Chaplaincy Ministries: the Development and Implementation of a Course in Specialized Ministries as Vehicles for Seventh-day Adventist Self-understanding and Expression of Mission

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Chaplaincy ministries: The development and implementation of a course in specialized ministries as vehicles for Seventh-Day Adventist self-understanding and expression of mission

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Andrews University
Seventh-day Adventist Theological Seminary

CHAPLAINCY MINISTRIES: THE DEVELOPMENT AND IMPLEMENTATION OF A COURSE IN SPECIALIZED MINISTRIES AS VEHICLES FOR SEVENTH-DAY ADVENTIST SELF-UNDERSTANDING AND EXPRESSION OF MISSION

A Project Report
Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Ministry

by
James J. North, Jr.
October 1988
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In recent years the Seventh-Day Adventist denomination has become more aware of the pastoral and evangelistic opportunities offered by chaplaincy ministries, i.e., full-time institutional/specialized ministries. This project was to develop and teach a course in chaplaincy ministries in order to offer seminary students opportunity to explore these ministries as potential careers within the scope of the Gospel mission.

A theological undergirding for this project was developed from the incarnation of Christ into this world-
institution, from incarnational motifs pervading Old and New Testament ministries and the Gospel commission mandating cross-cultural ministries—missions and missionaries. Five institution types, i.e., health-care, the military, corrections, colleges/universities, and business/industry, likewise were viewed as total societies, cultures in themselves, and their chaplaincies as incarnational/cross-cultural-type ministries.

The course was structured around in-class lecture and discussion; guest chaplains; reading assignments and reports; and field trips to an Air Force base, a hospital, and a prison. Emphasis was placed on the total encompassment by institutions of the lives of their clientele, chaplain assumption of institutional identity, ministry which reaches persons at all stations and levels of institutional life, and the pluralistic character of these ministries.

As a result of this study seminary students become aware of a new validity and viability in chaplaincy ministries as career ministries, as expressions of the Gospel mandate to "gospelize" "every nation and tribe and tongue and people" (Rev 14:6)—and institution. This study presents the feasibility of developing formal institutional ministries tracks parallel with the well-established tracks to parish and evangelistic ministries. Appropriate courses tailored to each of the institutional

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ministries and specialized aspects of these ministries should be added to the regular curricula.
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CHAPTER ONE

INTRODUCTION

Purpose
The purpose of this report is to describe the development and teaching of a college or seminary level course that introduces prospective and ordained ministers to five chaplaincy ministries—military, hospital (health care), correctional (prison), university/college (campus), and business/industry—as vehicles for fulfilling Christ's mandate as well as the Seventh-Day Adventist (SDA) commission for world-wide evangelism.

Justification
1. While traditional pastoral and evangelistic ministries are assumed to be ever theologically secure and functional, today's world offers increasing pastoral opportunities in specialized ministries, chaplaincy positions in societal institutions. These positions are found in public and private institutions outside the institutional church as well as in health-care and higher educational institutions within it. Until recent years these non-traditional ministries seem to have been by-passed by a large share of those in professional
ministry in the SDA Church and misunderstood by some of its leadership and laity. The following needs, therefore, seem to warrant careful attention:

a. to instruct today's church, especially its prospective and ordained ministers in the validity of the divine call

b. to examine the theological foundation of these ministries

c. to provide knowledge and understanding of the prerequisites to and the substance of these ministries.

In a recent survey of seminary bulletins, several were found to have one or more courses in various chaplaincy ministries. Certainly SDA seminarians and pastors should be no less informed in these parallel and allied ministries and the opportunities they afford for genuine evangelism in the Gospel of Jesus Christ.

2. My own experience of twenty years in the military chaplaincy and the experience of others with whom I am associated in all phases of chaplaincy ministries indicates that the chaplaincies offer substantially greater opportunities over traditional ministries for evangelism to at least four groups. Traditional ministries largely reach those who already have some Christian religious commitment or inclination. In
addition and in contrast, chaplains minister very extensively to the following four other groups:

a. to those who are secular in life orientation, that is, atheistic, agnostic, or simply disinterested in spiritual values

b. to those of non-Christian religious affiliation

c. to non-clergy blue collar and professional employees of these institutions

d. to non-SDA chaplains and clergy who, in these settings, come to see the SDA chaplain as a brother cleric rather than as a proselyting competitor.

Strong anti-SDA biases crumble in the face of these professional and social relationships. An SDA chaplain serving the Navy recently related to me that prior to his arrival at his current base the Episcopal chaplain, prejudiced by the behavior of SDA relatives and friends, remonstrated vociferously with the head chaplain over his coming. Sometime after they had worked together and become fast friends, the Episcopal chaplain told him of his prior fears and prejudices concerning his assignment there.

From these standpoints it becomes obvious that if more favorable SDA climate and support for these ministries can be fostered and if a coordinated and prepared SDA chaplaincy can be marshalled, SDA evangelism could take on new dimensions.
3. A number of chaplaincy aspirants in the seminary and in internships have sensed a divine call to and have expressed rather strong interest in chaplaincy ministries, but have felt uncertainty or discouragement because of several perceived factors. One perception is that a number of local conference administrators and pastors seem estranged from or seem to have a disaffection for chaplaincy aspirants and chaplains. A second perception is that a number of local level administrators do not favor aspirations to any chaplaincy. Since, by SDA denominational policy, the route to ordination is via the local conference internship, passage to the chaplaincy may be obstructed at this point. A third perception is that there is a lack of coordinated, effective guidance by those recruiting aspiring chaplains. Stated another way, in spite of the obvious high-level denominational commitment to recruiting chaplains, those who recruit seem powerless to follow through with placement when local conference administrators are unfavorable. The church seems ambivalent, dangling ripe plums of diverse and challenging ministries with one hand while barring the way to fulfillment with the other. Unordained seminarians, sponsored and unsponsored, aspiring to the chaplaincy, having recorded their chaplaincy intent must frequently conceal this intent until after ordination. The feelings of flirting closely with dishonesty and disloyalty toward
their local conference administration often weigh heavily on their hearts. Some seem to be able to cope with this inner conflict. Others just relinquish their hopes for chaplaincy ministry. Some have apparently gotten into the chaplaincy by sheer personal initiative and determination. The church needs to shepherd its chaplaincy aspirants in finding fulfilling ministries by exercising positive influence and control, rather than causing them to take "in spite of the Church" or "the Church prevented me" attitudes.

4. The official organization of Adventist Chaplaincy Ministries (ACM), as a full-fledged General Conference department, is a quantum step from the very viable but limited National Service Organization, which was a subsidiary of the Youth Activities Department. Recognition of the present and potential impact of chaplaincy ministries at the highest level of the church needs, among other things, a viable pipeline to the chaplaincies and a strong support network. The course described in this project report and possible follow-up specialty courses could provide substantial resources to meet these two needs and add significant credibility to the vision of our leadership in this area.

5. The perception of our SDA chaplains, particularly military, is that a subtle but tangible distinction exists between the church's "payroll" clergy
and its "non-payroll" clergy. This is evident in inadvertent comments to chaplains by laity and pastors such as "When you come back into the ministry . . ." or comments expressing some jealousy such as "... but you fellows make lots of money." In a number of situations chaplains with membership in a local church are rarely, if ever, asked to preach. It is here suggested that it may be time for the whole church to recognize, without reservation, its non-payroll clergy as one with its payroll clergy. The theological position which we attempt to explore and develop here is that while the chaplaincies appropriately and primarily are "seed-sowing" ministries and the traditional pastoral/evangelistic ministries result much more frequently in "reaping," i.e., baptisms, both ministries are one. Those in the latter ministries, apparently because of their direct proximity to baptisms and to SDA congregations, are commonly viewed as "in the ministry" while the former are commonly viewed as "out of the ministry." Seminary courses, as mentioned above, could be a significant factor in correcting this perspective.

6. There have been times when, due to economic recession, the number of aspiring pastors exceeds the openings available. Prospective ministers, in particular, need to be instructed in other pastoral opportunities for such exigencies. There is, however, a problem when
considering the chaplaincies from this standpoint. Since local conference internships are virtually the only route to ordination and since ordination is a prerequisite to most chaplaincy positions, the alternative of chaplaincy for many unordained seminarians is practically closed. It is hoped that the success of this project and report will spark serious consideration of other routes to ordination so that lack of traditional pastoral/evangelistic openings might not be a closed door to ordination and professional ministry. Opening another carefully considered route to ordination might also prove a reasonable solution to the difficulties mentioned above at the local conference level. It is not possible for this project and report to address all of these difficulties, but it does seem appropriate to raise the issues in the light of our commitment to chaplaincy ministries and in the light of the strong interest in them.

7. A questionnaire which I administered during a Fall 1986 Pastoral Formation session and which was completed by 177 seminary students, indicated strong interest in chaplaincy ministries. Returns showed that 73 percent of the respondents have at least considered some type of chaplaincy ministry; 90 percent felt that such a course should be offered at the Seminary level; 48 percent had definite interest in chaplain ministry as a career; 33 percent indicated intent to take this project pilot course
during the Spring quarter, and 39 percent indicated similar intent for the Summer.

**Limitations**

It is not the object of the course described in this project report to produce specialists or even to bring one to competency in a chaplain ministry. The intent is not to develop a training course. Attention is not given to acquisition of skills. The object is rather to encourage and stimulate study in these areas so that one can know how to become a chaplain, understand how chaplains in each of the major settings function, and by virtue of this be in a position to make tentative and follow-up career projections/decisions. For the ordained pastor with several years of experience, this is an opportunity to look at a change in ministry. Attention is given to the nature of these professions through study of pertinent literature, through on-site contact with chaplains in their ministry settings, through guests currently active in these specialties, and through instructor lectures and class discussion. Attention is also given to these professions as expressions of the divine call to Gospel ministry.

Chapter 2 is a study of Old and New Testament chaplain motifs as a basis for future efforts toward a more comprehensive theology of chaplaincy ministries. It is a theology of chaplain ministry in that sense. It is
not intended to be a comprehensive theological treatise. The course falls in the area of practical theology, not systematic theology.

Chapter 3, which deals with institutions, is not a sociological study. It is simply an exploration of the characteristics of a certain group of institutions as those characteristics are related to ministry in those institutions.

Organization

This report is divided into nine chapters. Chapter 1, the Introduction, presents the justification for the project, its limitations, and the overall organization of the material.

Chapter 2 lays a theological foundation for the course and for denominational commitment to and participation in institutional ministries. Since there are no Biblical ministries exactly comparable to today's chaplain ministries in institutions and no references to their future validity, I first draw on Old Testament incarnational motifs, ministries which in some ways filled the specifications of chaplaincy ministries. These are ministries of patriarchs, priests, and prophets, who each took an identity and through that identity brought God, in themselves, into a society. The other five areas of this foundation are drawn from the New Testament: (1) the Gospel mandate to world-wide mission, (2) the Gospel
mandate to Gentile missions or missions in secular societies, (3) the Macedonian call, (4) the incarnation motif in Paul's writings and evangelism, and (5) the supreme incarnational ministry, that of the second person of the Godhead, Jesus Christ.

Chapter 3 examines the nature of "total institutions" and shows their similarities to ethnic societies, their possibilities for cross-cultural evangelistic mission, and for incarnational ministries. Those who are a part of one of the five institutions examined are a part of a society which is in many ways closed to the outside world. These societies isolate and control their clientele in such a way that they need someone to enter the institution full-time, incarnation-ally, to bring the Gospel into the institution. It is the mission of the chaplain ministry wherever it is performed, but especially within these institutions, to be incarnational to its recipients.

Chapters 4 through 8 deal specifically with the five incarnational institutional chaplaincies, the Military Chaplaincy, the Hospital (Health Care) Chaplaincy, the Correctional (Prison) Chaplaincy, the University/College (Campus) Chaplaincy, and the Business/Industrial Chaplaincy. Each of these chapters describes in some detail (1) how that type of institution fits the "total institution" mold, (2) further Biblical
motifs to establish the incarnational and mission basis for that chaplaincy, and (3) the working nature of the chaplaincy in that institution. Some other aspects unique to each of the institutional chaplaincies are also added to help exhibit the individual distinctions and qualities of each.

Chapter 9 shows how the material in chapters 2 through 8 were used to develop and teach a course for seminary students. The purpose of the course is to give the seminary student an opportunity to sense if the "mantle" of any of these ministries seems to settle on him or on her. Some already have selected a type of ministry, e.g., district pastor or evangelist, but desire to have other options available. Ordained ministers, returning to the seminary for renewal, for rejuvenation, and/or for a fresh start in a new kind of challenge, may take this course or a chaplaincy specialty course for a new impetus in ministry.

A word about the title of the course. The project, as it came to my mind, was clearly to be a course in chaplaincy ministries. The question was, how to fit it into the current seminary curriculum? Seminar in Specialized Ministries (CHMN 644) is a course listed in the bulletin dealing with ministries having to do with specialized social problems, e.g., aging, physical disabilities, substance abuse, but its title lent itself
naturally to the substantive thrust of the course I desired to teach. My former chair, Garth Thompson, now deceased, thoughtfully suggested that, as a simple administrative solution, we simply add to the title a slash followed by the word Chaplaincies. Chaplaincy ministries are "specialized ministries" in the sense that they are in a number of ways dissimilar to the traditional pastoral and evangelistic view. They are specialized in the sense that they are ministries to special and restricted groups of people who are significantly segregated from society in general. They are specialized in the sense that the institutions within which these ministries are performed are similar to each other in their life-encompassing/controlling characteristics, yet very diverse in their functions and purposes. The purpose of the course is much broader than a simple differentiation of these ministries. The course title reflects this broader purpose.

The reader is encouraged to check the Glossary (p. 204) before reading the succeeding chapters to clarify a few terms which are not explicitly defined in the text.
CHAPTER TWO

THE CHAPLAINCY--AN INCARNATIONAL MINISTRY:
A THEOLOGY

Old Testament Motifs

According to the Old Testament record, God Himself, from the creation to the fall, with intimate knowledge of His creation, demonstrated deeply personal tangible involvement in the welfare of the beings He had created to live in and care for this earth.

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in His own image, in the image of God He created him; male and female He created them. (Gen 1:26,27)¹

Planet earth was an "institution"--a society founded for the total life of man. It was founded for his happiness, his prosperity, his education, his health, and his family and social needs. The whole supporting cast was created before mankind--the atmosphere, land,

¹All Subsequent Biblical quotations are taken from the Revised Standard Version, abbreviated RSV, unless otherwise noted.
water, vegetation, heavenly bodies, sea and air life, and finally, the land animals. A special garden, Eden, was planted as mankind's immediate home, lush with verdure for complete life support (Gen 1 and 2). It even included a special tree whose fruit contained the resources for sustaining life eternally (Gen 2:8-14; 3:22-44).

Before the advent of sin the evidence shows that God ministered in this world in a very personal way. First, His personal care for humankind is overwhelmingly evident in the detailed and magnanimous way he furnished the earth (Gen 1:1-25). Second, His personal care is evident in the intimate way He created the man and the woman and joined them in a loving, committed relationship (Gen 1:27; 2:7,18-25). Third, His personal ministry with humankind is inescapably clear in the kind of detailed and personal instruction He gave the man and woman in their orientation to life in the new earth-institution. Those instructions had to do with ethical and moral concerns, love and sexuality, parental supervision and the management of plant and animal life, nutrition, and the life sciences (Gen 1:28-30; 2:16-25).

No subsequent institution on this earth is known to have been so lavishly yet practically ordered for its inhabitants. Its inherent durability is evident in the enduring qualities of its elements and its life-support systems in spite of the deterioration and destruction
caused by its sin-pervaded atmosphere and its degenerating inhabitants. This would seem to be clear evidence of God's caring foresight.

When the serpent insinuated himself into the experience of God's children, those misled but beloved children took a selfish and divergent life course diametrically opposite to God's lovingly omniscient one (Gen 3:1-7). The record shows that God continued steadfast in His involvement, personally seeking out the guilt-ridden, hiding pair, outlining an altered and rigorous life plan for His alienated children that would point them back toward Him and, if followed, ultimately result in their total salvation and in the total reclamation of His earth-institution (Gen 3:8-10, 14-19; Isa 65:17ff). The plan included God's personal and abiding presence through the Spirit (Gen 6:8,13,18,19) and strategic intervention and influence by Himself and His personal angelic ministers (Gen 18). Yet to come, and but dimly seen in the symbolism of the Old Testament sacrificial system, was the ultimate manifestation of His unrelenting personal involvement and love, the incarnation of The Son in human form and life (Isa 9:6,7; 53; John 1:1-3,14; Heb 2:14-18). Key also were selected devout persons, e.g., Moses, Aaron, Samuel, et al., indigenous to His earth institution, who ministered His love and salvation to their fellow beings. The lives of such men
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and the settings in which they lived provide us with OT motifs for contemporary institutional ministry.

From the time of the fall onward, the patriarchs seem to have been the pastor/chaplains for their families. From Adam's days in Eden until well beyond the flood, the unit of spiritual fellowship was the family. The spiritual leader was the family patriarch.

The Bible is somewhat sketchy in regard to liturgical practice before Abraham, yet we can make assumptions. The sacrificial system given to Adam, and over which Abel was murdered by Cain (Gen 4:3-8), was the focus of liturgy and worship toward God. The leaders of that worship were men like Adam, Enoch, Methuselah, and Noah.

