-1 in the Student Guide.

Reading Hutchenson's text, *The Churches and the Chaplaincy*, has introduced you to the complexities of institutional duality as they impact chaplaincy ministry in the delivery of pastoral care. This lesson will now apply the concepts of that introductory material to help you evaluate a secular place of ministry.

The Chaplain's Congregations

There are three separate and distinct congregational groups within any organization that must be considered in planning uniquely targeted delivery of chaplaincy ministry to each.

1. The congregation of faith or lack of faith

Some people will agree with the doctrinal beliefs of the chaplain and will be very pleased to have a chaplain who agrees with them. The chaplain's task as their work place pastor is to strengthen their faith and encourage them to be faithful to their beliefs and behavioral standards as they work for the organization. Those whose relationship with God and/or their church is one of dissatisfaction or weakness will often watch the chaplain very carefully to see if he or she is faithful. They are looking for a vibrant faith lived out with integrity of lifestyle. And, when they find it in the life of their chaplain, many will inquire about it, and that opens the door for the chaplain to "give the reason for the hope" (1 Pet 3: 15) that is within.

While ninety percent of Americans profess Christian roots, faith, or practice, the chaplain must be aware of people who believe differently. These will disagree doctrinally with the chaplain and, in some cases, will adamantly disagree vocally. But they also need care and the chaplain must plan for their needs before emergencies occur, by identifying community resources from their faith group.

Questions about faith are a unique God-given opportunity for the holiness chaplain to be faithful, pastoral, compassionately loving, and to point these folks to a holy faith and lifestyle because of God's cleansing from sin and empowering for victorious living. They offer the chaplain a wonderful opportunity to demonstrate that disagreement does not affect active love for the spirit of the individual in the Name of God. And, from these ranks come the marvelous stories of God's saving and sanctifying grace at work in the secular areas of our world. 1 Peter 3:13-16 offers excellent advice to the chaplain:

Who is going to harm you if you are eager to do good? But even if you should suffer for what is right, you are blessed. "Do not fear what they fear; do not be frightened." But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.

2. The congregation of executives and managers

The chaplain's relationship with this congregation of white-collar workers is different than with the blue-collar workers. Managers think in terms of leadership and supervision and often are under great pressure, including the security of their job, for their part of the corporation to be successful. The chaplain must not waste their valuable time or impinge upon their managerial relationships, but they have the same spiritual needs as everyone else and need God's touch in the form of a pastor-chaplain. The effective chaplain will understand these pressures and will minister appropriately. Each member of this congregation also falls into the first congregation in one of its dimensions.

3. The congregation of laborers

These are the people who carry out the operational tasks of the organization. Careful approach to them on the job is critical so the chaplain does not distract them (safety issue) or cause them to fail to meet the requirements of their job. They usually work under a quota system and disrupting the flow of manufacturing or procedures could have devastating results and bring the ire of a manager down on them if the chaplain talked to them when it was inappropriate. There are appropriate times and places that we can interact with them, listen to their stories and their concerns and provide ministry.

Organizational Assessment

Refer to Resource 9-2 in the Student Guide.

Chaplains often experience difficulty in understanding the total organization that has employed them to provide pastoral care. The following items will assist in assessing the institution and its needs.

1. Know why the organization exists

A business exists to make a profit. A health care organization exists to make a profit, or a non-profit organization to break even, while it provides holistic healing. The military, police and fire departments exist to protect while engaged in dangerous activities. Prison and penitentiaries exist to restrain and isolate offenders of the law from society.

2. Know why the chaplain was hired

The employment contract spells out what the organization expects of the chaplain. Duties will include, but are not limited to, pastoral counseling and ministry to all. In the health care setting, for instance, "all" includes patients, their families and friends, nurses, doctors, lab technicians, janitors, food service, executives and paramedics—everyone who comes inside the walls of the hospital. But, each of these will receive a different level of ministry based upon the contractual agreements with the chaplain.

3. Know the safety rules and regulations

In a manufacturing setting, painted lines on the floor that have different meanings, and machinery safety regulations, must be understood and obeyed. Corporation information must be kept private and secure from public knowledge and information gained from pastoral counseling must be considered

“privileged,” belonging to the person who talked to you as a representative of God, not to the chaplain or the organization.

4. Know how and when to be available without disrupting the work of the organization

On a Navy ship during worship the church pennant is hoisted to the top of the mast—the only flag flown above the American flag and only during worship. But worship is not always on Sunday. If there is a storm or other danger to the ship, it is delayed to another time.

5. Know the Standard Operating Procedures (SOP)

These will be uniform throughout the organization and will be helpful to the chaplain in development of a plan for ministry that will be compatible with the entire organization.

6. Know the chain of command and lines of authority within the organization

Delegated authority places responsibility and authority in the possession of a subordinate. Administrative responsibility has no delegated authority. Understanding these types of relationships is critical for a chaplain especially when advising the organization on moral and ethical matters. Bringing an issue to the attention of an administrator instead of someone with authority may exacerbate rather than correct the issue.

7. Know the “Gatekeepers”

It will not take long for a chaplain to discover who controls access to people with authority within an organization. In order to receive favorable response for access, it is imperative that the chaplain nurture good, harmonious relationships with the gatekeepers else the chaplain will find access difficult at least and denied at worst. Usually the gatekeeper is an executive assistant for the white-collar workers, but out on the manufacturing floor or on the hospital ward it may be someone who informally protects the manager or head nurse without an official position with the same tenacity as the executive assistant.