Furthermore, it is obvious that the worship/sacrifice liturgy was not new to Noah, because after the waters receded and the family and animals exited the ark, his first recorded act was to construct an altar and lead the family in a lengthy sacrifice worship to the Lord using a selection from every clean bird and animal (Gen 8:20,21). It is also obvious that the practice was not new or unacceptable to God because the odor was pleasing to Him and He vowed not to violently disturb the earth with water again (Gen 8:21; 9:8-17). This pastoral leadership by Noah after the flood must cause us to view Noah as more than just the first ship builder and sea
captain. His ship building was accompanied by a divinely ordained evangelistic mission. Called the "herald of righteousness" (2 Pet 2:5), he must have continued this pastoral concern and function in the ark. It is inconceivable that as the ship was caught in the flood gales that Noah could have failed to lead his family to God for reassurance in their unprecedented peril, helplessness, isolation, and anxiety. Without wrenching the context, we can safely say that Noah was the first sea-going pastor or chaplain. Certainly the ark and its inhabitants became the first sea-going institution as they sailed alone on the flood-ocean.

As spiritual leaders of their itinerant households, Abraham, Isaac, and Jacob were similarly "chaplains." The OT record shows their custom was to erect altars and hold sacrifice-worship wherever they pitched camp. Abraham set the example with his first altar at Shechem (Gen 12:6-8; 13:4), continuing with altar services under the Oaks of Mamre at Hebron (Gen 13:18) and other locations. Isaac and Jacob seemed to follow suit (Gen 26:25; 33:20; 35:1,3,7). Thus, from Adam's days in Eden until some years beyond the flood the unit of spiritual fellowship was the family. The spiritual leader was the family patriarch, the father of the clan, the tribal chaplain.

The next mention of a pastoral function seems to have been in connection with the liturgy of sacrifice when
Moses built an altar at Rephidim following the Lord's signal victory over Amalek (Exod 17:14-16). The altar soon thereafter became an integral part of Israel's institutionalized migratory sanctuary worship. Aaron and his direct descendants were ordained to the priesthood, and as liturgists led this national migration to the Promised Land (Exodus, Leviticus, Numbers). The spiritual leadership was shared between Moses and Aaron, with Moses performing the prophetic functions and the priests performing the pastoral ones (Deut 18:15; Acts 3:22; 7:37). While, again, these roles do not totally coincide with today's chaplain function, it can be clearly seen that in order to successfully get this migrant nation "institutionalized" in the Land of Promise, God shepherded them along the way through a human "ministry of presence" -- a "where-the-people-are" ministry. God did not send in evangelists or call faithful "pastors" to visit the budding Israelite institution. He did not recruit singing bands and lay ministry, as valid and indispensable as these ministries may have been. God was not even satisfied with His own "fiery" and "cloudy" presence and other personal demonstrations to bring them to Himself and Himself to them (Exod 13:21,22). While their migration ended, these pastoral functions continued until the time of Christ.
In Hebrews the NT again helps our understanding of this perspective. Paul, contrasting Moses and Christ, notes that Moses' ministry was "in God's house" (Heb 3:2,5). "Every high priest chosen from among men is appointed to act on behalf of men" (Heb 5:1). The ordinary priests "were many in number, because they were prevented by death from continuing in office" (Heb 7:23). All these comments clearly indicate that these ministers were idigenous to humanity and to the Israelite institution and fulfilled their calling representing and presenting God within their society. They functioned entirely within the life of the community. Thus theirs was an incarnational ministry. In themselves and in their ministry they were "being" God to their parishioners. By saying they were "being" God, it is understood that this was only in the God-ordained sense, not in any way idolatrous. God was in His people working His reconciliation and salvation among His people.

Although it may seem easier to show that once Israel's migration ceased, the priestly and prophetic functions became more closely identified with today's "district pastor" and "conference evangelist," it must be remembered that the Israelite nation was a religious institution, not a secular one. Its political, law enforcement, penal, medical, educational, military, industrial, and religious functions were inseparably
intertwined within a single theocratic institution. Even under the monarchical rule the unity of function and form under a divine umbrella continued. The centrality of religion through priest and prophet was integral with their identity, though not adhered to with anywhere near the consistency of God's intent. The Israelites took strange courses, often committing the kind of spiritual adultery of which Hosea spoke, but God repeatedly reclaimed them to Himself through slavery, exile, and the ministry of prophets. Israel's society contrasts with modern societies, especially of the United States, in that Israel was a totally integrated spiritual society, while in the U.S. many of these functions are dissociated from the spiritual and secularized. This is one of the basic reasons for "chaplaincies." More is said of this later.

The evidence is strong that Israel was a "specialized society" given to this world uniquely from the mind of God. One must therefore draw reasonable conclusions from the motifs and from the instruction given in both testaments regarding God's intent for institutional ministry in today's world.

Hebrews 8 and 9 reveal the total priestly ministry on earth to be a type of Christ's ministry in the heavenly sanctuary. The sacrifices they offered were a type of Christ's "once for all" sacrifice. The whole liturgy was symbolic, but through faith it bore in it the elements of
salvation. Thus, the symbolic motif was also incarnational.

The prophets also were involved in a similar incarnational ministry. God was also in them while they bore in themselves the messages of God. Hosea, Ezekiel, and Jeremiah exemplified this in their messages. Hosea married a prostitute to embody Israel's alienation and God's wooing and reconciliation (Hos 1:2, 3; 3:1-5). Entering, himself, into the symbolism of his message, Ezekiel portrayed in various ways the siege of Jerusalem with a brick and other symbolic "siege" paraphernalia by lying down sideways for prescribed periods, by eating barley bread baked on dung, and by shaving and weighing his hair (Eze 4, 5). Jeremiah (Chap. 19) purchased and smashed an earthen flask to reenact the destruction of Jerusalem. The message became incarnate in its portrayal. The experiences of the prophets are replete with the incarnational motif.

Some additional examples also need mention. Elisha was a spiritual leader for the schools of the prophets, a fair comparison to the campus chaplain (2 Kgs 6:1-7). Daniel, while lifting statesmanship to unprecedented heights in foreign settings, also filled the role of a chaplain in his consistent prophetic role in the Babylonian and Medo-Persian courts. The story implies that he had both such high personal and religious
integrity and such a keen ability to identify politically and culturally that he was readily placed in the highest political positions by successive hostile foreign kingdoms. His role as minister/prophet was thus also highly effective because of this capacity to be "as a Babylonian to the Babylonians" and "as a Persian to the Persians."¹

The story of Joseph (Gen 37, 39-45) also deserves mention here. With his prophetic role in prison and in the Egyptian court, he might be thought of as fulfilling somewhat the roles of prison and court chaplain. However, two characteristics are to be noted here. First, like Daniel, he had tremendous personal and religious integrity. Second, he also had an uncanny ability to identify with the society of which he was a part while maintaining that religious integrity. Because of these factors he experienced several quantum jumps in status. His first was from slave to head steward in the household of the Army-chief-of-staff, Potiphar. Then after a traumatic imprisonment resulting from another's lie, he became the warden's head trusty, even entrusted with the keys. Finally, when his lot as head trusty seemed to be interminable, he had a meteoric jump to Pharoah's court as prime minister. His adaptation to Egyptian culture must have been quite evident to Potiphar and to the prison

¹A play on Paul's words in 1 Cor 9:19-22. See p. 30.
warden. His commitment to Egyptian survival, which could not have been exceeded by a native Egyptian, was so impressive that Pharaoh hired him as the second highest "Egyptian." His identification with Egyptian culture was so genuine that not one of his eleven brothers recognized him in several face-to-face encounters. It certainly seems evident that while still a son of Jacob and a worshipper of the true God he became indigenous to Egyptian society—his ministry was incarnational.

Ezra, among other responsibilities, seems to have served as the spiritual leader, the chaplain if you will, for the exiles who returned to the homeland. He led them in fasting and prayer, admonishing them against their mixed marriages, leading them to rectify their lives. He reorganized and reinstituted the priestly functions (Ezra 8:15,16, 21-30; 10:1-14,44). He could also be termed a construction-site, industrial chaplain, leading the people during the wall construction in liturgies of the law, of feasts, of repentance and confession, of reconciliation and reformation, and of the dedication of the wall (Neh £; 9; 12:27ff).

Again, it may not be demonstrable that any of these coincide precisely with the institutional chaplaincies of today. Israel's relationship to God as a national institution was unique in the total integration of the various aspects of its society. Samuel and others who
fulfilled one major role, e.g., prophet, also served other leadership roles such as national administrator or judge (1 Sam 2:22-4:18; 7:3-6, 15-17). Nevertheless, there are clear congruencies with contemporary chaplain ministries—precedents and motifs that provide theological support for today's Seventh-Day Adventist chaplaincies. It becomes apparent that the "incarnational" nature of the institutional chaplaincy is well illustrated.

Supportive of this same idea and of chaplain function in extra-SDA institutional settings are the examples of prophets and at least one notable priest who functioned outside the bounds of the theocratic institution.

There was Jonah, evangelist in heathen Ninevah; Joseph and Daniel, who served respectively in the courts of Egypt and of Babylon and Medo-Persia; and Elisha, sent on the divine mission to Hazael of Syria (2 Kgs 8:7-15). Then there was Melchizedek, "king of Salem," "priest of the Most High God" (Gen 14:17-20; Heb 7:1-17). Melchizedek was most certainly not, as far as one can determine, related to the immediate ancestry of Abraham. All these men served in societies other than God's covenant community, well outside His immediate and clearly defined religious environment. Melchizedek, Joseph, and

1Hereafter referred to as SDA.
Daniel subsisted in these communities until their deaths.¹ The ministries of these men were incarnational in that they became a part, in so far as the situation required, of the people to whom they ministered.

__New Testament Motifs__

As already noted the OT motifs of incarnational ministry are illuminated by the NT. The New and Old must be linked if one is to have a complete line of witness supporting the placement of professional pastors in secular institutions.

There are at least five areas in which support for chaplaincy ministries is found in the NT. The first is the Gospel mandate to world-wide missions. The second is the Gospel mandate to Gentile missions. The third is that of the Macedonian Call. The fourth is the incarnation motif in Paul’s writings. The last is the incarnation of Second Person of the Godhead, Jesus Christ.

__The Gospel Mandate to World-Wide Missions__

The divine Gospel mandate to ministry and missions is uncontested and uncontestable. Jesus commanded in Matt 28:18-20: "All authority in heaven and on earth is given to me. Go therefore and make disciples of all

¹There is no concrete information on where Melchizedek functioned, but it was apparently not in the Abrahamic community.
nations baptizing them . . . , teaching them to observe all that I have commanded you."

The SDA Church sees this as basic authority for all evangelism and missions, foreign and domestic, because it views itself as "the remnant" (Rev 12:17; 14:12) with the special last day evangelistic mission. This mission is to give to the world the everlasting Gospel as represented by the three angels of Rev 14:6-11. This mission is particularly expressed in the message of the first angel. Symbolizing the universality of the Gospel, the angel flies through the heavens proclaiming the "everlasting Gospel to those who dwell on the earth, to every nation and tribe and tongue and people" (Rev 14:6). When Rev 14:6,7 is placed alongside Matt 24:14, a picture is given of the eschatological work of the Gospel. Rev 14:6,7 is a warning of impending judgment and a call to worship the true God, the Creator. Matt 24:14 states: "This Gospel of the kingdom shall be preached throughout the whole world, as a testimony to all nations; and then the end will come."

The universality of the Gospel in the eschatological setting is consistent in Christ's instruction. His intent is crystal clear when viewed in the context of his parting promise and exhortation to the disciples: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in
Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).

The endowment with and powerful manifestation of the Holy Spirit on the Day of Pentecost (Acts 2:1-41) was the beginning of the fulfillment of Jesus' parting promise and exhortation. John, in his Gospel, relays the promises of Jesus concerning the importance of the continuing presence of the Holy Spirit to the work of the church (John 14:26; 15:26,27). With Christ's departure the Spirit became "another counselor" and the source of their power and witness.

The SDA Church has taken this mission to heart and made this mission its "marching order." Claiming the Spirit's power, the Church has mushroomed into an international organization having the intended divine potential to accomplish the worldwide Gospel mission. In 1874, J. N. Andrews became the first SDA overseas missionary. Many others have likewise followed the flight of the three angels in the process of fulfilling the international scope of their messages. There are now very few countries in which this message has not been preached. In the foreseeable future, the SDA Church will continue sending missionaries from their countries of origin into other countries in fulfillment of this mandate.
The Gospel Mandate to Gentile Missions

The Savior's mandate of an "equal opportunity" Gospel demanded that the early Church expand its ministry into frontiers beyond the bounds of the familiar and of the local "church community." This was not immediately comprehended by the infant Church. It was not until Peter was ordered by the Holy Spirit to Cornelius' household from Simon's Joppa roof (Acts 10; 11:1-18) that the breadth of the all-inclusive Gospel began to dawn on the Church. This was the first recorded "invasion" of the Gentile/secular world. In fact, it was so radical that Peter took six brethren with him as witnesses. Together they faced the "inquisition" when they reported to the brethren why they had defiled themselves entering the home of and eating with the uncircumcised. Peter reported simply that the Lord, in a vision, had forbade his calling unclean anything He had cleansed; that the Spirit immediately directed him to go to Cornelius; and that, in an indisputable fashion the Spirit had fallen on these Gentiles just as it had on the disciples at Pentecost (Acts 11:1-18).

Yet it was the shock of Paul's apostleship and God's call to him to Gentile ministry that forced the early church into ministry in the secular society. God told Ananias to lay hands on Paul "for he is a chosen instrument of mine to carry my name before the Gentiles"
and kings and the sons of Israel" (Acts 9:15). Paul related this call on several occasions as he defended his appointment to apostleship (Acts 13:2, 47; 22:21).

It should be obvious today that no one is to be excluded from the call to salvation. That had to be made unmistakably clear to the charter Jewish Christians in divine instruction and in action. With Gentiles suddenly swelling their ranks, it became a traumatic time (Acts 13:44-51). Paul thus thrust the Church into a new era of evangelism, that of missions in the secular world.

Persecution was also no small factor in causing the Church to properly broaden its mission. It was Saul's own zealous persecution that caused the first scattering of believers (Acts 8:3, 4). The difficult times that came to Paul and his companions accomplished two things. First, their persecution was itself a witness, causing the opening of hearts to the Holy Spirit, e.g., the jailer at Philippi (Acts 16:19-34). Second, it caused them to move even farther into the secular community with the Gospel (Acts 16:35-40). The Holy Spirit insured in every way possible that the Gospel advance was as all-inclusive as the Gospel mandate.

The Macedonian Call

The vision seen by Paul during his stay at Troas is another part of the foundation for the world-wide mission emphasis. The gentleman of Macedonia, a Gentile, stood
entreating, "Come over to Macedonia and help us" (Acts 16:8-12). Paul, responding immediately to the Divine vision and call, discontinued His ministry within the Judeo-Christian society and sailed to Macedonia, embarking on a full-time incarnational ministry within the heathen/gentile society. Many pastors today, hearing a Macedonian call from men and women encompassed by institutional societies, leave their ministries within the Christian communities to minister incarnationally as chaplains within these secular/"heathen" societies.

The Incarnation Motif in Paul's Writings

The thinking of Paul should influence one's ministry and missions perspective in another way. Paul gave one of the supreme incarnational motifs for institutional ministries/chaplaincies in 1 Cor 9:19-22:

For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law—though not being myself under the law—that I might win those under the law. To those outside the law I became as one outside the law—not being without law toward God but under the law of Christ—that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some.

This is a most ingenious but vital way of bringing Christ to all of lost mankind. With Christ in himself, Paul moved into the many secular contexts of human society, becoming as closely identified as possible with
those he was attempting to evangelize. When he was among Jews he spoke of his Jewish upbringing and education (Acts 22:3). To the Roman military officers he affirmed his Roman citizenship (Acts 22:25-29). In Athens he spoke philosophically (Acts 17:22-34). Paul thus became philosophical to the philosophical, a prisoner with the prisoners, a seafarer to the seafarers, always with the utmost sensitivity to the community and with utmost personal integrity to the Gospel. He was ever building bridges in himself and in his witness from where the hearers were to where the Gospel could take them. The "bridge" is what he referred to when He said, "To the weak I became weak." He sought to "be" what his hearers were. In this sense, Paul became a chaplain to his fellow prisoners, to his captors, to his shipmates, and even to Caesar's household. Paul's ministry thus parallels closely contemporary chaplain ministry. Paul identified incarnationally with each secular society and setting in which he found himself. In the same way, the chaplain identifies incarnationally with the secular community/institution in which the chaplain ministers.

As an example of those who go into a "foreign" country, let us visualize a Filipino going to Peru. If the Filipino is to really communicate with the indigenous Peruvians, the Filipino needs to live the Peruvian lifestyle, become fluent in the Peruvian language, be
immersed in the Peruvian culture, and think Peruvian. In so doing the Filipino would come to know in what ways Christ can best be presented to the indigenous Peruvian. If the Filipino is really successful, the Peruvians will accept the "foreigner" as one with themselves. If the acceptance barrier is breached, the presentation of the Gospel in an acceptable manner becomes second nature. This incarnation needs to be so pervasive in one's life that prominence of different ethnic and national origin, of external distinctives and habits fades into the background of the Peruvian mind. Trust and relationship come to the fore.

Incarnational ministry, then, has two aspects. First, to take on as fully as possible, toward the purpose of reaching all and winning some, the institution's identity, and second, to take Christ in oneself into the institution.

The Incarnation of the Second Person of the Godhead

It is at this point that the fullness of Christ's incarnation exhibits both the "genius" and the power of God. Jesus' incarnation is that incarnation from which all the motifs spring. All other "incarnations" have their root in His. The primary Gospel mission motivation springs from the personal achievement of the Savior. Heb 2:14-17 is not the least bit hazy in describing the divine
2:14-17 is not the least bit hazy in describing the divine entrance into the human earth-institution:

Since therefore the children share in flesh and blood, he himself likewise partook of the same nature . . . Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people.

Placing this description of the Incarnation alongside Phil 2:5-8 and its picture of the kenosis, and alongside the descriptions in Matt 1 and Luke 1 and 2 of the conception and birth condescension of Deity on man's behalf, one begins to envision the graphic portrayal of the divine mission in this world. Christ is quoted as describing the extent of His identification with humanity. Said He, "A body hast thou prepared for me" (Heb 10:5). This incarnation was planned and executed with divine precision and accuracy. He was even "in every respect tempted as we are" (Heb 4:15). The four Gospel writers flesh out the story of His human life. Along with temptation he took hunger, thirst, fatigue, sexuality (could it be omitted with integrity?), the simplest contemporary mode of travel, religious prejudice and ostracism, social needs and deprivations, and betrayal. He was finally unjustly arrested as a criminal, brutalized, condemned, and executed in the most excruciating manner. He bled real blood. He was
conceived 100 percent human, born 100 percent human, lived
100 percent human, and died 100 percent human.¹

Jesus actually became an indigenous human in the
earth-institution; the chaplain par excellence. Of
course, the incredible but essential next step is beyond
the pale of human chaplaincies: He rose 100 percent human
and took His 100 percent humanity into the presence of the
Acts 1:1-3,9-11; Heb 10:12). This, of course, does not in
any way detract from His unbroken 100 percent innate
divinity (Luke 1:35; Matt 16:16,17; John 10:17) or the
glorified body with which He arose from the grave (Phil
3:20,21).

The chaplain, on numerous occasions, also
represents the needs of the sinners/underdogs, e.g., the
patient, the prisoner, the "no stripe" military person.
One must take the person's cause as one's own, to higher
authority, possibly risking one's own position and
ministry. This is "incarnation" also, but only a shadow
of the divine incarnation. One can only live and serve
within the limits of his/her human capability, "be all
that one can be," and allow God to make up the infinite
difference.

¹One must clearly affirm here that He was also 100
percent divine in His conception, birth, life, death,
resurrection, and ascension.
The motif parallel does not end here. There is a type of institution in society today whose tendencies to encompass the lives of its clientele are comparable to the ways in which this sinful earth-institution encompasses human-kind and separates us from the rest of God's perfect universe. We look now at this institution-type which in varying degrees engulfs the lives of its clients and causes them to need cross-cultural-type (missions) and incarnational ministries.
CHAPTER THREE

THE CHAPLAINCY—AN INSTITUTIONAL MINISTRY

The Nature of Institutions

This chapter of the report seeks to show how the very nature of an "institution" itself tends to require a distinctive "within institution" ministry, an incarnational ministry.

Insight into the distinctive qualities of institutional settings is provided by Erving Goffmann in his book *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates.* Goffmann, in a year's field work at St. Elizabeth's hospital in the District of Columbia, studied the social world of the hospital inmate as this world is experienced by the inmate. His first essay, "On Characteristics of Total Institutions," examines the internal situation of "Total Institutions." Goffmann also draws parallels between the hospital and other institutions. Richard G. Hutcheson, retired Navy chaplain, applies Goffmann's observations to the military

and its chaplaincies in The Churches and the Chaplaincy. It is with Goffmann's and Hutcheson's works that this chapter is principally concerned.

According to Goffmann, sociologically speaking, there are numerous kinds of social establishments or institutions in which a particular kind of activity takes place. Some, like railroad stations, have virtually unrestricted participation. Others, like honor societies have a very limited clientele. Some grocery stores have a small staff to provide a service and a continuous flow of customers, many of whom return frequently. Homes and factories, on the other hand, have a much more static membership.

The kind of institution in which we are interested is the "Total Institution." Goffmann defines it as

A place of residence and work where a large number of like-situated individuals, cut off from the wider society for an appreciable period of time, together lead an enclosed, formally administered round of life.

Total institutions have three principal attributes, the first of which is "encompassing tendencies." All institutions dominate some portion of the lives of their members and provide some kind of "world" for them. These are called "encompassing


2 Ibid., x.
tendencies." When the tendency to encompass its members' lives truly encompasses the totality of their lives, or virtually so, this is a "total institution." In these cases the encompassing tendencies are embodied in physical barriers to interaction with the "outside world" and to departure to it. Many times these barriers are part of the physical construction of the institution such as high walls, electrified or barbed-wire fences, sentry posts, intrusion-detection devices, locked doors, and gates. These barriers also usually include persons charged with security, e.g., guards/sentries.

The second attribute is a break down of the normal separation of life's three principal activities. In society in general, sleeping, working, and playing are dissociated. Each is done at a different location, with different associates, under different authorities, and without any overarching plan. Total institutions abolish these separations so that there is one sphere combining all three in one place, under one authority, with the same associates, under one rigidly scheduled overarching plan ostensibly tailored to the aims of the institution.

The third attribute is handling the inmates' needs by bureaucratic organization of whole blocks of people, the primary aim of which is usually surveillance and control by a comparatively small group or staff. It usually follows that the two groups are clearly defined, a
large controlled group and a small controlling group. Several factors are characteristic of this bureaucratic arrangement. There may be a distinct contrast between the "work" ethic of the institution and the "work" ethic of society in general. For example, the direct relationship between work and wages may be widely divergent from society in general in that some members may not draw and/or keep their full wage. Another resulting factor may be that, in contrast with society in general, the family members are "outsiders" while the member is an "insider."

Institutions that fall into this "total" category include homes for the aged, orphaned, and physically disabled; health-care institutions, e.g., mental hospitals; prisons, POW camps, and concentration camps; military bases, barracks, ships, boarding schools, and work camps; abbeys, monasteries, convents, and religious orders.

Hutcheson takes Goffmann's paradigm farther, applying it more specifically to the military with brief comparisons to religious orders. He notes that the only other institution which shares largely the sociological characteristics of the military is the monastic organization. The discipline and rank structures are similar.

1 Ibid., 4-11
Hutcheson introduces two additional terms in describing total institutions, autonomous and extended. The extended total institution is the military-monastic type. It is a single, large institution with many small units or branches, e.g., bases, posts, cloisters. The autonomous total institution is the single hospital, prison, or campus.

One does not need to be a psychologist or sociologist to understand the total institution and its impact on those who are incarcerated, inducted, or admitted. Each of these institutions purposefully engineers a clear distinction between the "insiders" and the "outsiders." All the procedures for entering the institution more or less involve what Goffmann calls "mortification of the self." This process takes a number of forms such as immediate and total physical insulation from the outside world's influence; medical and/or intellectual testing; photographing; fingerprinting; stripping off the garb of the outside society and replacing it with institutional garb; cutting the hair, which in some cases initially means removal of all hair from the head; re-identification with a number; instructions in rules; assigning of quarters, etc. Most of what a person's selfhood has been closely associated with in one's outside life is ignored and/or denigrated.
The extent of the physical and psychological indignity suffered varies from one total institution to another, but it is always purposeful and intended to quickly formulate a new "institutional self." In the military and religious orders the supervisors, the ones in control, are also subject to this process. The stripping away of the old and the creation of a new identity is nowhere more complete than in officer training at the military service academies, i.e., West Point, Annapolis, the Air Force Academy.

Each of these institutions is a society, a world unto itself, with its own lines and modes of communication, its own "language," its own social strata, its own legal code. In many cases its regulations supercede, within the institution, the laws of society in general. Each has its own dress code, its own closely controlled mobility, its own economic life and work ethic, its own family style or lack thereof, and a manager-managee relationship quite divergent from that of the outside world.

The world of many of these institutions is a world full of persons with negative self-images; a world of guilt, confusion, and violence; a world of silence and mental abnormality; a world with little self-determination, virtually no individual privacy, where

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1Hutcheson, 41-46.
rights and privileges may be extremely tenuous; a world where the inmate/patient is subject to the "expert" knowledge of staff who tend to keep one in uncertainty. The institutional world may be a world of constant tension, a world of war readiness and potential massive destruction, a world of physical illness.

In such cases those from the outside world are often viewed with great suspicion and distrust by both the supervised and the supervisors. Certain aspects of the relationships and procedures are almost impossible for an outsider to relate to. In all cases the inside world is almost totally self-sufficient in professional staff and facilities. In a very real sense, then, "total institutions" are worlds unto themselves, cultures and societies cut off from the day-to-day world.

**Institutions as Missions and Theaters for Incarnational Ministry**

It has been shown that total institutions are worlds unto themselves. So are mission fields. They are comparable in their respective distinctiveness from other bordering cultures. To both, the "missionary/chaplain" comes from another world. One can illustrate the parallelism of mission fields and total institutions with examples from boundaries and isolation, language, and dress.
First one must settle on a definition of "mission field" or "mission." The "classical biblical way" of describing "mission" is carrying the Gospel across cultural boundaries to those who owe no allegiance to Jesus Christ, and encouraging them to accept Him as their Lord and Savior and to become responsible members of His church. . . .  

The "mission field" is thus the country or culture into which the Gospel is carried.

In this vein, then, a mission field, is circumscribed by a national boundary which distinguishes its sovereign territory from that of neighboring countries. There are specified points of entry and exit to go through requiring passports/visas. These border crossings are guarded by uniformed, armed military or police with booths and gates. The ease with which the crossing is accomplished depends on the relations of the two countries and their individual felt needs for security.

Total institutions, most notably prisons, military installations, and certain specialized industries have high security needs. They likewise are insulated and isolated by security fences, walls, gates, and armed guards restricting entry and exit. Campuses, hospitals, and most businesses/industries are much less security-conscious but do have some kind of gate, door, and/or

reception desk/office for the "screening" of visitors and the "control" of clients. Many have some type of pass or badge for the identification of employees and visitors which is comparable to the passport/visa.

Beside physical barriers there are innate characteristics which, though not physically imposing, are very real barriers to infiltration of the society and/or culture. Language is one of these. Every country/culture has its own language. Dialects and accents serve to distinguish sub-cultures within national boundaries. "Speaking the language" is vital to any enduring cross-cultural infiltration.

Just as there is Japanese and Chinese, there is "hospital-ese" and "prison-ese." In the hospital the language is technical terminology for disease, for medical procedures, for medicines, for patient physical and mental condition, and other terminology unique to hospital operation. Hospital employees use these terms and phrases without stopping to think. Patients and visitors need a "translator/interpreter" to explain these terms so they can understand the "case." Patients, particularly in-patients, learn to speak the language with much greater facility than visitors because they become part of the hospital culture and live in its society. Prisoners and prison employees have a prison language. The military establishment has terms, technical and non-technical,
which must be explained to the non-military person. A part of that language is hundreds of acronyms which alone and to the casual observer are unintelligible. But the military person speaks of a JAG (Judge Advocate General or lawyer) or a TDY (temporary duty reassignment usually of less than 90 days) without "batting an eye." Military families understand much of this language which is not restricted to "classified" situations.

Finally, dress and costume help to define an ethnic or national culture. Hairstyle, hats, garments, and shoes can be significant in distinguishing or identifying the indigenous people. As a sari identifies a woman native to India so there is garb characteristic of prisoners, hospital patients, military persons, and many industrial employees. Prison guards wear uniforms. Hospital employees wear ID badges and uniforms. Students on a campus may be identified by a certain style of dress or by carrying books.

All these characteristics and many others serve to set apart those of a national community and an institutional community from those outside. They both identify and distinguish. They are barriers to outsiders and bonding mechanisms to insiders. Thus, institutions are parallel in character to "mission fields" and likewise require a Gospel ministry that has an indigenous orientation, a ministry that identifies as closely as is
practical with the society. That ministry, to be enduring and effective both with the staff and the clientele, must have an institutional identity just as the missionary and his mission must have a national identity.

Foreign cultures do not break down the normal-life activity separations as do total institutions, but they do encompass the lives of all their members. Language, custom, employment, dress, family, and, in some societies, governmental surveillance tend to surround and insulate the inhabitants.

The similarities could go on ad infinitum. Thus it follows that similar criteria must be applied in infiltrating both the "mission field" and the total institution. The chaplain and the missionary have opportunities to touch persons with the love of Christ that only spring out of consistent, everyday proximity--full-time involvement. If the Church is called to evangelize the mission fields, it is also called to evangelize the total institutions of the world.

The military, the prisons, the large business and industrial settings, and many hospitals and campuses are secular. They have no inherent Christian religious orientation or purpose. They are by population inmates, GIs, patients, students, and workers who are calling, "Come in and help us." They need daily spiritual care even as they receive daily medical and educational care.
and constant surveillance. Many of these cries are silent and subconscious. God hears them and will send us if we will go.

We must enter these closed societies and identify with those in them even as the men of God were or became "indigenous" to the societies in which they ministered; even as Paul sought to identify with Jews and Gentiles, bond and free; even as Christ identified with us.

**Evangelism on Specialized Levels**

The SDA district pastor and conference evangelist share significant common ground with the chaplain. All three seek the salvation of the lost. There are, however, four distinct levels of evangelism at which the chaplain functions consistently as a matter of course. The first level is that of ministry to the secular, non-religious person, e.g., the atheist, the agnostic, the person who has no religious commitment. The second level is that of the religious non-Christians, e.g., Buddhists and Islamic adherents. The third level is that of the non-Adventist non-clergy professionals and laborers, e.g., doctors, lawyers, professional military, blue-collar workers. On the fourth level are non-Adventist clergy, fellow chaplains especially. SDA chaplains work shoulder to shoulder with these persons, share lunch and many social occasions with them, become involved in their failures and successes, converse with them about daily decisions.
Together they plan programs and seek to enhance the quality of life for many who are down-trodden, guilt-ridden, terminally ill, in great pain, under lifetime incarceration, burdened with studies, family problems, drugs, alcohol, and crime.

Pastoring a local church is a specialty. Itinerant evangelism is a specialty. Media evangelism is another specialty. Institutional ministries are specialities. In each of these, ordained clergy reach certain clientele in ways and in numbers differing from the others.

The chaplain is the institutional pastor, the institutional evangelist. The work of the chaplain might be summed up as follows: the chaplain is a pastor, an advocate, and a prophet. He is a pastor in that he has parishioners within his institution for whom he performs worship, weddings, funerals, all the religious rites. He holds classes in religious education. He counsels. He visits on the job and in the home, in cells, in hospital rooms, in dormitories, on ships and flight lines, all over campuses, in emergency rooms and critical-care units, in prison yards and mess halls, in industrial plants and business offices. He preaches and teaches.

The chaplain is an advocate. He stands between the powerless and the powerful and speaks on behalf of the powerless. The chaplain has to communicate well with the
"top dog" and the underdog. He stands between the technical doctor and the fearful patient, between the military commander and the trembling sailor. The chaplain is therefore an advocate of the first order.

The chaplain is a prophet. A chaplain must keep the institution appraised of its moral and ethical responsibilities. Sitting on various committees on ethics, business procedures, military programs, prison policies, and education, the chaplain is in a position to keep the spiritual balance. He is looked to for his ability to clarify issues. He or she must be prepared to point out the value of the individual against the overwhelming size of the institution. He must cry aloud (judiciously) and spare not (with tenderness).

**Seed-sowing Ministry**

Paul, in his earlier correspondence with the Corinthians, scolded them for their party spirit and their cliquishness. He verbally lashed them for their rivalries, jealousies, and strivings for supremacy.

For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely men? What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labor. For we are God's fellow workers; you are God's field, God's building. (1 Cor 3:4-9)
There is something of a competition in the SDA church between the baptizers and seed planters. It seems as though those who do not achieve a substantial number of baptisms are second-class ministers. Such individuals, it appears, are considered to have somewhat of a lower call to ministry. Chaplains, however, are seed planters. A majority of the people to whom they witness are not ready for baptism in three, six, or even twelve weeks. Their clientele are very largely non-Adventist, and those who are professionals are not given to hasty decisions based on intense emotion. Chaplains plant the seed and nourish it for whatever time they are given and pray that someone, somewhere will perform the baptism. It should not sound as though chaplains never win souls to Christ or are not evangelistically enthusiastic. Bible studies and home meetings are part and parcel of the chaplain's ministry. Baptisms follow in due course.

The chaplain is a dispeller of religious prejudice. Many chaplains and professional persons and many non-professionals have heard or read that SDAs are a cult, hold rather radical views on the Sabbath, the second coming, and on Ellen White. The SDA chaplain does not have to wait for a ministerial association meeting, for a ministry seminar, or some public relations (PR) event. Everyday is PR day. Every meal, every social occasion,
every friendly discussion, is a (PR) occasion, a seed-planting occasion, an evangelistic opportunity.

We have viewed the nature of total institutions and the general chaplain functions in them. The following chapters examine five specific total institutional settings and chaplain ministry in each setting.
CHAPTER FOUR

THE MILITARY CHAPLAINCY: COMPOSITE MINISTRY

The Military as an Extended Total Institution

The industrial plant, the university or college, the correctional institution, and the health-care facility are essentially single, independent entities in many respects comparable to the individual military base or post or ship at sea. Goffman uses the various examples of his paradigm, including the military, in this way. The basic characteristics of Autonomous and Extended Total Institutions are the same. We begin, therefore, by looking at the military in its similarities to the Autonomous Total Institutions (ATI) and then its dissimilarities as an Extended Total Institution (ETI).