8. Know how information flows throughout the organization

Information flows officially down the chain of command and along lines of authority. But there is also an informal way in which information that is more highly valued and trusted finds its way from the top level of management down to the lowest paid employee or worker. The chaplain must understand both of these processes and develop ways to use them to the advantage of the delivery of chaplaincy ministry throughout the organization.

9. Know what boundaries must be established and protect them

Chaplains are vulnerable. Because pastoral counseling is private in nature, a chaplain will counsel an employee of a different gender without another person present. To protect both the reputations of the employee and the chaplain it behooves the chaplain to make arrangements to have someone present in an outer office with visual access (i.e., a window in the door) to the counseling location. Boundaries other than those related to gender must also be established and protected in order for the chaplain to be an effective member of the organization's team, including boundaries around your family.

10. Know your role of chaplain in the organization and become comfortable in it

This includes knowing who you are and what you bring to the organization that is unique to your faith, position, and role.

Summary

Consideration of these important topics will help the serious chaplain discover why God has placed them within that particular organization and will help the conscientious chaplain develop a plan of ministry that results in rapprochement for the salvation of lost souls and fulfills *Manual* expectations to:

Administer the sacraments in harmony with the *Manual*, give pastoral care, comfort the sorrowing, reprove and encourage and seek by all means the conversion of sinners, sanctification of believers, and the up-building of the people of God in the most holy faith.

Manual paragraph 405.

Small Groups: Encountering Chaplaincy

(20 minutes)

Divide the class into groups of 2-3 students each.

While the students are working together check each of the students' journals to evaluate their faithfulness to the assignment.

Evaluate your own ministry setting using the items presented. Share with each other joys and concerns. Offer ideas to each other.

Lesson Close

(5 minutes)

Review

Call on students.

Name something that you learned from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read Resource 9-3. Prepare a one-page response paper to this reading giving your reaction—positive and/or negative—and how the ideas of this reading affect you and the church. Bring two copies to class.

Second group of Oral Presentations will be given.

Write in your journal. Follow the instructions in the Syllabus. Also, respond to the motivator.

Lesson 10

The Chaplain's Relationship to Assets and Resources

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Churches and the Chaplaincy	Small Groups	Homework
0:25	Assets and Resources in Support of Chaplaincy	Lecture	Resource 10-1
0:35	Chaplaincy	Oral Presentations	Homework
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hutchenson, Richard G. Jr. *The Churches and the Chaplaincy*. Philadelphia, PA: US Government Printing Office, 1997, Revised Ed.

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share some of their journal entries pertaining to their observation of chaplaincy ministry.

Collect homework, but not journals.

You will need to evaluate the homework, giving feedback on the content and level of thought.

Return previous homework.

Orientation

Like the church, all funding for chaplaincy ministry comes from the organization that is served. However, unlike the church, the chaplain has very little independent control over the development of the budget. And, unlike the church where the budget reflects the denomination's philosophy of evangelism and missions, the secular organization is more concerned about making a profit and expanding its product or service. The chaplain is guided by the organization's directives in the preparation of a proposal to support the delivery of chaplaincy ministry. However, the good news is that contractual agreements in the employment process indicate why the organization views the chaplain to be a valuable asset and therefore those can be used to validate budget proposals.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- describe organizational resources and assets and how they are used in support of ministry

Motivator

"Today, the new spiritual supplier—inside and outside the religious establishments—cater to this more open religious climate. These suppliers take religious pluralism for granted and play to themes of choice, individuality, and the desirability of a cultivated and spiritually sensitive self. Knowing that pluralism is experienced as expanding psychological boundaries, they consciously define themselves in relation to a broadening and intensifying menu of spiritual possibilities.

"They recognize the fluidity of the self and the popularity of current psychological motifs like 'personal growth,' 'womenspirit,' and 'holistic spirituality,' and by means of definitions and labels claim on this more subjective space, thereby legitimating it and enhancing their market shares. They appeal to primitive desires for ecstasy, for bonding, for health, for hope and happiness, for the re-sacralization of everyday life. Often they go to great length to point out that personal awakenings and growth can best be achieved beyond the arbitrary limits set by formal institutions. Frequently, they redefine older religious language in ways to make it more acceptable or create alternative concepts altogether to such older notions as sin, grace, and discipleship. In all these ways, spirituality 'invades' pre-existing religious forms, reconfiguring and revitalizing life-experiences."

Wade Clark Roof. Spiritual Marketplace: Baby Boomers and the Remaking of American Religion. Princeton, N.J.: Princeton University Press, 1999, 91.

Lesson Body

Small Groups: Churches and the Chaplaincy

(15 minutes)

Divide the class into groups of about 3 each.

In your group share the questions and important ideas that you prepared from the homework reading.

Move among the groups listening to the discussions.

Discuss the impact this reading has had on your ministry.

Lecture: Assets and Resources in Support of Chaplaincy

(10 minutes)

Upon arrival at a first pastoral assignment, the new minister discovers quickly that home finance experience provides woefully inadequate preparation to address the complex issues of a church. Comparing the annual report submitted to the district, and what is actually spent on a monthly basis in each category is a challenge. The minister also discovers guidance in the *Manual* and legal requirements of the state in which the church is incorporated that must be verified by an annual audit by a Certified Public Accountant or other person who understands finance law.