First, the commander of any military installation has virtual total control over the lives of the military persons assigned there, and to some less extent, over the lives of the families living in the government housing on the installation. This "encompassing tendency" is evident in a fenced and patrolled perimeter and entry/exit only

1 Goffman, 5.
through guarded gates, controlling all installation/outside-world contact. When necessary the commander can totally close the base to exit and entry. This can also be effected from all the higher levels of command.

This encompassing tendency and separation from the civilian world is also emphasized and enforced by the initial processing procedures at the training base or service academy. All hair is initially cut off and the civilian style replaced by a military style, usually short and "crewish." Inprocessing also involves stripping off civilian clothes, showering, and issuing of military uniforms, underwear, socks, and boots/shoes. Strong pressures are brought to bear during training which make an obedient and sharp-looking military person out of the civilian. Goffman says these are "processes by which a person's self is mortified."¹

Second, the military breaks down the barriers ordinarily separating the sleeping, playing, and working activities of its members. With the exception of the minority who reside off the installation and the general freedom to engage in personal recreational choices, all the military assigned to a post or base at least sleep and work under a single authority. There are limited times when the sleeping, working, and playing are all limited to

¹Ibid., 14.
the installation. The last condition is absolutely total on a military ship.

Third, the military does a great deal of bureaucratic handling of large groups during in- and out-processing to and from a base/post, during training, especially in boot camp or basic training and at the service academies, and in transporting military persons and families between assignments.

According to Goffman, this bureaucratic procedure usually spawns, or is accompanied by, a split between the managers and the managed.¹ In the military the split falls between the officers and the enlisted persons and is emphasized by differences in uniforms, rank insignia, separate dining facilities, separate clubs, and in military courtesies. Enlisted persons render salutes. Officers always return salutes. The lowest ranking officer outranks the highest enlisted person. An enlisted person must address an officer by the officer's rank or as "sir." Officers sometimes look down upon enlisted people and some enlisted people feel that officers are caught with their own importance. There is separate officer and enlisted housing both for singles and for families and the enlisted housing is less spacious and less elaborate.

There are also significant ways in which the military, as a total institution, differs from the other

¹Ibid., 6-7.
The first contrast is in institutional environment:

The institutional environment of the autonomous total institution is unique to the local institution... while (that) of the extended total institution is determined to a considerable extent by the larger organization of which the local unit is a part. It is virtually identical from one unit to another.

Each college, for example, has general similarities to all others, but it exists as an entity distinct in regulations and character from all other colleges. The military person who is transferred from one installation to another needs only to establish new interpersonal relationships. The new environment is virtually identical with the old. The uniforms, organization, titles, working hours, leave (vacation), and regulations

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1Hutcheson, 42.

2Ibid., 42. The terms extended and autonomous total institution are referred to hereafter as ETI and ATI, respectively.

3Ibid., 43.
are the same. This is due to the fact that each of the military branches, though distinct within itself, falls under the direct control of the Department of Defense (DOD) and all are managed according to one set of DOD directives.

The second contrast is two-fold and has to do with the relationship between the supervisors and the supervised. In the ATI the split between staff and inmate/patient is very sharp and in some instances, e.g., the prison and mental hospital, the relationship is usually one of distrust and/or hostility. In the military, like Goffman's example of a nunnery, there is essentially a "single collegial group, internally stratified in terms of a finely-graded rank order."¹

In the military there is a sharp distinction between officers and enlisted personnel and a feeling of enmity on the part of a number of the enlisted personnel, but there is also a unity and a togetherness born of a common mission and shared circumstances. Significant is the difference in the relationships between the officers/enlisted and the staff/clients in ATIs. In ATIs the controlling, managing group is usually a working shift group, e.g., 8-5, 7-3, 3-11 o'clock, who live another life outside the institution, while the inmates/patients/students pass from shift to shift under 24-hour control.

¹Ibid.
In the military, however, officers and enlisted persons are under the 24-hour control of superiors. Under peacetime conditions this control is exercised in a limited fashion, but it is nonetheless a reality which can be implemented without warning. Officers and enlisted are subject, on the whole, to the same regulations, although in some instances, e.g., promotions and military justice, there are variations and distinctions. But, for example, all are subject to world-wide reassignment by each branch's personnel system and are constantly in movement among the far-flung installations. "There is, consequently, a large measure of 'we're all in this together' feeling . . . which may not exist between staff and members of the autonomous total institution."¹

The third contrast is between staff jobs. Hutcheson points out that in ATIs the staff's job is mainly internal to the institution, providing a "servicing function--healing, rehabilitation, education, custodianship--for" those in their control. All ETIs provide a service external to the institution, "national defense, . . . converting the heathen, serving society."² Thus, the "inmate world/staff world" distinction widely

¹Ibid., 44.

²Ibid.
applied by Goffman\(^1\) does not totally apply to the military forces. For the military, the "inmate world" within the institution is identical in most respects with the "staff world." "It is the world of the total institution itself, which is contrasted with the outside."\(^2\)

There are two other points that emphasize this "inside vs. outside" identity. One is the induction procedures spoken of earlier and described as "mortification of the self." This denigration of the recruits' former civilian identity is aimed at bringing them to an intensive total personal commitment to this new military identity regardless of whether they are under immediate military control or not. In fact, in some cases, like the Marines, this is so successful that it becomes lifelong. A common description of Marines is "once a Marine, always a Marine." One is trained to "think like a Marine, act like a Marine, be a Marine."\(^3\)

Although those with comparatively short enlistments in the other military branches do not quite reach this level of institutional identity, they are trained that they represent their military branch on and off duty, wherever they are, in dress and deportment,  

\(^{1}\)Ibid., 12-92.  
\(^{2}\)Hutcheson, 44.  
\(^{3}\)Ibid., 46.
twenty-four hours a day, seven days a week. All are issued an identification card (ID), carried at all times, which makes them eligible to use certain military facilities as long as they are on active duty. Reservists and National Guard members have ID cards of a different color which entitle them to use military facilities when they are on active duty.

For many, the institutional identity continues far beyond active service. Veterans of Foreign Wars (VFW) and other veteran organizations are evidences of the vestiges of the institutional self in their observance of military-related holidays, their continuing support of the military, and their perpetuation of military history. The Veterans Administration (VA) with its system of hospitals and national cemeteries and its monetary benefits for education and disability also keeps alive a post-military identity. Those who are career military, remaining with the institution a minimum of twenty years, receive on retirement an indefinite ID card enabling them to use military facilities as long as they live.

All military persons, both enlisted and officer, move repeatedly into and out of various degrees of institutional totality, as they rotate from ship duty to shore duty, from deployment to home port, from operational divisions to garrison duty, from isolated overseas bases to administrative assignments. But the desired effect of the system is to create an overall psychological total institution that embraces the whole career. The serviceman can return from an eight-to-five office assignment in Washington to the institutional totality of a ship at sea or an infantry regiment on combat maneuvers with relative ease because he
has never left the institutional state of mind. As surely as the newest recruit, the most senior general is still an "insider" in the total institution.¹

The Military Setting

It is the variety of types of installations and support facilities that gives rise to the idea that the military chaplaincy is a composite ministry. Every major military installation is a city within itself. The Army, Navy, Air Force, and Marines each has a system of such installations world wide, each of which has virtually all the conveniences, resources, and facilities of a small town or city. Every major installation has a police department, a special investigative agency, a confinement facility, a fire department, civil engineers, a housing authority with dormitories/barracks and subdivision-like housing of various types and sizes, a transportation department with a variety of conveyance and repair vehicles, a comptroller office, a personnel office, a legal office, a chaplain office with one or more chapels, a clinic or hospital, a library, a college/university-level education office and classrooms, a child-care facility, a pre-school/kindergarten, an elementary school, a travel agency, a large grocery market (commissary), a department-store complex [base or post

¹Hutcheson, 47.
exchange (BX or PX) with beautician, barber, optician, watch repair, video rental shops, and snack bar], a small 7-11 type store (BX or PX annex), an alcoholic beverage store (Class VI Store), dining halls/cafeterias (chow halls), officer and enlisted clubs, a theater, a gymnasium with athletic fields and courts, a recreation center, and a youth center for dependent teenagers. The person in charge of the "housekeeping" functions of this "city/installation" is the base or post commander, whose staff is composed of the heads of the various major components, called groups, squadrons, units, and brigades.

The above are all support functions for the installation's primary and operational military mission--missiles, planes, ships, artillery, or infantry. This mission has a higher level commander with a complete range of operations, maintenance, and intelligence shops/offices to perform the primary mission. These organizations are also called deputates, squadrons, brigades, and battalions. Some of their heads, called deputies and commanders, sit with the base or post commander on the overall-mission commander's staff. The head chaplain, head legal officer, and certain others serve on both staffs.

Certain military installations serve very specialized functions. Wilfred Hall, Walter Reed, and
Chelsea Medical Centers' are examples, respectively, of major Air Force, Army, and Navy hospitals which are installations in their own right. Some are located on a larger military installation and some stand alone. These centers handle cases requiring specialized treatment, long term, and terminal diseases and have a full-time chaplain staff. These are hospital/health-care settings.

The service academies are very similar. West Point Military Academy, the Air Force Academy, and Annapolis Naval Academy are single installations, colleges for the training and education of new officers. Each of the services also has professional military schools—a War College and a Command and Staff College for senior officers and lower-level schools for junior officers. These schools specialize in military concepts, functions, and staff work. In the Air Force they are all part of Air University at Maxwell Air Force Base, the support installation. These have campus chaplaincy settings.

Certain installations are for logistics, that is, the purchasing, storing, and dispersal of supplies and equipment to military installations. Others are simply housing areas from which military persons are consultants and advisors to high-tech civilian firms, such as those in Silicone Valley, California. These are industrial

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1San Antonio, TX—Lackland AFB; Washington, DC; and Chelsea, MA, respectively.
Silicon Valley, California. These are industrial chaplaincy settings.

Ft. Leavenworth is an example of an installation whose major mission is penal. It is the location of the federal military prison which serves all of the services. Here is the setting for correctional chaplaincy.

Some installations are primarily for boot camp or basic training and are called Training Centers. They take the "raw" civilian and in about six weeks turn him or her into a sharp, trim, obedient, enlisted person, i.e., soldier, airman, sailor, or marine. Following this initial training many proceed to advanced training centers, sometimes called "technical" or "tech" schools. Also very large, these installations train the boot camp graduate in a specialty career field such as administration, vehicle maintenance, communications, medical corps, chaplain's assistant, weapons specialist. From these tech-school installations the enlisted persons are assigned to regular installations with a specific defense or war mission. This also is campus ministry.

The Navy, of course, has mobile installations--ships--which are "floating cities." An aircraft carrier, for example, may be as long as two football fields and have a complement of over 10,000 personnel in several hundred specialties, both for sailing the ship and for flying the planes. Nuclear submarines are miniature by
comparison, but must be self-sufficient enough to maintain the health and morale of the crew and the effectiveness of the sub while submerged for periods of up to six months. For all military ships this means medical supplies, food, books, movies, educational courses, and other supplies and equipment for recreation and for the military mission for extended periods of time. This is sea duty and chaplains are there.

It is obvious why the military chaplaincy is composite. A military chaplain may serve on any given installation as the hospital chaplain. This may be full time or part time depending on the size of the hospital. One may serve as the confinement chaplain. This is usually only a small portion of the chaplain's work, since most installations maintain only a small facility for those awaiting trial, for sentenced personnel awaiting transfer to a permanent facility, and for detention for minor offenses. Some installations have military courses such as NCO Leadership School which require enlisted persons from other installations to be in residence for several weeks. A chaplain is usually responsible for ministry to these students, including an incoming briefing, and lectures on values, morals, and comparative religions. Every base has barracks, sometimes called dorms, for single enlisted persons, and noncommissioned officers quarters (NCOQ) and visiting officers quarters.
(VOQ) for unmarried and unaccompanied military personnel. Thus, one may have pastoral responsibility for a "campus-like" setting. With all of the offices and maintenance and repair shops on an installation, a major share of ministry is business/industrial.

These ministries take place in the five specialized settings of this paper: the hospital, the university/college campus, the penal/correctional facility, the logistics/industrial installation, and the chapel ministry itself, for want of better terminology—that of worship services and Sunday School classes, counseling, chapel organizations—all almost identical with the civilian parish ministry.

This last ministry is not to be neglected on the installations with principally special missions. It is pervasive; it is constant. The chaplain on board ship also performs all five duties.

Other settings also deserve mention here. One requires an itinerant ministry, sometimes called "site" ministry. Certain types of units have no base or post of their own. They are usually small tenant units on major installations or are small geographically separated units with no major installation in proximity and are scattered around the world. They may have as few as a dozen persons, who, unaccompanied or with family, live in a local community or on a site only large enough to contain
a few small buildings and quarters. Some such isolated sites may be within the Artic Circle or on an island in the Pacific Ocean. Communications units are an example. There is a communications command office, also a tenant, from which all communications units receive their orders and to which they are directly responsible. Chaplains are assigned to the command office for the express purpose of making the rounds of these units, checking on the local chaplain coverage if they are tenant units, coordinating local civilian coverage if they are geographically separated, and providing whatever ministries are appropriate during the two-to-five-day visit.

There are the command settings. In the broad sense, a command is a group of posts, bases, or ships under one headquarters. That headquarters is called "Command" or command headquarters. At command headquarters is the commander-in-chief of the command together with staff offices for all the principal units on all the installations. The command headquarters is usually located in one building on one of its installations. It is a unit in itself. Among the Commander-in-Chief's staff is a Command Chaplain who, with a chaplain staff, is responsible for all religious activities on all the installations in the command. Thus the full setting is the command office and all the installation chaplain offices in the command.
There are the "field" settings. Each of the Services has "exercises" in which certain units leave their installations and set up camp and operations in a primitive area. Hospital units set up field hospitals in tents. Artillery and infantry learn how to subsist and operate "in the field." Civil engineers practice setting up field buildings, carving airstrips out of bare ground, and operating equipment under primitive conditions. Ships go to sea to practice their missions, to train their crews. Airborne units practice their jumps. Units also practice mock war conditions, "fighting," "capturing," and "destroying" fellow units designated as "the enemy." These are all settings for ministry. Chaplains "jump" and chaplains go to sea. Sometimes these field operations take place jointly with allies, as in NATO.¹ I was personally assigned to go from Germany to a Norwegian base along with portions of a unit of fighter planes and maintenance support personnel for a joint exercise involving several NATO countries. My job was to provide for Catholic services, hold Protestant services, visit all the men daily, counsel as needed, assist in any emergency situations, and be a liaison with military chaplains from the other countries.

Two final settings are vital, the Reserves and the National Guard. Persons in these categories have

¹North Atlantic Treaty Organization.
full-time civilian jobs and are part-time military. Each of the Services has persons on Reserve status. Officers and enlisted persons attend the usual entry training courses, i.e., Officer Training School (OTS)/officer specialty courses and basic training/boot camp for enlisted persons, and are trained in specific fields or skills. After their training, however, in contradistinction with those who are on active duty, they return to their civilian jobs. Their military obligation is one weekend a month and two weeks during the summer. Their obligation is performed on a regular installation of that branch and in the job for which they were trained.

Similarly, new National Guard members of each of the branches enter through basic training/boot camp or an officer-training program. National Guard units are under the jurisdiction of their respective state governments which activate ("call them out") them for state crises and disasters. They may also be "called out" by the Federal government. The members wear the uniform of the military branch which they joined and come on active duty for short periods like the Reserves. The National Guard units have their own installations at which their duty is performed. Those serving in the Reserves and in the National Guard may fill tours of duty overseas, usually for only several weeks during the summer.
There are chaplains in each of these two military components. Reserve chaplains serve their monthly weekends and their summer tours with a regular installation chaplain's office. They often take short tours of a few weeks at overseas installations. National Guard chaplains, along with their fellow Guard members, serve on National Guard installations. Chaplains in these two components also have full-time civilian positions, e.g., pastors, counselors, seminary or university professors. One might be tempted to think of them as living with "one foot in the institution and one foot in the outside world." It is probably much more accurate to think of them as having two identities, that is, which ever one they are serving, they serve with "both feet."

It is clear then that in all of its settings the military encompasses the lives of its members and that chaplains are equally subject to that encompassment. Military chaplains are practically unique in participating fully in this "insider" status. In each of the other four chaplaincies considered in this paper, the chaplain, while identified with the institution, is principally identified with the staff of the institution. Chaplains are part of the prison staff, not of the inmate population. They are professionals along with the doctors and nurses in the health-care institution, not patients. Their college/university identity is not a student identity but
a staff/faculty identity. In the industrial plant or business office chaplains are salaried along with management, not paid the hourly rate of the "common laborer." "Insider" status in the military does not mean, however, that the chaplain does not have to build bridges. Enlisted persons are carefully trained to recognize and respect the authority of all officers. Since chaplains are officers they must be extremely careful to cultivate a pastoral image and pastoral relationships rather than the authoritative image and relationships normally expected of officers. Chaplains who allow their rank to dominate their image are much less effective in achieving pastoral relationships with enlisted persons and with many officers. This greatly inhibits their ability to minister. But when the chaplain masters this difficulty, and many do it easily, everyone sees the chaplain, like Elijah (Jas 5:17), as "a man of like nature" as themselves; as one, like Jesus (Heb 4:15), not unable to sympathize with their situations, but who is in every respect subject to the same uncertainties, inconveniences, rules, and contingencies of military life. The chaplain "wears the same uniform, obeys the same regulations, participates in the same goal-oriented organization, sails the same ships, lives under the same combat conditions" and is "clearly an insider."¹

¹Ibid., 47.
This shared status enhances ministry in several ways:

It removes the element of artificiality . . . between the pastor and the parishioner who wants to show only his Sunday self. It enables the chaplain to share fully the conditions under which his parishioners live, and thus prepares him for a more effective pastoral ministry to their needs. It places him in natural and continuing contact with the unchurched as well as the churched. It also makes it possible for him to minister creatively to the institution itself, as well as to the persons who make up the institution.¹

**Theological Motifs**

Study of the OT with chaplaincy motifs in mind yields a few situations in which Israelite priests and prophets acted in capacities that bring to mind today's military chaplains. We must constantly keep in mind, however, that the religious/political system of that time was entirely different from ours.

It appears that Moses was the first to perform a chaplain-like function when, at Rephidim, as Joshua commanded the "troops" against the Amalekites, Moses kept their morale high interceding with God with his hands raised high. Aaron and Hur had to help support his arms because whenever his arms sagged the battle turned against Israel (Exod 17:8-13). Phinehas, grandson of Aaron, may really be the first to whom the title Chaplain may be applied with some accuracy. During their journey Moses

¹Ibid., 50.
ordered the manufacture of two silver trumpets for signaling the people to a gathering, for the time to break camp, and for warning and summoning for battle. They were to be blown by the priests on the eve of the battle signaling the Lord's favor and victory in battle (Num 10:1-10). On one occasion Moses dispatched Phinehas along with a military force defending against the Midianites. Phinehas had "the vessels of the sanctuary and the trumpets for the alarm in his hand" (Num 31:6). A great victory followed. This is the first occasion noted where the clergy/priest accompanied the troops into battle. At least two other occasions of priests trumpeting are related. At Jericho, the priests blew seven ram's horn trumpets continuously during each day's march and after the seventh circuit of the city on the seventh day. The victory has become legendary (Josh 6). Many years later it is recorded that Jeroboam ambushed Judah in battle. The priests of Judah blew the trumpets, the men of Judah shouted, and the Northern army was routed (2 Chr 13:12-20).

Samuel, implored by Israel in its fear of the Philistine threat to beg the Lord's favor, sacrificed at the Mizpah battle site and memorialized God's intervention with a stone and the name Ebenezer, "Hitherto the Lord has helped us" (1 Sam 7:7-12). That this liturgical/chaplain function was intended only for clergy is supported by
Samuel's rebuke of Saul for infringing on the sacrificial prerogatives. Saul, under threat of aggression by the Philistines, agreed to wait seven days for Samuel. When Samuel did not appear as expected and Saul's troops began to lose heart and leave, Saul seized the initiative and offered a burnt offering. Samuel did come, reproving him vigorously, "You have done foolishly; you have not kept the commandment of the Lord. . . . Now your kingdom shall not continue; the Lord has sought out a man after his own heart" (1 Sam 13:13,14).

On at least two occasions the priests brought the ark to the battle site as victory insurance. This spelled disaster for Eli's immoral sons. The ark was captured and the two rebellious young priests were killed (1 Sam 4:4-11). Eli died upon receiving the bad news. Saul asked Ahijah to bring the ark to his camp at Gibeah. Jonathan and his armorbearer had mounted a daring but successful two-man attack on the Philistine army. Saul subsequently went to their aid and was victorious (1 Sam 14).

Two other OT examples of chaplain ministry complete this picture. In Num 27:21 Moses trained Joshua to go to the priest/chaplain Eleazar who would "inquire for him by . . . the Urim before the Lord; at His word they shall go out . . . and come in." David, under military pressure, made use of another of the liturgical
vestments, the ephod, to gain intercession for answers from the Lord. On one occasion he avoided Saul's pursuit and captivity by inquiry through Abiathar's ephod (1 Sam 23:6-14). On another occasion he inquired whether or not to pursue Amalekite marauders. Again, Abiathar and his ephod were used by God to guide David to victory (1 Sam 30:7-8).

In these OT examples military-chaplain-like functions were filled by priests and prophets who were sometimes both and who were sometimes the national administrators. Under their religio-political system, these religious leaders became intimately involved with the morale and success of their armies. They advised, on direct consultation with God for the victory of their side. They led worship and sacrificial liturgies for the troops. They even marched with the soldiers at the battle site trumpeting special military calls and carrying consecrated items to insure victory. Their concerns, of course, were much broader than just the military. They were concerned that the spiritual quality of life of the military and the nation was such that God could give them national security. Thus the OT motifs suggest it is appropriate for the chaplain to be with the troops, to lead them in worship, to be incarnational to them.

The NT has no such examples. Its evidences come from the directives of Christ to evangelize all aspects of
society and from His own method of incarnational evangelism in this world. This is supported by Peter's and Paul's ministries in the secular/heathen world and by Paul's self-styled but inspired incarnational modus operandi which he recorded in 1 Cor 9:22, "I have become all things to all men." The military chaplain comes very close to the incarnational motifs of Scripture and to NT incarnational evangelism within Gentile societies. The chaplain literally and fully takes on the institutional identity of the military branch in which he or she is enlisted, wearing the uniforms, observing the courtesies and customs, being assigned and reassigned like everyone else, performing ministry with religious integrity as a military person to military people everywhere in their life situations.

The Chaplain and the Chaplain Program

Aspects of this area, related to the overall settings in which chaplains minister, were discussed under the section, "The Military Settings." This section deals with formal and informal ways in which chaplains minister.

Military chaplain ministry is both a team ministry and an individual ministry. On most bases or posts, it is a team ministry. It is an individual ministry when there is only one chaplain assigned. This single military clergyperson has the full responsibility for all religious activities and programs. Organization of lay
participation and responsibility and the contracting of civilian clergy are an important part of the chaplain coverage no matter where a chaplain is located, but where there is only one chaplain they are vital. In these locations the only day-to-day assistance the chaplain has is one enlisted administrative specialist and lay persons. There is a procedure for certifying lay persons through their denominational endorsing agencies to hold denominational worship services, at which they may collect offerings and perform limited rites. The chaplain is still the responsible person.

The ministry is a team ministry because chaplains of several denominations, as few as two and as many as twenty to thirty, are assigned to bases for religious coverage. This denominational variety is related to giving the broadest possible coverage in every situation. On a two-chaplain installation, one is Protestant and one is Catholic. As the assigned number increases that ratio is kept close to three Protestants to one Catholic. Among Protestant chaplains liturgical variety becomes important. Generally a balance is attempted between those, on one hand, who hold more formal liturgies, who baptize by sprinkling/pouring, who perform infant baptisms, who serve wine at communion, and who hold close communion, and those, on the other hand, who hold more informal liturgies, who baptize by immersion, who do not perform
infant baptisms, who serve only grape juice at communion, and who hold open communion. There is some crossover between these alignments. All these differences are considered in assigning chaplains for the broadest possible religious coverage.

It is evident that pluralistic (ecumenical and interfaith) team ministries are essential to harmonious military parishes and to spiritual development and growth. Chaplains who have deep and strong religious prejudices have great difficulty in the military chaplaincy. The sharing of religious services, rites, and duties is essential. Joint conduct of liturgies and worship services is common among chaplains. One does what another cannot liturgically do. Ministry to the military community is team ministry. A lone Catholic chaplain contracts with the local civilian parish for assistance with masses and counseling.

Worship and rites, religious education, special ministries, visitation, chapel organizations, administrative responsibilities, and installation committees and boards are the general categories into which responsibilities fall. Worship refers generally to Catholic, General Protestant, Jewish, Orthodox, and various denominational services. Rites are baptisms, weddings, confirmations, and communion. Religious education is the Sunday School program, called
Confraternity of Christian Doctrine or CCD by Catholics. Weekday or evening Bible classes may not be included in this category, but are just as essential to parish growth.

Special ministries may include activities for young single persons, family-oriented group activities, and retreats. Visitation works differently among the military branches. In many situations Army chaplains are officially assigned to individual units. Their visitation then is to the military people assigned to that unit and to their families. In the Air Force and Navy, chaplains are assigned to an installation and the chaplain team under the head chaplain divides the units equitably. Coverage is arranged to include evening and night shifts, tenant units, and geographically separated units.

Chapel organizations include certain officially recognized groups such as Protestant or Catholic Men of Chapel, Women of the Chapel, and Youth of the Chapel. In the military community they are known as PMOC, PWOC, etc. Each has an elected lay staff, regular meetings, retreats and other activities, Bible studies, guest speakers, and resource persons. Chaplains are assigned as advisors to each of these groups. Of course, where there is only one Catholic chaplain, he is the advisor to all Catholic organizations. The youth are usually split into age or grade groups such as junior high and senior high. Other groups also are formed—Protestant and Catholic Parish
Councils and whatever others are felt appropriate to a local situation.

Administrative responsibilities might include custodian or chairman of the Protestant or Catholic Chaplain Fund. These are officially recognized funds acquired from chapel offerings and are used for funding retreats, religious education programs, various group activities, and religious literature. Each fund has a council made up of lay persons, headed by a chairman (usually a non-chaplain officer) and administrated by a custodian (usually a chaplain but sometimes an enlisted person assigned to the chapel). A chaplain is usually assigned to supervise the religious education program and most frequently has a lay religious education coordinator who actually runs the program. Other administrative duties are usually handled by a secretary and a staff of enlisted chapel administration specialists.

Installation committees and boards include the Commander's staff, boards that advise the commander regarding facilities and funds, a drug-abuse council, a family-abuse council, a youth-activities council, and other like organizations. Each contains representatives from the medical staff, legal staff, chaplain staff, and other pertinent organizations including commanders and first sergeants.
These are the standard ministries one would find on most installations. Ministry is not limited to these activities by any means. On most installations one would find several innovative chapel/chaplain groups and activities related to special individual skills and/or needs which have sprung out of the local situation. On many installations chapel groups and chaplains visit persons who must work on holidays such as Thanksgiving and Christmas, taking them cake or cookies and sometimes hot dinners delivered in vehicles borrowed from the transportation office and driven by chaplains or military laity. Military police at posts scattered around the installation are usually prime recipients. Tenant radar units also welcome such thoughtful attention. Innovative, pro-active chaplains have been instrumental in resolving racial crises, drawing attention to and resolving problems for installation youth, young military singles, and others with problems the military has not recognized and/or addressed.

Beside Catholic and Protestant, Jewish and Orthodox are the other major religious groups, called Major Faith Groups. Since there are far from enough chaplains of either of the latter two to have one at every installation, lay persons usually are selected at each installation and certified by their endorsing agencies to hold worship services and provide other religious
opportunities. Jewish and Orthodox chaplains may be stationed at a command headquarters or at an individual installation and make regular circuits of all the installations in the command visiting their adherents personally, surveying the program needs, making program support recommendations to the head chaplain, and providing additional assistance themselves.

Chaplains are pastors to the whole institution. At whatever echelon they are assigned, from the Pentagon down, they provide the coverage appropriate to that level, forming many casual and professional relationships, offering counseling services, performing weddings, funerals, and other rites, assisting in local installation programs at lower levels, and advising higher military echelons on religious and other concerns of the troops and their families. It is vital to form relationships not only at the level of the lowest ranks but with those of the highest ranks because they are the ones with the authority and connections to make decisions. The seeds of important decisions may be sown at lunch or on the golf course as well as in the office. Some high-ranking personnel are known not to be favorable to chaplains and chapel programs and may be softened and/or witnessed to after friendships have been formed on the racquetball and tennis courts. Chaplains are called upon to offer invocations at all kinds of dinners, meetings, and
programs, and if they are sincere and even a little creative, their Spirit-filled prayers will touch the listeners at appropriate times.

**Evangelistic Opportunities**

In institutional ministries, opportunities to witness and baptize must be viewed from a different perspective than in the normal pastoral district or the usual public evangelism projects. To various extents, persons in institutions are "captive," and it becomes very easy to take advantage of their "captivity" to entice or pressure them into becoming proselytes. Institutions, particularly government institutions, must take care to insure that the religious rights of their clients are not infringed upon or they risk legal challenge in court. The institution's chaplains, along with its other staff are its official representatives. Whatever they do can be interpreted as countenanced or encouraged by the institution.

In the military, the chaplain is part of a pluralistic chaplain staff. If one or several chaplains became evangelistically aggressive for their faiths, tremendous religious confusion could result and the institutional atmosphere could become like a religious "war." The institution would of necessity have to come to some peaceful arrangement or terminate the chaplain's
services. The communities outside the institutions are large and open enough to absorb aggressive and competitive evangelism. The free citizen may attend or not attend purely out of personal choice. In the religious "market" of noninstitutionalized society, everyone is fair game just as in the commercial "market."

Inside the institution, however, the "rights" of the population and the rights of other religious leaders must be very scrupulously observed. For these reasons there is a "gentlemen's agreement" among institutional clergy that they not engage in competitive and aggressive evangelism. The persons who come into the institution are respected for their personal religious affiliations or beliefs or for their non-affiliation or non-belief. Proselyting and evangelism can take place if the chaplain avoids all pressure tactics, if he/she allows persons to come to their decisions after they have considered all the facts under the Spirit's influence.

Religious literature which is denominationally produced or has a particular religious orientation may be made available as long as it is not inflammatory or derogatory to other religious organizations or to those who are "irreligious." All religious activities which are denominationally oriented or slanted should be clearly labeled as such. Those who are interested attend. Those who are interested in personal religious studies should be
told by the chaplain of his or her own personal affiliation and given opportunity at any time to decline further study or to disagree with the chaplain's view. Classes in the beliefs of a particular denomination are welcomed if the classes are clearly labeled and if attendance is indisputably voluntary. In teaching classes, chaplains are expected to be faithful to the tenets of their churches but should clearly label and explain their beliefs and the other options so class members can freely choose. Appeals may be made and opportunities for decisions offered.

During interdenominational Sunday worship services the congregation expects to have the Gospel preached powerfully. Appeals to accept Jesus Christ and for reconsecration to Him are appropriate and will be responded to. Herman Kibble, SDA Navy chaplain, at his Sunday worship service, preached on keeping the Sabbath. He preached it in such a way that the listeners could apply it to Sunday. He also tactfully included his own seventh-day heritage as illustrative and informative. When he was finished, his listeners had a clear picture and felt enlightened, not insulted. Of course, such is not the time to make appeals to "keep the true Sabbath."

Some institutional entities such as prisons, colleges, and the military offer time for extended relationships in which a person may be led to baptism.
Military chaplains often find it advantageous to have local SDA pastors perform baptisms or take credit for them because the military chaplain is not under "numbers" pressures. Besides, such deferral always helps the climate between the local pastor and the chaplain. Baptism is always a desirable but is frequently an unrealistic objective. For the chaplain it is often more appropriate to enable a Baptist or Catholic to be a better Baptist or Catholic or an unaffiliated individual to be a better person. This is very frequently "the path . . . that shines brighter and brighter until full day" (Prov 4:18). The favor thus created is in itself a seed sown. Referral to or contact with an institutional chaplain or local parish clergy of the client's faith, in many cases, is much more appropriate than trying to impress on a client one's own religious beliefs. Openness, honesty, and free choice are ethically mandatory. Subterfuge, pressure, and enticements are unethical and incur intense displeasure. There are too many ethnical ways to witness without the risk of loss of the opportunities through discipline or separation from the institution.

As a result of my weekly Biblical preaching at a Gospel service in Germany, I was asked to teach a Sunday evening Bible class in a private home. I explained at the first gathering that some of my views would differ from theirs because I was a SDA, but that I would identify
those differences for them. We progressed to the Sabbath and related issues including the Mark of the Beast. On Monday morning following our study of the latter topic I happened to drive past a young couple from the class. I stopped and gave them a ride. (They were being reassigned and had shipped their car.) As soon as they sat down and buckled up, the wife said they had talked a great deal at home the previous evening after the study and had decided they should become SDAs. Since they only had a few days left in Germany, I wrote to the conference president of the area in which they were to be stationed informing him of their decision and how they could be contacted. He had a local pastor follow up. The couple was baptized and have been active SDAs for about ten years.

Military funerals are occasions to offer the resurrection hope of the Gospel and the understanding of Jesus. After at least two such occasions at Arlington National Cemetery, I was asked if I were SDA. When I answered affirmatively, the inquirers identified themselves as SDAs and said they could tell that I was SDA from my message. Navy SDA chaplain Bob Mole at Arlington gave Desire of the Ages to every bereaved family there.

The Adventist public-service-type seminars on health, stress, and family relations are excellent vehicles for creating a favorable atmosphere in addition to being helpful. Presenting as an option the Biblical
basis for these emphases is always appropriate and appreciated. The military is a very health-and-family-oriented society. This is evangelism of a long-range type. Personal conversations over lunch, professional meetings and seminars, and times of personal crises are all opportunities to touch people. We must overcome our distaste for others' vulgar vocabulary, smoking, alcoholic consumption, and drunkenness at parties and social occasions, and view these situations as opportunities to form and enhance meaningful relationships within the context of which more direct witness may at some time be made.