The new chaplain faces the same dilemma. Oversight of church finance is woefully inadequate as preparation for the chaplain in the world of big business law and finance. Fortunately, the finance department handles the complex issues, but the chaplain must develop and manage a departmental budget based either on the priorities of a predecessor or submit a modified one. The information provided in this lesson will help a chaplain develop a realistic budget—not necessarily the desired budget!—to support the delivery of chaplaincy ministry.

Refer to Resource 10-1 in the Student Guide.

Organizational Guidelines

Every organization provides information to guide its departments in the development and submission of budget proposals.

These are proposals only and nothing can be spent until the budget is authorized! The actual amount allocated for expenditure in the department will be promulgated along with all departmental budgets when the fiscal budget for the succeeding fiscal year is

distributed after the organization's chief fiscal officer has presented the entire budget to the regulating body and they have authorized it. Often this requires re-working the budget so that it falls within a lesser amount authorized for expenditure than was requested.

These guidelines will be based either on zero-based or history-based development—AND IT IS CRITICAL THAT THE CHAPLAIN COMPLY.

Zero-based budget development begins with current program assessment. Each program is reviewed for success in view of the organization's purpose and any that are not producing added value to the organization are dropped. Then, each line item needed to support the program is identified—how many pencils, pens and pads are needed to prepare the budget, what type and how many tracts will be passed out during the year to the bereaved—along with the actual cost of each item. The military, many government agencies, and companies use this procedure to reduce "fat" in the budget reflecting a more realistic account of actual operating expenses.

Prioritize Program and Line Items

Priorities are established from two sources.

- The first and most critical is fulfillment of employment contractual expectations. If the chaplain is a part of a police department and "ride-alongs" are expected, a protective vest is necessary for the chaplain's physical protection. If the department does not provide a vest from a funded central supply, then the chaplain would include purchase of the vest as part of the pastoral care budget. This would be a top priority item before anything else was funded.
- Other programs are then prioritized using organizational guidelines. These are followed by those programs the chaplain would like to develop as a result of the second source of priorities, namely the chaplain's interpretation of how to provide ministry of presence within the organization compatible with his or her doctrinal distinctives. Each program, including the ones directed by contract, must be fully justified.

Justification of Program and Line Items

Each program and line item must be fully justified by statements prepared in view of the organization's

purpose and should be very positive in character. Using the police department “ride-along” expectation as an example, the following justification statement might pertain:

Departmental employment of a chaplain throughout the force is to provide maximum ministry of presence to individual officers. Statistics reveal a chaplain’s presence helps officers deal with the emotional stress of police work that often results in family disruption and divorce that in turn affects their ability to react professionally in emergency situations. Any time a chaplain is in the company of officers it is imperative that all safety precautions be taken to protect the chaplain.

A most effective program to establish trust between officers and chaplain is for chaplains to accompany officers in police vehicles while they are on patrol. Departmental regulations require that all police officers wear a protective vest while on patrol to protect them from physical injury or death should there be a weapon discharge by a suspect. The chaplain is not armed but is a valuable member of the force whose life is in jeopardy while on patrol. Therefore, to protect the life of the chaplain it is imperative that the chaplain be supplied with the same lightweight protective vest worn by police officers on patrol in compliance with departmental regulations.

The emotional toll on officers in the event of injury or death to their chaplain is astronomical and would result in impaired effectiveness in job performance. In addition to protecting the life of the chaplain, procurement and the wearing of a protective vest by the chaplain would produce the added benefit of giving police officers peace of mind while on patrol. The cost of procuring a protective vest for the unarmed chaplain is minimal but the benefits to the force are huge.

Budget preparation and submission must be accurate, realistic and in accordance with organizational guidelines. Programs must be compatible with the organization’s contractual expectations and must be justified within the parameters of the purpose that the organization exists.

Oral Presentations: Chaplaincy

(50 minutes)

Divide the time between the remaining students to give their presentations.

Utmost quality of the presentation is expected. Each student should approach the presentation with the attitude that they are briefing a district superintendent about this chaplaincy ministry position.

If all students gave presentations in Lesson 8, be prepared to have Chaplains from various chaplain ministries share with the class.

If time allows, a question/answer time would be beneficial.

Lesson Close

(5 minutes)

Review

Call on students.

Name something you learned from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read Resource 10-2. Prepare a one-page response paper to this reading giving your reaction—positive and/or negative—and how the ideas of this reading affect you and the church. Bring two copies to class.

Write in your journal. Follow the instructions in the Syllabus. Also, respond to the motivator.

Lesson 11

The Chaplain's Relationship to Supervisors and Staff

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Churches and the Chaplaincy	Small Groups	Homework
0:35	The Chaplain's Relationship to Supervisors and Staff	Lecture	Resource 11-1 Resource 11-2
1:05	Encountering Chaplaincy	Guided Discussion	
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Hutchenson, Richard G. Jr. *The Churches and the Chaplaincy*. Philadelphia, PA: US Government Printing Office, 1997, Revised Ed.

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share some of their journal entries pertaining to their observation of chaplaincy ministry.