Another type of evangelism for the military chaplain is that of reclaiming former SDAs and bringing to decision those who have had SDA roots or connections. The military services have many of these persons. Chaplains, having access to personnel lists printed out by religious affiliation, can know all those on the installation at any given time who list their religious preference as SDA. The chaplain can make a very low key contact and establish a meaningful relationship even though they may have joined the military to free themselves from their religious ties. Revived Christian experience and baptism are frequently the result. I personally have known numerous persons to have personal revivals of this type. Some have been baptized and some rebaptized.
Many military persons are very scientifically oriented, e.g., pilots, doctors, engineers, who see religion as unscientific and illogical. Others have felt it appropriate to "put their religion on the shelf" so they could serve the military without reservation. One must recognize their right to hold these views and recognize that their views are reasonable and logical. Witness to these persons may consist more of who the chaplain is as a person than the chaplain's religious expertise and calling. Their prejudices need to be gently swept aside by consistent and persistent friendly association and by personal interest in crises. "Winning" them may first be "winning their friendship." The military invariably reassigns them, but the Spirit continues to nourish the seed. Perhaps this kind of evangelism needs to be identified specifically as "institutional evangelism" or "evangelism in specialized ministries," but it is evangelism—taking the Gospel into institutions. The framework and the modes may be very different from our usual district or parish evangelism, but it is evangelism nevertheless.

**Becoming an SDA Military Chaplain**

The prerequisites for becoming a military chaplain are:

1. Completion of a minimum of 120 semester hours of satisfactory undergraduate work in an accredited
college or university and a minimum of 90 graduate semester hours (M.Div. or equivalent) in theology from an accredited seminary

2. Ordination

3. A personal interview with representatives appointed by the director of Adventist Chaplaincy Ministries (ACM)¹

4. Age of 35 years of age or under.²

The SDA denomination requires three to four years of full-time pastoral experience prior to ordination. This means that if a person has interest in the military chaplaincy he should look ahead to see if certain age gates are possible. To enter the military not later than one’s thirty-fifth birthday means that one must have been ordained at least six months prior to that date. To have completed three to four years of pastoral experience means that one should graduate from the seminary not later than one’s thirty-first or -second birthday. Taking that back one more step, college should be completed not later than one’s twenty-eighth or -ninth birthday.

The process of becoming a chaplain follows these steps:

¹The National Service Organization (NSO) is a subsidiary of ACM for military affairs and is ACM’s liaison for the endorsement of military chaplains. Both share a common director.

1. Ordination

2. Denominational endorsement. The NSO\textsuperscript{1} asks the applicant for three references to whom it mails recommendation forms. When these are returned with favorable recommendations, the NSO sends an "endorsement" to the military branch which the applicant prefers or which has an opening. Endorsement time is principally dependent on the return of the recommendations, generally two weeks to two months.

3. Military processing. Upon receipt of the endorsement the military branch begins administrative processing. This involves a physical examination, which may be performed by one's own physician; investigation of the applicant's family, jobs, and personal history; many forms related to the physical-health history, to comprehensive personal and family history, and other information. This administrative processing may take six months. Items which hold up this process are meeting maximum weight standards if overweight; other physical problems the examination uncovers; problems with one's background investigation; and applicant errors in filling out the forms.

4. The Oath of Office. When all of the processing has been completed the military sends the applicant the Oath of Office, which may be administered by

\footnote{\textsuperscript{1}National Service Organization. See p. 89, note 1.}
a commissioned officer of any branch. Repeating the Oath with one's right hand raised, that is, being "sworn in," makes the applicant an officer and a chaplain.

Another way of getting into the chaplaincy is through the Seminarian or Chaplain Candidate programs. During the second or third year of seminary, a ministerial student may apply to the NSO for this program in any of the three military branches. The application process is much the same as above, but when "sworn in" the student becomes a "chaplain candidate." The student is commissioned a Second Lieutenant or Lieutenant Junior Grade (Navy) in the Reserve. The candidate goes to Chaplain School and then serves short summer tours of duty with a chaplain office on a military installation. These short tours continue to be served until ordination. Upon ordination and endorsement the candidate becomes a chaplain and is promoted to the next rank. If there is an opening, the chaplain may go on active duty.

Unfortunately, this area of chaplaincy ministry will not be open to SDA women until ordination of women becomes policy.

The military chaplaincy is incarnational, it is consistent with the Gospel mandate to evangelize or witness to secular societies, and it offers opportunities to minister in every area of specialized ministry. Perhaps this kind of evangelism should be termed
"institutional evangelism" as contrasted with our usual "public evangelism."
CHAPTER FIVE

HOSPITAL/HEALTH CARE CHAPLAINCY

The Hospital as a Total Institution

As a total institution, though its purpose and function are quite different, the hospital appears most like the prison in its domination of the life of the in-patient. In terms of Goffman's "encompassing tendency," the hospital, like the penal facility, is truly totally encompassing.

Although the patients are not "locked in," the barriers\(^1\) to the outside world are just as effective. Until a doctor discharges the patient, removal from the normal world is as complete as in the correctional institution. Nursing stations (the patient is restricted to the ward assigned), the loss of one's normal day-time clothing for hospital gowns or one's own bed clothes, a wrist identification band, monitors and intravenous equipment to which one is connected, nurses and aides periodically checking on the patient, the doctor's domination of one's life, helplessness to cure oneself,

\(^{1}\)Goffman, 4.
and the feeling that the confinement accompanies the illness all serve to make the separation from life outside almost absolute. For some, of course, leaving the hospital is physically impossible. The only personal contacts with the outside world are the patient's visitors, whose numbers are restricted and whose visits are limited to strictly guarded visiting hours.

The hospital not only totally breaks down the barriers which separate the spheres of life in the outside world, it eliminates two of the spheres. "Work" is left in the outside world. The patient's "work" is to rest and cooperate with the hospital routine. "Play" also is left outside. Whatever recreational activities one engaged in prior to admission cease, with the exceptions largely of TV and reading. No exertive activities are normally permitted other than walking around the ward and/or physical therapy, which is part of the treatment. Sleeping is the only one of life's principal activities that remains essentially unchanged, but it takes place totally within the institution, only in one's room, and with strangers for roommates. There is one overarching authority, that of the medical staff, and one overall unifying plan, that of the hospital routine for the patients. One's associates are always other in-patients,
where, in the outside world, one changes associates with each major change of activity. One works with one group, plays with a second, and sleeps with a third when outside the hospital.

The hospital handles people by bureaucratic methods. Although patients are not "herded" about in large groups as in some other total institutions, they are scheduled consecutively according to certain classifications, e.g., x-ray, surgery, physical therapy, medicines; so waiting one's turn in the queue is not unusual. Groups of patients are also classified by wards, e.g., surgical, intensive care (ICU), cardiac care (CCU). These arrangements make supervision easier for the smaller supervisory group, the staff. The purpose of supervision is for guidance, periodic inspection, as well as surveillance. The purpose of surveillance, as in ICU, is to monitor the body functions of the patients with a view to preventing life-threatening changes and correcting such changes in the shortest possible period of time. Goffman says that the "managed people" and the "small supervisory staff" are "made for each other."

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1Ibid., 6.
2Ibid., 7.
3Ibid.
The basic split between patients and staff is unmistakable.\(^1\) Staff wear white uniforms. Patients wear bed clothes. Patients have restricted contact with the world outside, while the staff live about two-thirds of their lives in the outside world. There is some antipathy between the two groups because the staff are experts and have medical knowledge and information in which the patients have personal interest as it relates to their diagnoses and prognoses. Patients frequently are left for some time to wonder about their condition, while the staff awaits the results of tests and examinations are completed. Baffling medical terminology sometimes is not explained well enough. The staff give the orders. The patient obeys. There is almost total loss of self-determination. It is not that orders are always given explicitly and militarily. It is simply that the choices are very slim. The doctors and nurses know what the patient needs. The patient does not. The patient fears that choosing a course other than the prescribed one is fraught with risks of pain, progressively worsening illness, and, at worst, death.

The staff is familiar with the maze of scientific instruments and equipment. They operate it all the time. The patient is in a foreign world of the strangely dressed

\(^1\)Ibid.
and of imposing equipment. Yet the patient is often
treated as though this is his or her every day world.

Goffman's "mortification of self" is very
effective in the hospital. Related to this are a number
of losses which the patient suffers during
hospitalization.\(^1\) The mortification begins with admission
procedures which include personal medical history,
weighing, undressing, issuing institutional clothing,
instructions in rules, and room assignment.

Six losses are enumerated by Kenneth Mitchell in
his book *Hospital Chaplain*.\(^2\) It is an imposing list. The
first loss is space. All the places to which one has
access outside such as houses, fields, and streets
suddenly shrink to a ten-by-ten or smaller world. The
second loss is mobility. Walking the ward is a privilege.
To some, going to the "john" on their own is a privilege
they look forward to for weeks. The third loss is control
over who invades an individual's space. At home one can
refuse admittance to anyone, unless they have a search
warrant. In the hospital one cannot. In fact, many can
even touch the patient and he/she can do nothing about it.
The fourth loss is control over time. You do things when
other people want you to, not when you want to. In fact,

\(^1\)Ibid., 14, 16.

\(^2\)Kenneth R. Mitchell (Philadelphia: Westminster
some have been awakened at midnight to take a sleeping pill.

The fifth loss is control over what is done to one's body. In normal life, no one can invade the barrier of the skin unless one wants them to. Being a patient means that people get inside your skin—with tubes, needles, liquids, and probes. The sixth loss is contact, perhaps worst of all. "You can't go to people; they have to come to you. And sometimes they don't come."¹

Thus, the "encompassing tendency" of the hospital is total. Every aspect of the patient's life is changed and controlled. Haije Faber compares hospital care to the relationship between adults and children with patients not infrequently reverting to childish behavior as the staff take over the parental role.² Another perspective of the dominance of the hospital and its staff over the patient's life is provided by the same author:

The patient is put in the situation of becoming an object, the object of examination, of treatment, of nursing. He lives in a network of related functions in which a large number of people deal with him: the specialist, the radiologist, the hospital analyst, the nursing staff, etc. Yet he himself has virtually little or nothing to do in all this; he has to let himself be treated and is entirely dependent on decisions made about him by others.

¹Ibid., 120.


³Ibid., 19.
Theological Motifs

In ancient Israel, the priests exercised both the role of spiritual care and health care. There were seven cases of the latter, among which were post-child birth (Lev 12), leprosy (Lev 13), and menstruation (Lev 15:19-30). The pastoral function they served in some of these situations was to make an atoning sacrifice at the end of the period of isolation/purification, completing the purification (Lev 12:6-8; 13). There were other health situations in which their pastoral/chaplain role is clear. After the punishment of Korah, Dathan, and Abiram, a fire from God consumed 250 of their sympathizers who were offering incense without God's sanction. When the congregation accused Moses and Aaron of killing "the people of the Lord," a plague from God began to destroy the congregation. At Moses' order, Aaron took a censer containing fire from the altar and incense and, running between the dead and the living, made atonement, thus causing the plague to be stopped (Num 16).

Phinehas, Aaron's grandson, performed a similar role, staying another punitive epidemic by spearing an Israelite man and a Midianite woman in the act of adultery (Num 25:1-9). In the sense that Israel was a theocratic institution, the priests' pastoral roles were institutional and in congruence with the role of a chaplain.
The prophets consistently practiced a dual healing/chaplain role. Elijah, Elisha, and Isaiah are prominent examples. Some notable instances are: Elijah's healing of the son of the widow of Zarephath (1 Kgs 17:17-24); Elisha's raising the son of the Shunamite woman (2 Kgs 4:1-37); the ministry of Elisha in the healing of Naaman (2 Kgs 5:1-18); and Isaiah's ministry to Hezekiah in the king's illness (2 Kgs 20:1-11; Isa 38:1-8). Ministry to the sick and dying was integral with OT pastoral care. The spiritual significance of the prophets' ministeries is clearly illustrated in two of the pastoral encounters. The widow of Zarephath, when Elijah presented her son alive, exclaimed, "Now I know that you are a man of God, and that the word of the Lord in your mouth is true" (vs. 24). Naaman, his leprous skin restored to childlike health, proclaimed, "I know that there is no God in all the earth but in Israel" (vs. 15). He also perceptively begged the Lord's indulgence when, as attendant to his master the king, he accompanied him into the temple of Rimmon and bowed with him before the idol. Elisha's pastoral benediction for Naaman was full of grace: "Go in peace" (vss. 18, 19). On both of these occasions the prophets were ministering to Gentiles, and in two diverse settings. In the former, Elijah was in Sidon. In the latter, the Syrian general came to Elisha in Israel.
The NT brims with ministry-in-healing settings. The description of Jesus ministry in Matt 4:23 does not have to be viewed mathematically for it to indicate that one-third of that ministry was "healing every disease and every infirmity among the people." Combining His healing abilities with the other two-thirds of his mission, teaching and preaching, He brought wholeness wherever He went. In a supreme demonstration both of the focus of all healing in Himself and of the potency of His healing/salvation mission, He forgave the sins of a paralytic and healed Him (Matt 9:1-8). And although His immediate mission was to the "lost sheep of the house (institution) of Israel" (Matt 15:24),¹ this statement was made in the cultural institution of Syro-Phoenicia to a Canaanite woman whose daughter He was to heal momentarily.

Jesus' incarnation instituted Him as the Divine/human hospital chaplain in the earth-hospital-institution. He said, "Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners to repentance" (Luke 5:31,32). Several conclusions can be drawn from this assertion. An initial conclusion is the traditional one, that the publicans and sinners who recognized their sin-sickness were the objects of His ministry. The Pharasees, by their own self-definition, were not. A second conclusions is that He

¹My paraphrase.
joined Himself to the total earth-institution inhabited by sin/disease-sick inhabitants because it was so inhabited. He did not become a part of an earth-institution inhabited by spiritually/physically healthy inhabitants. A third conclusion is that His combination of the words "well, physician, sick, righteous, and repentance" indicates the dual nature of His healing, healing of body and spirit. A fourth conclusion is that He had come to heal and to save and indeed had the capability to do both. His ministry clearly demonstrated His intent and His capabilities.

Jesus made very clear His intent that such ministries should not end with Him, but be duplicated in the lives of His followers until the end of time because He spoke of these ministries in the context of the end.

When the Son of man comes in his glory . . . before Him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand. . . . Then the King will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom . . . ; for . . . I was sick and you visited me. . . ."
(Matt 25:31-36)

His followers, mandated by His Gospel command and empowered by His Spirit, continued where He left off, doing, as He said, "greater works than these" (John 14:12). They continued healing the sick, casting out devils, raising the dead, and calling sinners to repentance both within the Jewish society and outside that society in secular or Gentile societies. Their
spiritual/physical health ministries are the motifs for hospital chaplaincy today in church-related and non-church-related health-care institutions.

The Hospital Chaplain and Hospital Ministry: A Team Ministry

The hospital chaplain is first a member of a therapeutic team. Properly functioning on the patient's behalf the team brings an interdisciplinary approach to patient care and healing.

As regards the total care of the person who is ill, the chaplain becomes a member of a caring group of people. Not only is his pastoral function important in relationship to the patient, but also with other professional persons of other disciplines who are also involved in the care of the patient.¹

The chaplain may have some knowledge in the fields of the psychiatrist, the internist, the social worker, the nurse, and other members of the medical team, but there is no room for "prima donnas." He should not involve himself in answering questions in their fields. He may relay the question or refer the patient to the appropriate person.

It is of utmost importance for the best care possible in the interest of the total needs of the person that the skills and expertise of each team member be recognized.

"It is in the sharing of insights and the bringing together of numerous areas of expertise that the more complete needs of the total person can be met . . . ."\(^1\)

Norman Autton, in *Pastoral Care in Hospitals*, lists confidence, communication, and coordination as the three factors essential to the chaplain's ministry with the medical team.\(^2\) The hospital chaplain(s) must have some knowledge in the other fields and be secure and competent in his/her own in order to have the confidence and respect of the professionals in the other fields, in order to communicate meaningfully with them, and in order to coordinate the ministry of pastoral care with their medical ministries. This is, of course, reciprocal, but the chaplain is the "odd person" from the point of view of some medical persons. In some situations, then, he or she must establish his or her own credibility and "turf."

The chaplain must often take the initiative and make himself known to his medical colleagues, for they can be reticent and shy towards him, not being at all clear as to his place in the hospital and his part in the team. They often see no vital relationship between his work and their own.\(^3\)

One reason for emphasis on teamness is the fact that there is much overlap of knowledge and insight in patient care. Patients share, for example, different

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\(^1\)Ibid., 74.  
\(^3\)Ibid., 54.
personal factors with different persons. This may be due to the patient's comfort or discomfort with them. No one person gets the total picture. Because of their constant contact with the patient, the nurse or aide may have access to some personal information helpful to the doctor or chaplain. The chaplain, on the other hand, because of listening abilities may learn some medically related information important to the doctors or nurses. The doctor may sense that the problem is not entirely a medical one and offer the chaplain an opportunity for ministry.

The chaplains can also be vital to the larger hospital organization and team, especially to the administration. Their understanding of patient needs and feelings and their grasp of values can enable them to speak relevantly to the issues facing hospital leadership. The patient is the primary focus of all activity. Without the patient there would be no need for anyone or anything. Administrators become focused on facilities and funds, doctors on medical procedures and apparatus, and nurses on the mechanics of patient care. Chaplains, if their training and ministry have not gone askew, are always person-centered. Therefore, they have the capability and a large share of the responsibility to keep the hospital team's focus on target.
The hospital chaplain is also a pastoral-care team member, if the hospital is large enough to have several chaplains. If it is an SDA hospital, more than likely all the chaplains are SDAs. If it is not an SDA hospital, the chaplains represent several denominations. Departments of Pastoral Care, as the chaplain's functions are entitled in the hospital, often employ two or more chaplains of different denominational background for broader pastoral coverage. Again, there is give and take in liturgy, in patient skills, in ward preferences, each doing what he/she does best in support of each other in the healing ministry.