Collect homework, but not journals.

You will need to evaluate the homework, giving feedback on the content and level of thought.

Return previous homework.

Orientation

The chaplain exercises pastoral authorities with the blessing and permission of the church through endorsement in secular arenas where supervisors evaluate performance based upon different criteria than do district superintendents and local church boards. It is critical that the potential chaplain understands these differences and is prepared to adapt the delivery of ministry accordingly. Staff and colleagues from other—or no—faith traditions also have expectations for quality, quantity and level of personal proficiency in relationship building and social intercourse.

The astute chaplain recognizes the need to relate to organizational people personably and individually, guided by a general understanding of appropriate social graces, a specific burden to care for those entrusted to their pastoral care, and a specific understanding of organizational expectations for professional relationships within its structure. This lesson will address some of the specific issues that pertain.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced

By the end of this lesson, participants should

- describe a chaplain's relationship to supervisors, staff and colleagues

organizer for the lesson and alerts learners to key information and concepts.

Motivator

"In a highly subjective religious culture, people move back and forth psychologically across what many regard as porous, somewhat artificial, boundaries, wanting at times a stable anchor, and open at other times to more expansive possibilities. Or put differently, people must hold to some fundamental basis of truth but may still fear being consumed by it, reminding us of Robert Jay Lifton's comment about the protean self wanting to be both fluid and grounded at the same time, however tenuous that possibility. In questioning people about this, the most frequent explanation given was pragmatic, that following one and then another strategy "works" for them. Research on the life-course generally reveals that transitions are to be expected not just in the sense of marriage, divorce, or becoming parents, but psychologically and emotionally as people deal with adversity, stress, and the pain and confusion in life. A psychological culture encourages awareness of emotional hurdles that must be confronted and dealt with. Spiritual hurdles are no less real and call forth a variety of responses: sometimes all that is required is simple faith, other times new insights are needed, as well as discussion about moral and spiritual problems, or even a change of faith or spiritual teachers. It comes as little surprise, then, that the popular religious idioms today by which people define and describe themselves are so colored by life's transitions, or that the terms that convey the deepest meanings are so deeply subjective and experiential in character."

Wade Clark Roof. Spiritual Marketplace: Baby Boomers and the Remaking of American Religion. Princeton, N.J.: Princeton University Press, 1999, 132.

Lesson Body

Small Groups

(25 minutes)

Divide the class into groups of about 3 each.

Move among the groups listening to the discussions.

In your group share the questions and important ideas that you prepared from the homework reading.

Discuss how the reading relates to your ministry.

Each group will be called on to give a report.

Lecture: The Chaplain's Relationship to Supervisors and Staff

(30 minutes)

Refer to Resource 11-1 in the Student Guide.

Items of Interest in the Chaplain's Relationship to Supervisors and Staff

It can be a daunting task, producing overwhelming emotions, for a new chaplain to walk into the corporate headquarters or office spaces for the first time as "their" chaplain. The sights, smells and sounds of the business environment are as different from "normal" for the chaplain as are those of a hospital intensive care unit for a plumber visiting a loved one recovering from a stroke. Overcoming the overwhelming emotions is only the first step. The chaplain must begin to translate the hope of the gospel into tangible doses of medicinal applications that will ultimately result in the grace of God being released as a healing agent in the secular environment through the person and work of the intimidated chaplain who is the presence of the holy, even if, at that moment it is the farthest thing from mind.

Earned Authority

In any organization from a little league team to the office of the President of the United States of America to the senior pastor of a local church, each individual within the organization must earn the right to exercise the authority of the position they hold. It is not different for the chaplain. Established taskings written out in specific job descriptions must be accomplished, but until authority is earned, the individual will be at the mercy of others for assistance and support in accomplishing the task. Let us apply this concept in the setting of a hospital emergency room where the

chaplain has a number of tasks that are non-medical in nature, but holistically critical in support of the medical procedures being administered.

For the purpose of illustration the following fictional information is used, none of which is from an actual emergency room case: the patient has been transported by life-flight helicopter from the scene of a multi-car accident over 20 miles distant from the accident location. Because of the presence of multiple victims strewn about the accident scene who had been ejected from their vehicles and the necessity to transport quickly due to the life-threatening nature of the injuries as a result of ejection, identification of the victim was not established prior to the departure from the scene of the medical evacuation (medivac) flight crew.

Note: Any patient not having or not able to communicate their identification upon entrance to the hospital is classified as "John" or "Jane" Doe depending upon their gender until such time as identification can be established.

Because the chaplain is the only member of the team not assigned to medical intervention—stop the flow of blood, open blocked airways, treat for shock and stabilize the patient so the patient will live—it becomes the task of the chaplain to attempt to establish identification and to notify family members. Before trust is established from shared experience, the trauma surgeon will say, "See if you can verify ID and I will let you know what to tell the family." However, after trust is established by working together over time, the trauma surgeon will say, "Chaplain, do your thing and let me know after you have contacted the family." In this second response the trauma surgeon has learned to trust the chaplain based upon experience in which the chaplain does not release inappropriate information. It is at this point that this chaplain has earned the authority to carry out the full parameters of the job and is accepted as a full member of the team.

Who is the boss?

The most important two relationships in any organization are with the chaplain's immediate supervisor and the chief executive officer (CEO) on location—in some organizations the chaplain reports directly to the CEO. If the organization is a subsidiary of a larger company, the CEO of the parent organization will be unavailable to the chaplain, but there will be someone with overall responsibility for the local plant, and that person, should be considered the chaplain's CEO.

A good working relationship with this individual includes nurturing trust, demonstrating loyalty, engaging in regular informal conversations in which the

chaplain informs the executive about the ministry's impact on the overall health of the organization, and honestly helping the executive view the entire organization from the different perspective of personal relationship.

Isolation

The chaplain's supervisor and the CEO control access to all echelons of the organization. Should the chaplain become isolated from these individuals, either purposely or inadvertently, the result will be a diminution of ministry effectiveness, reduction in accessible areas of the organization, and loss of credibility of the chaplain and the ministry. And, the chaplain becomes isolated from the very congregations to which God and the organization had entrusted the chaplain for their pastoral care.

Advisory Capacity

The relationship of the Chaplain to those in management is advisory. It is pastoral authority, not operational, that gives the chaplain credibility throughout the organization. Only the chaplain has been hired for the express purpose of influencing the organization to apply ethics principles to moral behaviors. Should a chaplain lose pastoral focus by attempting to perform operationally—operate machinery without proper qualification; carries a weapon—that chaplain has ceased being a chaplain and should resign immediately before someone is placed in grave danger. That chaplain has also placed his or her endorsement in jeopardy because the church grants endorsement ONLY to export pastoral authorities outside the walls of the church as an extension of the pastoral ministry of the church.

Build Trust

As the chaplain operates within the organization over time, the level of integrity between the chaplain's beliefs, lifestyle and professional interaction with people become a witness to the organization. If there is credible integrity, then trust is extended by both management and the labor force. The chaplain of integrity is viewed as someone who can be trusted so when tragedy strikes, the chaplain is invited to provide pastoral care and comfort, even if there is a difference in denominational affiliation. But if there is a credibility gap, that chaplain will not be invited to provide pastoral care and comfort.

See Lesson 4.

Share an experience of your own if possible.

The Responder for this course shared an event that built trust and opened the doors for ministry to soldiers in an Army National Guard unit in southern Indiana.

I was the battalion chaplain and received news that our First Sergeant for Charlie Company had recently lost his dad. I made my way to him at the next opportunity and asked him to take a walk with me. We moved some distance away from the armory to insure some privacy where he shared the pain of his loss. For the next 15 minutes or so, he set aside his role as First Sergeant and was a grieving son whose father was now gone. Though the First Sergeant was a large, "football lineman" looking man, and with a gruff exterior, tears flowed. I put my arm around him and we spent a brief time in prayer. He wiped his tears, thanked me for my support, put back on his First Sergeant face, and we went back to the day's training.

Some weeks later, during our annual training two weeks, I arranged for field services with all the companies and units of my battalion. When I rolled up to Charley Company's location and dismounted the vehicle at just the appointed time we had agreed on for the service, to my surprise, I saw the entire company standing in formation. As I walked up the First Sergeant announced, in his typically gravelly, rough voice, "The chaplain's here for church. Anyone who doesn't want to stay, fall out now and walk forward, right here past me, and go stand over by those trees." Very few dared, and even those who did were still within earshot. He then said, "All you still in formation take a seat on the ground." I distributed Gideon New Testaments to about 75 soldiers and preached to them that day, a gruff looking First Sergeant among them, with a tear in his eye. Because of earlier ministry to him, the door was wide open for ministry among his troops. I was his forever friend and he gave me his unqualified support for my ministry in his company area. Relationships lead to ministry opportunities."

At one time in the military it was assumed that everyone in the unit would attend chapel services. First Sergeants would simply announce, "Protestants to the right, Catholics to the left and Jewish soldiers, stand fast." Times have changed. Troops have the choice to attend or not to attend. No longer can a senior use position to influence juniors to attend a worship service. However, the concept of building a relationship that produces trust that in turn opens the doors for the chaplain to minister throughout the organization is

basic to ministry and is the single most successful ministry strategy for a chaplain.

Who do you work for?

Many pastors develop an independent attitude and begin to approach their position as if they are the CEO of the church. Chaplains must carefully guard against this attitude because the chaplain always works directly for and under whoever has been identified as the chaplain's supervisor. All assigned tasks that do not violate conscience, ethical standard, or moral behavior must be carried out as legitimate directed assignments. Even the plan for ministry will be reviewed and approved by the supervisor prior to the submission of a budget proposal to ensure the plan incorporates all aspects of contractual expectations.

For many clergy it is difficult for them to have someone look over and evaluate their plan for ministry because they view ministry as a prophetic model of an individually empowered voice speaking out of inspiration from God. The apostolic model is more apropos to ministry in the twenty-first century where people are empowered by God, trained by a knowledgeable spiritual leader, sent into the world to fulfill the Great Commandment and the results of their minister are evaluated by the spiritual leaders for acceptability.

The genesis of this model comes from Peter's experience when God re-directed his ministry away from traditional venues to Jewish people to proclaim the Gospel to Gentiles. Acts 10: 1 through Acts 11: 18 presents the entire story of God's re-direction, Peter's obedience and ministry, the Holy Spirit's salvific work, criticism from colleagues, retelling the whole story, and validation of the ministry by all. The present day business model demands that evaluation be completed before implementation of any procedure to project possible outcomes on the organization's financial health and production cost of product or service so that a decision can be made to fund or reject the initiative.