The Chaplain and Pastoral Care

Chaplain identity and function are, of course, not circumscribed by medical team ministries. They are defined by the ministries of Christ and the apostles, the divine call to the pastoral office, and the needs of persons. Chaplains are chaplains because they have first been called to the Gospel ministry. In the hospital, that identity and function are adapted to the needs of the sick and the needs of the staff and the institution.

Norman Autton envisions the hospital chaplain with a five-faceted identity—pastor, teacher, prophet, evangelist, and priest.

1. As pastor the chaplain is a shepherd of spiritual growth who offers the patient encouragement,
peace of spirit, the ability to rise above self-centeredness, strength, freedom from terror and doubt, courage, insight, and comfort.

2. As teacher the chaplain can clarify the ministry of healing, teaching people how to get in touch with the power of the risen Christ; teaching fellow clergy how to more effectively minister to the troubled; teaching medical and nursing students the relationship between Christian faith and medical care and how medicine and religion can best cooperate in patient care.

3. As prophet, the chaplain speaks with God's grace and authority, proclaiming "thus saith the Lord" in testifying to God's over-ruling power and love in a community of suffering and healing; proclaiming "Come unto me . . . ," offering "faith for fear and reconciliation for estrangement." As a prophet the chaplain speaks to the whole hospital community, not just to individual patients.

4. As evangelist the chaplain interprets and articulates what God is like. Every visit, every chapel service, every rite is an evangelistic opportunity to offer freedom from frustration and to give security to those undergoing the strain and stress of sickness.

5. As priest the chaplain bids all to "Draw near with faith" and to "Do this in remembrance of me." In his ministry of the sacraments in the chapel, at the bedside,
in emergencies, and in an endless variety of other ways, he leads people to see Christ in the very heart of their pain.¹

The work of the chaplain, his/her ministry, has come to be known as "pastoral care." Two definitions of pastoral care are suggested here because it is rather difficult to define. The first definition is offered by Lawrence E. Holst. He contends that "All pastoral care has a basic, primary, definable, fundamental role."² The hospital chaplain's role is determined by "one's religious tradition, by one's context, by one's skills, and by the needs of those who receive that ministry."³ Holst's definition of that basic, fundamental role is "the attempt to help others, through words, acts, and relationships, to experience as fully as possible the reality of God's presence and love in their lives."⁴

Holst explains that this role is performed by the hospital chaplain through two types of functions, "overt" and "covert." Overt functions include worship leadership, preaching, administration of the sacraments, prayer, etc.

¹Ibid., 31, 32.


³Ibid. 46.

⁴Ibid., 47.
Scripture reading, confession, and absolution. The presence and love of God are made explicit through word and ritual. "The kerygma (proclamation) is clear and decisive."¹

Covert functions include such functions as "group therapy leaders, alcoholism counselors, crisis interveners, marriage therapists, program coordinators, psychotherapists." These functions are also performed by other professionals all dipping into a common pool of knowledge, theories, and methods in nontheological disciplines. They are "closer to diakonia (loving acts) than to keryma (verbal proclamation)." In them, communicating God's presence is more "nonverbal, that is, communicated through the relationship and the acts themselves."²

The second definition is offered by Clebsch and Jaekle. They call pastoral care "the Christian ministry of the care of souls," and define this ministry/care as "helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns."³

¹Ibid., 47.
²Ibid.

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Clebsch and Jaekle go on to illuminate the terms they use. Representative christian persons in a general sense are any persons who "either de jure or de facto, bring to bear upon human troubles the resources, the wisdom, and the authority of Christian faith and life."\(^1\) They are ordained and unordained and may or may not hold a pastoral office in the Christian church. In the present case, however, I am speaking of those who are ordained or preparing for ordination, and who, ministering in a diocese or district outside the institution, would be titled "pastor," "elder," "priest," "bishop," etc. I am also speaking of SDA women who, though unordained, fulfill the pastoral role in some institutions.

A troubled person is one who recognizes or feels that one's own private resources are inadequate or insufficient to solve his/her trouble and becomes willing to "carry his hurt and confusion to a person who represents to him, however vaguely, the resources and wisdom and authority of religion."\(^2\) Pastoral care begins at this point.

The helping acts Clebsch and Jaekle describe in the contest of pastoral care are very limited. To be pastoral acts they must help individual persons, they must be done by representative Christian persons, they must aim

\(^1\)Ibid., 47.  
\(^2\)Ibid., 5.
at healing, guiding, sustaining, or reconciling, and they must involve crucial questions of meaning.\(^1\)

This brings us to the issue of meaningful troubles. Again, the criteria are limited.

Only when personal troubles evoke profound concerns and raise questions about fundamental meanings, and only when the troubled person is ready to accept help from a representative of the Christian faith as it bears upon such concerns and offers these meanings, does true pastoral care arise. . . .

Pastoral care calls forth questions and issues of deepest meaning and highest concern, for it is exercised at a depth where the meaning of life and faith is involved on the part of the helper as well as on the part of the one helped.\(^2\)

It is obvious that Clebsch and Jaekle are excluding a great deal of "ministry" from "pastoral care." This view is included here because of the validity of the emphasis and because the continual focus in the ministry of the hospital chaplain is on "ultimate meanings and concerns." Although I do not agree to the extremely limited scope which they put on all pastoral care, I have experienced hospital ministry, to a very large degree, as ministry to those who are in some crisis involving pain and suffering and their meaning in the context of the life-death struggle.

\(^1\)Ibid., 6.

\(^2\)Ibid., 6.
Holst represents the much broader view of pastoral care which I embrace because many of those to whom one ministers in these crises are not Christian and are not expecting assistance in that context. Some are adherents of Eastern mystical religions, e.g., Buddhist. Others are Muslim, Jewish, atheist, and a wide variety of other persuasions. They are facing "ultimate concerns" from very different contexts, but the Christian chaplain may provide them pastoral care, particularly in a crisis and in the unavailability of someone who officially represents the tenets of his/her "faith."

These pastoral "moments" may be moments in which it is appropriate to "witness" to the non-Christian concerning the love and salvation of Jesus and concerning His healing of body and soul. But these "moments" are also times when the chaplain must support the religious resources the patient brings to the crisis and assist the patient to mobilize these resources for meaning and comfort. This does not mean endorsement of the patient's religious frame of reference or lack thereof. It means being as close to the patient as one can be, sharing in his/her dilemma, and providing the tenderness and support of Christ without imposing Christian vocabulary.

The object of all this care/healing is the patient in the room. Most hospital ministry takes place in rooms at the bedsides of persons suffering some illness. Thus,
the chaplain spends a majority of his/her time with patients lying in bed. Many are in physical pain. Some are in intense pain. Some are not in physical pain. Some have been sedated to ease the pain. Many are afraid—afraid of what the diagnosis will be; afraid of the impending surgery; afraid of death; afraid of the loss of some part of themselves, e.g., organ or limb; afraid of treatment, e.g., injections, imposing medical machinery; afraid of life after treatment, e.g., in a wheel chair.

Many are grieving—grieving the loss of their freedom; grieving the loss of a lifestyle, e.g., sports, mobility, diet, independence.

Some are angry—angry at the medical staff for keeping them in the dark (their perception); angry at regimentation; angry that they are dying; angry over their dependence on others; angry at God for their misfortune.

Some feel guilty—guilty because they perceive their medical misfortune as God's punishment for some imagined or actual sin; guilty because they have brought inconvenience and undue stress on their family.

Feelings, all kinds of feelings, are what the chaplain has to deal with. Feelings transmitted in body language, facial expression, tone of voice, in laughter, in tears, and in words. The chaplain, then, must be a good listener. Patients communicate by leaving things unsaid, hiding needs and anxieties. Their words are
frequently superficial. Smiles can cover hostility. Chatter can cover depression.

By developing the art of listening the chaplain will enable the patient to answer for himself so many of the questions he has raised, and to discover for himself so much he has sought. By such silent co-operation he will register such concern for his patients that they will be heard where they most need to be heard. 1

The bedside may be in a wide variety of settings. Among the settings in which the chaplain must minister are the surgical ward, the medical ward, geriatrics, maternity, pediatrics, oncology, coronary care, and trauma. Those under psychiatric care may be on a ward of a hospital or in an institution specializing in mental illness. Nursing homes are situations for long-term relationships. The chaplain needs to be comfortable and knowledgeable in whatever settings make up the particular institution and have good relationships with the staff.

Ministry to the staff is a vital part of hospital ministry. In addition to religious, personal, and family problems which staff members may share with the chaplain, problems arise out of patient/staff relationships and out of case developments. Alert chaplains sense and forsee these latter problems and are prepared to minister.

Medicine and medical personnel are geared to the preservation and saving of life, to the prevention of

1Autton, Pastoral Care in Hospitals, 12.
death—almost at all cost, and to the successes of medical technology. Deterioration of a patient's condition and/or death can be traumatic for the doctors, nurses, and aides involved in the case. A surgeon who loses a patient during surgery, a pediatrician who loses a newly born infant, the trauma unit who lose an accident victim—all experience these situations as personal failure and personal loss. Heroic efforts to preserve even the vestiges of life call forth tremendous investments of personal emotion, personal sacrifice, physical exertion, and skill. Doctors and nurses form emotional involvements with these patients within minutes. In spite of the fact that the situation was beyond their capability, they cannot walk away unscathed when their efforts are in vain. They need a sensitive chaplain to whom they can express their disappointment, depression, and guilt, with whom they can shed their tears, and from whom they can receive the healing they were unable to impart. These and like situations enable the chaplain to touch the lives of his/her professional counterparts with the love of God regardless of their religious faith or lack of it.

There are moral questions concerning which professionals approach their chaplain. Whether or not to "pull the plug" on an 85-year-old hopelessly comatose patient is a "live" issue. The gynecologist faced with a teenage pregnancy may need to explore his/her feelings
about abortion and adoption. In the area of fertility and infertility, technology has quickly outstripped values and moral restraint. Hospital administrators and individual physicians who are considering fertility services need the chaplain's/church's moral framework. The chaplain's moral expertise can be employed three ways in these issues. The chaplain may:

1. Counsel with the potential parent(s)
2. Be consulted by the physician
3. Be an officer or member of the hospital ethics committee.

Hospital ethics committees almost always involve the pastoral-care staff in formal ethical decision making in these issues.¹ The chaplain must be approachable in committee as well as over coffee or even in an elevator.

Clinical Pastoral Education

Since Clinical Pastoral Education (CPE) is one of the primary prerequisites for positions in hospital chaplaincy, it deserves a brief description.

CPE brings theological students and ministers into supervised encounter with persons in crisis. Out of an intense involvement with persons in need and the feedback from peers and teachers, students develop a new awareness of themselves as persons and of the needs of those to whom they minister. From theological reflection on specific human situations, they gain new understanding of the human situation. With the interdisciplinary team

¹Chaplain/infertility information obtained on 14 July 1988 in a telephone conversation with Martin W. Feldbush, Director of Pastoral Care, Hinsdale Hospital.
process of helping persons, they develop skills in intrapersonal and interprofessional relationships.

In CPE a basic group unit of students/ministers is guided by an accredited CPE chaplain supervisor. The group's and the individual's learning experience has several key aspects:

1. The basic and major ongoing unit of CPE is the peer group, which is composed of four to six students and the supervisor.

Behaviors come under mutual scrutiny. New behaviors are experimented with. Trust, intimacy, confidentiality, honest and direct expression of negative and positive feelings are foundational to the life of the group, to learning, and to growth. In the group each shares personal feelings and learnings from the experiences of ministry and is assisted in learning by the fellow group members and the supervisor.

2. Involvement in chaplain ministry with patients, families, and staff in the day-to-day ward crises is the meat of the learning experience. One's feelings, reactions, failures, and successes in those relationships provide concrete material for continued growth.

3. The supervisor participates in the group as both a group member and a learning enabler. The

supervisor models himself/herself in the group to facilitate an atmosphere of mutual trust and respect within which the students' emotional material can emerge and be dealt with.

One unit of Basic CPE\(^1\) is eleven weeks (400 hours) of such supervised learning. There are extended programs for those who must take CPE on a part-time basis. Seminary students, students in other graduate programs, parish clergy, and lay persons are accepted into these programs. From the first day the program involves an interweaving of learning experiences such as

Ministry to patients, families, and staff; the impact of illness and death; relationships with peers, supervisor and other chaplains; leading worship services; writing and reflecting through verbatim and case presentations; relating to other health care professionals; learning didactic material; (and) dealing with the ethics of modern medical treatment and care.\(^2\)

A basic CPE assumption is that the student learns by doing. Thus the focus of CPE is the learner, that is, each individual group member. Joan Hemenway identifies three stages of the developmental and integrative process:

1. The first stage (approximately 2-4 weeks) includes beginning ministry to patients, finding one's group identity, and identification of learning issues.

\(^1\)There are Advanced CPE and Supervisory CPE also.

2. The second stage (the next 4-6 weeks) takes the members into "the more difficult areas of personal growth, resistance to change, ability to tolerate illness and loss, confrontation in the group, questioning of faith, realization of limits, and a closer look at pastoral identity and functioning."

3. The final stage (the last 2 weeks) should achieve the "integration of new insights and behavior, self-reflection on the past experience of CPE, and identification on continuing issues for growth into ministry after leaving CPE."¹

CPE is a highly intense but highly valuable individualized process which can be beneficial to all ministers, whether their ministry is institutional or parish, whether it is on an administrative level or at the grass roots. Everyone, including clergy, has emotional difficulties in their relationships. With clergy there are the additional pressures to be the resolvers of others' problems, to themselves appear whole and free from hangups, and to be able to minister to everyone. Together these factors bring the clergyperson into situations where appropriate response to one's own crises and those of other persons is difficult if not impossible. CPE helps the chaplain/pastor to identify these situations, where the difficulty lies, and how to alter one's

¹Ibid., 201, 202.
attitude/behavior in order to relate more successfully in
difficult situations. Of course, it must be remembered
that some of the difficulty in ministry originates in the
person needing the ministry. Sometimes the chaplain can
overcome the patient's resistance. When this resistance
cannot be overcome the chaplain recognizes his/her
limitations and accepts them as such. CPE helps the
chaplain to identify these limitations. Thus many of the
feelings of inadequacy and failure which haunt the clergy
are more accurately identified, enabling the pastor to
move on without guilt.

The two basic prerequisites for admission to Basic
CPE are

1. An interview by a qualified examiner
2. Acceptance by the supervisor of a CPE
center/program.

Other criteria may be set for particular programs.

**Becoming a Hospital Chaplain**

Denominational criteria for endorsement for
hospital chaplaincy are

1. Satisfactory completion of at least 120
semester hours of undergraduate work in an accredited
college or university and at least 90 graduate semester
hours (M.Div. or equivalent) in theology from an
accredited seminary
2. Ordination or other proper ecclesiastical recognition (the latter enables unordained persons, e.g., women, to be chaplains)

3. A personal interview with representatives of the ACM Director

4. Completion of at least two units of CPE or its equivalent (some hospitals accept some pastoral experience in lieu of CPE)

5. Pass psychological requirements where mandated.¹

Further information on hospital chaplaincy positions may be obtained from individual hospitals and from:

Director
Adventist Chaplaincy Ministries
6840 Eastern Ave., NW
Washington, D.C. 20012

Information on CPE programs may be obtained from:

Executive Director
The American Assoc. for Clinical Pastoral Education
Interchurch Center, Suite 450
475 Riverside Drive
New York, NY 10027

¹The Chaplaincy (Washington, DC: Adventist Chaplaincy Ministries, n.d.)
CHAPTER SIX

CORRECTIONAL INSTITUTION CHAPLAINCY

Theological Motifs

Of the institutions dealt with in this report, the correctional institution can be the most dehumanizing, the most suppressive of the human spirit, the one which achieves the greatest isolation from the outside world, and the one in which the clientele probably experience the most hopelessness. Jesus must have had this in mind when, in quoting Isaiah in Luke 4:18, He asserted:

The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor. He has sent me to proclaim release to the captives and the recovering of sight to the blind, to set at liberty those who are oppressed.

It is obvious from the fact that He did not intervene to prevent the execution of John the Baptist (Matt 14:1-12) that the above mission statement referred primarily to spiritual release for all types of captives. But Jesus here publicly and clearly spoke of His calling and personal commitment in ministry to captives. Aichmalotois, the Greek word for captives, literally means

His commitment must have included spiritual release to those in spiritual bondage who were also incarcerated as POWs or as prisoners under civil sentence. In the cosmic conflict between Christ and Satan, both kinds of prisoners are captives of Satan until the redemption of Christ is personally accepted. All the nouns used by Christ in Luke 4:18, 19 for the objects of His ministry are directly applicable to those who are "doing time."

The majority of prisoners today are from ethnic minorities among whom economic and moral poverty are prevalent, to say nothing of spiritual poverty.

Blacks comprise about half the inmates in prison and jails, roughly four times their share of the general population. Hispanics--numbering one in sixteen in the general population--account for one in ten inmates of prisons and jails. Their numbers doubled between 1974 and 1979.\footnote{Diana N. Travisono, ed., \textit{ACA Directory 1982} (College Park, MD: American Correctional Association, 1982), p. xxix.}

Prisoners are not just captives of the penal institution: they are captives/prisoners of drugs, sexual perversions, criminal habits, personality and mental disorders, etc. They have been blinded by a milieu of immoral friends, unmarried parents, hate, rebellion against authority, envy, and bitterness. They are
oppressed (Greek, perf. pass. of thrauo, broken in pieces, e.g., in spirit and/or body)¹ by the misfortunes of their lives, "by the bureaucracy of the criminal justice system and by violence from brutal inmates."²

Those convicted of "white collar" crimes, e.g., felons not considered to be a danger to society, are often imprisoned in the "plusher" state and federal institutions. They are at least captives of an adulterated morality. They have committed crimes such as misrepresentation of corporate financial statements, stock exchange manipulation, commercial and public bribery, advertising and salesmanship misrepresentation, embezzlement, and tax fraud.³

All are in dire need of the preaching of the good news, of the proclaiming of release and the recovering of sight, and of liberation from oppression. Jesus' intense sensitivity to their plight is also clear in His other reference to prison ministry in Matt 25:34,36,40 where the visiting of the confined is tantamount to visiting Jesus Himself in confinement, and is accordingly rewarded:

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¹Robertson, 56.
world; . . . for I was in prison and you came to me. . . . Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.