Chaplains—and all clergy—would do well to implement a decision-making model into their process of development of ministry initiatives. The following model has been proven to be very effective. This, or any other model could be used, but the principal writer would caution strongly that unless a model includes evaluation of "unintended consequences" as an integral part of the process, the model is incomplete and the results will be flawed.

Refer to Resource 11-2 in the Student Guide.

Problem Solving Model

- Describe the problem in general terms.
- Define the specific problem within the general description.
- Define the parameters of the problem as a confrontation—coming face to face with the manifestation of something different.
- Define the specific areas of conflict—controversy, dispute, or struggle—generated by the confrontation.
- Identify and discuss specific, relevant issues within the problem emerging from the conflict.
- Identify external influences—both positive and negative—that impact the problem.
- Identify all resources available to address the problem.
- Make a specific proposal to resolve the problem.
- Define what your resolution will look like with the problem solved.
- Evaluate your proposal by identifying outcomes of your proposal, including any impact it would have on the organization.
- Identify every unintended consequence of implementation of your proposal. Get help from an outside source who is familiar with the type of organization you serve because as the originator of the proposal you will be subjectively blinded by positive outcomes of “intention” and will be unable to objectively evaluate the realistic impacts.
- Re-tool and revise the proposal in view of the unintended consequences to create a favorable outcome on the organization.
- Propose and defend strategies for effective ministry in response to the problem. This product will form the structure of the chaplain's plan of ministry.

Return to Resource 11-1.

Managers in industry, public service and the military all use forms of problem solving to produce strategies and plans for effective production or application of their organization's product or service. The wise chaplain will recognize the use of this tool and apply problem solving to every proposal submitted to the organization. Supervisors and other managers within the organization, recognizing the expeditious use of a problem-solving tool, will view the chaplain with greater respect and accept the chaplain as a trusted team member who takes seriously the health and welfare of the organization.

A Supervisor of a Different Faith

One of the most difficult relationships for a chaplain would be encountered if assigned under a supervisor from a different faith group whose faith group defines faith and ministry differently than the chaplain's. This supervisor might operate from an antagonistic position if he or she viewed the chaplain's denomination as unorthodox or heretical, and supervised the chaplain from the context of "correct" practice of faith based upon the supervisor's faith group rather than from the contractual expectations of the organization.

If this were to happen, the chaplain has only four courses of action.

- The first course of action would be to disregard the conflict and operate as if it did not exist.
- The second and best course of action would be for the chaplain to use a Biblical model of conflict resolution to re-establish organizational expectations for ministry performance evaluation.
- The third course of action which should be used only if the second course fails, is to file a grievance following the organizational grievance procedures meticulously—state law requires that every organization's by-laws must include a grievance process—but the chaplain must be aware that even though the grievance complaint may be "resolved" by the organization, an unintended consequence of filing a grievance would be severe damage to trust in the chaplain and relationships within the organization which may never be reestablished or repaired.
- In the event none of the courses of action impact the working relationship, the final course of action is to seek employment elsewhere.

The way in which the chaplain approaches problem solving within the organization, especially related to personal relationships, and the way in which the chaplain uses or misuses relationships for personal gain or organizational gain will greatly impact the way organizational members view the integrity and the message of the chaplain.

At all times the chaplain is on display for inspection by the entire organization. Make no mistake, from informal conversations to formal counseling, from completion of supply requisitions to annual reports, from informal family picnics to the annual Christmas dinner banquet, the chaplain's communication, administrative expertise and relational interactions with every echelon of the organization's members are under scrutiny.

See Lesson 1.

And, while most members of the clergy are reluctant to admit any connection between these items of job performance related to the function of "Wiseman" and the weightier spiritual functions of Prophet and Priest, they are integrally and intimately connected. It is the importance attributed to "Wiseman" functions and the manner in which they are addressed and performed that gives credence or lends untrustworthiness to the performance of the Prophet and Priestly functions. Therefore, the chaplain must maintain the highest professional standards of conduct, appearance and administrative expertise in every activity, interaction and relationship encountered within the organization.

Read Manual.

It behooves each chaplain to review his or her philosophy of ministry, doctrinal foundations and beliefs, and church affiliation documents relating to ministry, and apply all of the understandings gained to develop a personal definition of pastoral presence for the chaplain's secular ministry setting. It is this persona encountered by supervisor, staff and other members of the organization that will permit or hinder the chaplain to respond with verbal declarations of compassionate concern and assistance.

The items addressed in this lesson apply to every minister, in every ministry setting, including the local church.

Guided Discussion: Encountering Chaplaincy

(20 minutes)

Allow for student response and discussion.

Which item will be most problematic for you to face in a secular ministry setting?

Using the items presented in this lesson, describe your personal relationship to the key person—Church Board Secretary—or supervisor in your present ministry setting.

Lesson Close

(5 minutes)

Review

Call on students.

Name a key idea from this lesson.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Review all homework reading resources from the Hutcheson text, *The Churches and the Chaplaincy*. Prepare a one-page response paper identifying the single concept or issue from the text that has impacted your view of chaplaincy ministry giving your reaction—positive and/or negative—and how the ideas of this reading affect you and the church. Bring two copies to class.

Use the problem-solving model presented in this lesson. Apply the model to a problem in your present ministry setting. Prepare a one-page response paper that outlines how you used the model and will demonstrate your understanding of the concept and expertise in using the model.

Write in your journal. Follow the instructions in the Syllabus. Also, respond to the motivator.

Lesson 12

The Continuing Legacy of Chaplaincy Ministry: The Chaplain's Relationship to Colleagues in a Pluralistic Ministry Setting

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Problem-solving Model Review	Small Groups	Homework
0:35	The Chaplain's Relationship to Colleagues in a Pluralistic Ministry Setting	Lecture	Resource 12-1
0:55	Encountering Chaplaincy	Review	
1:20	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Clark H. Pinnock. *A Wideness in God's Mercy*. Grand Rapids, Michigan: Zondervan Publishing House, 1992, b.

Al Truesdale. "Communicating the Gospel in a Pluralistic World," *Modular Course of Study*. Kansas City, MO: Nazarene Publishing House, 2005.

Lesson Introduction

(10 minutes)

Accountability

Call on students to share.

Collect and return homework.

Make arrangements for returning the last homework assignments.

What is the single concept that has impacted your view of chaplaincy from the homework reading, *The Churches and the Chaplaincy?*

Orientation

Chaplains are no different from any other category of ministers in that those who receive ministry from them expect and demand integrity and credibility. This lesson deals with issues emanating from the convoluted world-views we live with and the application of the content of Dr. Al Truesdale's module entitled *Communicating the Gospel in a Pluralistic World* in genuine ministry.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

By the end of this lesson, participants should

- identify the implications of Pluralism on interaction with colleagues from other faith groups

Motivator

"My friends—no one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when, or whether ever, I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being, who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him, who can go with me, and remain with you and be everywhere for good, let us confidently hope that all

Donald T. Phillips. Lincoln on Leadership: Executive Strategies For Tough Times. New York: Warner Books, 1992, 150.

will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

"To emphasize quest is to make the point that in an age when boundaries are especially permeable, when exchanges freely occur, spiritual searching should come as no surprise. Flexibility and movement encourage creative, soul-searching processes; the actual practice of religion in a context of overlapping religious cultures and blurred boundaries encourages a degree of self-scrutiny and reflection. Both faith as traditionally conceived within religious communities and spirituality conceived in its extreme as its alternative require deliberation and a sustained act of will, certainly under conditions where no single type of religious institution or spiritual activity monopolizes symbolization of the sacred. With so much religious diffusion, old ways of looking at religion simply in terms of established institutions or acceptance of a single tradition as normative, and others not, becomes less and less appropriate. And to speak of 'syncretism' to describe this diffusion is to perpetuate old, misguided notions of religious purity spoiled by contamination. Thus it is that in scholarly discourse on religion psychologists increasingly, and more appropriately, speak of a "quest orientation,' and sociologists call attention to a 'new quest for community' and 'religious quest' engendered by confrontation with pluralism, individualism, and modernity. Labeled one way or another, spiritual ferment both for individuals and within institutions is apparent to any interested observer. In short, to talk of religion in a place like the United States currently is to raise a host of unresolved issues pertaining to symbolization, the power of tradition, and individual agency."

Wade Clark Roof. Spiritual Marketplace: Baby Boomers and the Remaking of American Religion. Princeton, N.J.: Princeton University Press, 1999, 44-45.

Lesson Body

Small Groups: Problem-solving Model Review

(25 minutes)

Divide the class into groups of about 3 each.

Move among the groups listening to the discussion.

In your group share the procedures you applied for problem-solving a problem in your current ministry setting. Share what item was most difficult, and what item was least difficult to apply. Share personal insights gained in using a problem-solving model.

Each group will be called on to report to the class.

Lecture: The Chaplain's Relationship to Colleagues in a Pluralistic Ministry Setting

(20 minutes)

Refer to Resource 12-1 in the Student Guide.

By this final lesson you should be cognizant that chaplaincy ministry is a unique, missional ministry of the Church of the Nazarene purposefully providing pastoral care through the sanctioned implementation of pastoral authorities in the secular world beyond the normal influence of our local churches. The genesis of chaplain is centered in "being" the symbol and the "protector" of the holy. Wesleyan-Arminians understand this concept of "housing" the God of the universe in the spirit within the body as a living sacrifice, applying 1 Corinthians 6:19-20: "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body."

The Dilemma

The dilemma facing each minister of the gospel is how to faithfully live out this concept in an age where multiple religious traditions not connected to the Living God clamor to be heard, accepted, and practiced with the same credibility as Christianity. And, many who study religious phenomena seem clueless as to how to react to this cacophonous mosaic of multiple expressions of religious practice other than to encourage practitioners of faith to eclectically join together the best elements of each. That is not acceptable for the Living God said, in Exodus 20:3 "Thou shalt have no other gods before me" (KJV), and in Exodus 34:14 "Do not worship any other god, for the LORD, whose name is Jealous, is a jealous God."

The Resource

It would be advantageous if you could apply a problem-solving model and quickly develop a strategy. However, Clark H. Pinnock's book, *A Wideness in God's Mercy*, reveals a wide chasm between Christian viewpoints and perspectives even before non-Christian faith rooted religious perspectives are explored. Fortunately you are not left without a resource. The excellent module written by Dr. Al Truesdale, entitled *Communicating the Gospel in a Pluralistic World* provides an introduction to the topic and tools to apply your own beliefs to bring sense out of the confusion. Special attention should be paid to lessons 3 and 4 dealing with the influences of modernity and post-modernity. Also look at lessons 7 through 10 which review and apply Wesleyan theology to the topic, and finally lesson 11 presents substantive discussion to help you communicate the gospel in this confusing world.

The Key

It becomes even more confusing for the chaplain who not only must contend with the general public's multiplicity of religious expressions, but must also devise a means of existing in ministerial harmony with colleagues who represent such diverse religions. The key issue is not what others represent, but what the Nazarene chaplain believes, proclaims and lives. The key issue is integrity. When the beliefs, proclamations and actions of the chaplain are congruous and confirm the individual's genuine authenticity of life and faith that chaplain will have earned the respect of supervisor, staff and colleagues and will have gained the authority to provide pastoral care throughout the organization.

The chaplain whose life demonstrates a lack of integrity will be forever pushing through "pull" doors in an attempt to fill a position for which he or she is not spiritually qualified. The incongruity and duplicity of this chaplain's life and beliefs will result in members of the organization seeking pastoral care from someone else and supervisors, staff and colleagues having little or no use for this deceitful chaplain.

The Partnership

Chaplains are invited by secular organizations to partner with them to export pastoral ministries from the sacred settings of the church to their secular setting. While this ministry is performed outside the

walls of the church, it is connected to the church by virtue of being an endorsed extension of the total ministry of the church. Secular organizations—health care, correctional, industrial, and military—recognize that they are unable to provide for the holistic needs of their members without obtaining and providing the service of the chaplain—the singular representative, symbol and protector of the holy.

The Invitation

Chaplains will continue to be invited into the secular arenas of life as long as chaplains understand and minister within the rules, regulations and expectations established by the organization seeking chaplaincy ministry. If chaplains break the trust of the organization, they will be dismissed resulting in damage to the reputation of their denomination. It is actually the definition of pluralism that demands that chaplains represent their individual church and practice and not attempt to create a new expression of faith by melding elements of many into one.

The Good News

The good news for Nazarene ministers is that holiness clergy are invited to be involved in touching lives for Christ in secular settings previously restricted to clergy. Chaplains are invited to offer the good news of the gospel when the integrity of their life engenders inquiries about their conduct of life and the peace and joy they exude in daily relationships. These inquiries open doors of possibility to share the hope that is within us.

Holiness chaplains following in the creative footsteps of Paul and other disciples as reported in the Book of Acts in the first century take the gospel into new contexts. They began in predictable ways by going to the synagogues. But when those doors closed, or proved inadequate to the task of reaching a wide range of people groups, the disciples went to the Agora, the marketplace or city center where commerce was conducted and people interrelated socially, and in this strange new environment these brash disciples shared Christ. When Paul traveled to Athens he demonstrated an awareness of religious diversity, and while respecting it, also used it as a starting point to bridge to Jesus and resurrection (Acts 17).

An in-depth investigation of Paul's tent-making ministry would reveal a close affinity to modern day industrial chaplaincy in the workplace. He surely

shared Christ with co-workers and customers alike. Paul was also involved in another ministry setting that pertains to chaplaincy today. Paul carried out a prison ministry that covered more than four years—overnight in Philippi, two years at Caesarea and two more years at Rome—and he was not just visiting! In chapter one of Philippians, Paul refers to the impact of his prison ministry by indicating that the entire palace guard had heard the gospel. Paul must have taken to heart the need to relate to those in supervisory positions.

Revelation 7:9 points to “a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb.” While this is often, and rightly, used for world missions emphases, it could as well speak of the ministry of chaplains, who go into diverse cultures—medical, military, corrections, workplace—seeking to redeem people from all these varied “nations.”

The Challenge

Chaplaincy ministry is a tremendous way to impact our lost world as Nazarene chaplains extend the influence of the Church of the Nazarene out into the secular world where the traditional church cannot go and does not have any influence. As you complete your pastoral studies, we ask that you prayerfully consider the leading of God into chaplaincy ministry.

It may be possible that God will call you to step outside the comfort zone of traditional ministry to bring “a cup of cold water” to people, often with no connections to a church, in the Name of our Lord and Savior, Jesus Christ. If you are not called to full time chaplaincy ministry, then possibly you will be called to be a part-time or volunteer chaplain, extending the ministry influence of your congregation into your community in ways you never before considered nor thought possible. Clearly chaplains engaged in chaplaincy ministry embody the work of the church in the world extending the ministry of the church as authorized, accountable, connected expansion of traditional pastoral ministry.

Guided Discussion: Encountering Chaplaincy

(25 minutes)

Allow for student response and discussion.

What are the implications of pluralism that pertain to your relationships with colleagues from other faith groups in your present ministry assignment?

How has the content of this module impacted the way you view ministry in your present assignment?

Has it changed your perspective of ministry for future assignments?

Lesson Close

(10 minutes)

Review

Call on students.

Name a key idea from this module that has confronted you.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Covenant to represent the "holy" in your place of ministry.

Closing

End in a time of prayer and blessing for each of the students.

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