It is obvious from this statement that the followers of Jesus are to minister as He ministered. Paul, whose lot was cast with prisoners on several occasions, identified this as a ministry in which Christians were to take personal responsibility. "Remember those who are in prison," he exhorted, "as though in prison with them" (Heb 13:3). His exhortation strikingly parallels Jesus' so-called "Golden Rule" of Matt 7:12: "Whatever you wish that men would do to you, do so to them; for this is the law and the prophets."

This fits perfectly with the all-inclusive, equal-opportunity character of the Gospel mandate explored in the chapter on the theology of chaplain ministry.

Generally, prisoners are at the bottom of society's totem pole, locked away and forgotten by society in general. Our Savior did not forget humankind incarcerated and languishing in the prison of sin. He entered our prison full-time to minister to us. So we cannot afford to forget or ignore those incarcerated in the prisons and jails of the criminal justice system. We must bring full-time ministry to them.

The Criminal Justice System
The Criminal Justice System

Crimes, i.e., criminal offenses, are generally classified in three categories, felonies, misdemeanors, and infractions—also called offenses and violations. A felony is a crime punishable by death or confinement in a state or federal prison for more than a year. A misdemeanor is a crime for which punishment is limited to a fine and/or confinement in a local jail for not more than a year. Infractions, offenses, or violations are minor offenses, e.g., littering, which are contrary to local ordinances or administrative codes, e.g., traffic codes, rather than state or federal penal codes. Offenses in this last category are often not considered criminal and not processed as crimes.¹

In order to get a broader picture of the criminal justice system, it is helpful to survey the process by which a person accused of a felony ends up in a correctional institution. A formal procedure precedes any entrance into a correctional institution. This procedure needs reviewing here, meanwhile recognizing that many persons are released at various points along the way due to innocence, insufficient evidence, and plea bargaining which results in a reduction of charges from a felony to a misdemeanor.

The process which can result in incarceration for a felony involves arrest, booking, interrogation, appearance before a magistrate (for decision on custody, bail, or release on personal recognizance), confinement (also called "lockup"), preliminary hearing, grand jury investigation, formal indictment, arraignment, trial, presentencing investigation, and sentencing to a state or federal institution. After sentencing, appeals may delay final case disposition for more than a year. Thus many persons have already spent considerable time under detention by the time they actually begin serving their sentence.

Correctional institutions may be categorized as follows:

1. By auspices--federal, state, county, city
2. By degree of security--maximum, medium, minimum, honor camps/farms (open: not fenced or walled)
3. By age differentiation--children's shelters, reformatories, adult institutions
4. By specialty--reception centers, prison hospitals, youth or juvenile institutions, institutions for first offenders, for the mentally retarded, for particular offenses, and penal institutions for the mentally ill.

PACE, 48-50.
Each level of government has institutions which fit into one or more of the categories. For example, federal and state institutions may be classified by security level and by specialty programs. County/city institutions are frequently classified as "workhouses" for misdemeanor (one year or less) offenders and/or as jails for those in some temporary status, e.g., awaiting trial, held on suspicion, or awaiting transfer to a prison.¹

These facilities vary widely in both quality of facility and quality of programs. A large number of jails have no eating facilities, e.g., meals are served in the cells, and no recreational, entertainment, or religious programs. Juvenile institutions are varied and include reception/diagnostic centers, detention centers, ranches, farms, forestry camps, shelters, halfway houses, and group homes. Most have counseling, education, and recreational programs.

Closed state institutions, i.e., prisons, usually maintain social, religious, recreational, and rehabilitative programs. Many have medical or classification centers.

The best equipped and financed facilities are the federal institutions which include halfway houses and prisons. Some of these, because they seem posh by

comparison, are referred to as "country clubs" by critics and by jealous inmates of other institutions.

Many community-related programs are conducted such as work- and study-release, weekend sentence, halfway houses, diversion of offenders into other type institutions (for alcoholism and mental illness), and increased use of probation and parole.¹

Consider those entering the world of institution. A majority are from ethnic ghettos--Hispanics and Blacks--raised in rat-infested, poorly heated, dilapidated tenements; in neighborhoods where commerce in drugs is a way of life; where gang membership and violence is the way of survival; in homes where the mother is on welfare and the father, if known, is most often absent and jobless. They attend schools where adolescent sex and pregnancy, drugs, and violence push education on the "back burner." They come into correctional institutions drug addicted, alcoholic, violence oriented, full of hate for authority, and without hope and self-esteem to join others with the same characteristics.

They are shut off from and forgotten by society, walled and barred in, with minimal or no privacy even for the most elemental needs. They are guarded and "herded about" in large groups for meals and exercise. Many have lost all faith in any form of religion and are bitter

¹Pace, 51-54.
toward anything religious. From their perspective, God has never done anything to help them. He has left them at the mercy of the powerful and the cruel. They have survived only by "street skills and wisdom," by looking after "number one."

Many inmates are repeat offenders and, not surprisingly, are repeatedly institutionalized. This recidivism belies the terms "correctional" and "rehabilitation" as descriptive of the efforts of the system. Some inmates expect parole. Others have had their parole refused more than once. Still others never expect to see the outside world again. They will die in the institution from old age, from some human ailment, or from some violent act of a fellow inmate. Those living on death row may be alive only because of appeals and stays of execution and eventually will be executed.

**Constitutional Issues**

The decade of the 1960s was one of a great deal of heightened social interest and activism. Correctional institutions were the object of some of this activity to the point where the courts had to rule on the issues involved. Many rulings were in the area of belief and practice of religion in prison. This has been an extremely difficult area both for the courts and the correctional systems because of the precarious balance between protecting the constitutional rights of prisoners
while avoiding jeopardy to institutional safety, security, order, and rehabilitation. Barbara Knight has described the on-going struggle:

The three constitutional rights in a balanced triangle are those of free exercise of religion, protection against establishment of religion, and equal protection of laws. It is perhaps within the prison setting that the difficulties and tensions existing between the needs of the state and the rights of individuals stand out most sharply and clearly. The distinction between freedom of religious belief, which is protected absolutely, and religious practice, which may be restricted, as well as the ambiguity of the meaning of "establishment" of religion further complicates the issues. In prisons, the full force of the government is brought to bear against citizens whom it has the authority to punish. Once courts have recognized the rights of individual inmates as constitutionally protected, carving out the scope and extent of that protection against the power and authority of the state has proved to be a difficult task.¹

opportunities must be accorded all faiths, e.g., use of the chapel and opportunities for all to meet and counsel with their own clergy. Institutions are not required to hire clergy in-house, but if they do, they must accord all equal treatment, e.g., pay without discrimination or preference.

Parole board reports from chaplains, which include inmate participation in religious activities, are not appropriate because they tend to coerce inmates into participation. Inmates may not be required to attend religious services, but because the state has deprived them of normal opportunities for religious observance, it should compensate for this deprivation.

Special considerations/exemptions for diet and wearing of jewelry/apparel and beards/hairstyles related to religious tenets are judged on four bases: (1) whether the practice is central or peripheral to the doctrine, (2) the religious sincerity of the petitioner(s), (3) the economic burden or institutional disruption involved in granting the request, and (4) the tendency of the privilege to undermine security, discipline, order, and rehabilitation.¹

Challenges, e.g., by Muslims and "The Church of the New Song" (Eclatarianity), to institutional nonrecognition of certain "religions" has led the courts

¹Knight, 449.
to define a "religion" in terms of three basic tests: (1) the history and age of the group, (2) its possession of characteristics associated with "recognized" traditional religion, and (3) the sincerity of its adherents.\(^1\)

Although the bulk of these decisions seem to have been made, chaplains may be called upon by prison officials to validate both a prisoner's claims for religious consideration and one's sincerity in making them. The chaplain, therefore, must be familiar with what is a religious requirement and what is optional. Chaplains must also know the religious attitudes of the inmates in terms of their consistent adherence to some religious faith. The head institutional chaplain is, of course, the one who has the responsibility of providing religious coverage. It is he or she to whom the warden delegates the authority and responsibility of the religious program. So it is the chaplain who must work on a day-to-day basis with implementing correctional policies as they relate to the religious program. An informed, aware, and wise chaplain can spare the institution a great deal of turmoil with sensitive and equitable decisions regarding the religious life of the inmates and with consistent coordination with other personnel on the institutional staff.

\(^1\)Pace, 68, 69.
The Chaplain and the Chaplain Program

The first important concept is that of the institutional identity of the chaplain. The concept cannot be overstressed:

The chaplain is the institutional pastor and as such is active in the same areas as the parish minister. The difference lies in approach and content. The approach of the prison pastor is interdenominational. The content is geared to people caught in crisis.¹

As the institutional pastor, the chaplain should design a comprehensive, well-balanced, and well-integrated religious program, keeping in perspective the approach and content mentioned above. As the institutional pastor, he is pastor to all, inmates and staff. The inmates are his special parishioners because they are cut off from normal access to pastoral support. In a much more informal sense, the chaplain is pastor to the staff,² primarily because they attribute to him or her the "aura of the cloth." In meetings, as professionals, in day-to-day social contact, some staff member may seek the chaplain for personal reasons. If the chaplain is truly spiritual, all are touched: some, for example, simply curb their language; others, in their affinity for religion, are more deeply touched due to their relation or lack thereof with God.

¹Kandle and Cassler, 69.
²Ibid, 68.
As Kandle and Cassler stated, the chaplain is an interdenominational pastor. The chaplain is pluralistic. The chaplain is interfaith in purview. The chaplain is pastor to those of "no faith." A chaplain is hired not because of denominational affiliation but to provide a total religious program for the institution. This involves broad sacerdotal, teaching, and counseling ministries.\(^1\) Pace describes them, respectively, as "(1) ministry of the Word and sacrament, (2) ministry of religious education, and (3) ministry of counseling (often termed 'pastoral care')."\(^2\) This does not mean that the chaplain must personally perform all aspects of these ministries. The institution's pastor is a "provider." As pastor for the whole institution, the chaplain is hired to "provide" ministries which one cannot perform oneself. This involves contracting with non-institutional Protestant and Catholic clergy, Jewish rabbis, and Muslim imams to provide unique religious coverages. It may involve appropriate Christian Science, Latter-Day Saint (Mormon), Jehovah's Witness, or Buddhist representatives. Ministries provided by local church lay groups can be very beneficial.

\(^1\)Ibid., 69-72.  
\(^2\)P. 87.
The Sacerdotal Ministry

Sacramental ministry or ministry of the Word includes weekly and holy-season worship services, communion, baptism, funerals, memorial services, and weddings. It is appropriate to procure non-chaplain clergy for those services which the chaplain cannot perform. The institution should have funds budgeted which include these kinds of rites performed by outside clergy.

Chapels are constructed or decorated to serve all faiths. If religious symbols are displayed they are either removed or covered during times in which they would be offensive. Protestant services, in particular, are designed to meet the needs of a variety of Protestants, although the chaplain is not expected to violate the liturgical constraints of his or her own denomination.

Flexibility and adaptability are important. In such circumstances as death, divorce, or serious illness of a family member, notification of a Catholic inmate by a Protestant chaplain is appropriate when a priest is unavailable. "At such times, religious lines are erased and prayer becomes a common language that transcends doctrine."1

1Kandle and Cassler, 70.
The Teaching Ministry

Bible studies, baptismal and confirmation classes, audio visual aids (slides and movies), a religious library, and religious literature are basic methods of religious education. Pace considers systematic literature distribution invaluable.

A shockingly large number of inmates in jails and prisons served by chaplains had to write to organizations such as the International Prison Ministry or the Good News Mission in order to obtain a Bible or New Testament. A chaplain has been derelict . . . if any inmate in his institution a week or longer has not been offered a Bible, or at least a New Testament, and if the chaplain does not attempt to place two or three pieces of Christian literature each week in the hands of every inmate.¹

Of course, the chaplain should not discourage inmates from writing to organizations for literature. But the inmate's reasons for doing so should certainly not be due to the chaplain's negligence. The American Bible Society and other agencies are more than happy to help keep the chaplain's Christian literature supply well stocked. Literature that is derogatory to any group should be avoided in this pluralistic setting. Since the position involves oversight of all religious groups, the variety of literature should be broad and not limited to Christian literature. Clergy contracted to provide services may assist with literature for their faith group.

¹Pp. 92, 93.
Classes held during and focused on seasons of the Christian year, e.g., Lent and Advent, can be important modes of witnessing to the Gospel. Bible correspondence courses are suited to the prison milieu in which inmates frequently are looking for things to do and for ways to "pass the time." The real-life experiences of Biblical characters are easy for inmates to identify with, especially those featuring some aspect of criminal justice. Simple and direct lessons of ethics and morals are needed to counteract their distorted perspectives.

The Counseling Ministry

Counseling and visitation always take a major share of the chaplain's time. Counseling can so easily dominate the chaplain's time that visitation is crowded out. To be truly effective, one must do both and do them consistently.

Prisoners are constantly in crisis. Their lives cry out with tragedy and trouble. Relationships of deep influence are almost essential in the chaplain's ministry. . . . Prisoners need counsel and they seek it. By and large they are dependent people.

With personal crises outside the institution—marital problems, family finances, illness—and personal crises inside the institution—disciplinary actions, inmate relationships, future uncertainties—the prisoners

1 Kandle and Cassler, 72.
need a friend, a "father figure," an approachable spiritual person who accepts them in spite of their ulterior motives and attempts at manipulation.

Visitation is incarnational ministry. It is going where the people are, out of the office, into the cell blocks, prison yards, work shops, and cafeteria. It is eating with them and sleeping with them. The chaplain needs to know how and where prison life takes place, and the inmates need to know that he knows. "He alone in the institution has access to all quarters without being suspect as one snooping for trouble." To be seen everywhere is to be known and approached. Within the institution, this is the very literal meaning of Ellen G. White's statement in *Ministry of Healing*, "The Saviour mingled with men as one who desired their good." Correctional institution chaplains cannot be "office chaplains." Both staff and inmates see as special persons those chaplains who mingle with them wherever they are. For security reasons, there may be a very few maximum security areas inaccessible to the chaplain, but if the

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1Ibid, 72.
2Chaplain Horton from Ionia mentioned in his presentation at an Andrews Seminary colloquia on 18 April 1988 that he had slept with inmates in their cells.
3Kandle and Cassler, 75.
chaplain is "out there" consistently, the chaplain is viewed as identifying with their situation and being personally involved in their lot.

**Other Duties**

**The Chaplain a Staff Member**

One must always keep in mind that the chaplain does not work in isolation. The chaplain is one spoke in a staff wheel enabling the total staff to provide total care. There are staff and committee meetings at which the chaplain can have significant input in institutional programs and decision-making issues and at which the staff may be kept abreast of developments and plans in the chaplain's program. One needs to be in ongoing coordination with the other staff members, particularly with one's immediate supervisor. The chaplain's supervisor may be the warden or a program supervisor. Sponsorship of inmate groups such as Alcoholics Anonymous and the interviewing of all incoming inmates are often chaplain duties.

An important aspect of the chaplain's administrative duties is the budget. The religious program must be funded from the institutional budget along with recreational, educational, and other programs. This takes long-range planning and wise assertiveness. As each of the other agencies aggressively attempts to "carve out" its share of the budget, so must the chaplain.
The respect and consideration given the religious program depends on the chaplain being able to hold his or her own in the budget competition. The chaplain must know where these funds come from, how they are procured, when and to whom budgets must be submitted, and how these funds are administrated/controlled within the institution.

Liaison with the Church Outside

Church is here used in the general sense of all churches and religious agencies outside the prison. In this area the chaplain functions in two ways: (1) as the single coordinator and approval agent for all in-house religious activities, whether they originate from inside or with some religious agency outside the prison and (2) as the religious representative of the prison to churches and agencies outside.

In the first area, any extra-institution religious agency that desires to provide a prison ministry must coordinate with and gain the approval of the chaplain. The chaplain should be in touch with prisoners' pastors, facilitating their visits and encouraging appropriate home-church support for prisoners. In the second area, the chaplain should be in ongoing contact with local churches and pastors and active in local ministerial associations. One should preach in local churches and speak for community groups. The prison chaplaincy and the parish ministry should look for ways to join hands.
Kandle and Cassler suggest eight such mutual activities, including special worship services, correspondence with prisoners, discussions on the church's responsibility to penal institutions, prisoner-release planning, and the care of prisoners' families.¹

**Becoming a Correctional Institution Chaplain**

Both church and government agencies employ clergy for correctional institution positions. Of those serving as chaplains in local and county correctional facilities, many are paid by churches or church agencies. All chaplains in the Federal and State systems are employed by the respective government agency. The Seventh-Day Adventist Church does not pay its clergy to serve in correctional chaplaincy positions. Thus SDA clergy who desire such a position must be employed by the appropriate government agency. The church endorses them and provides their credentials.

Although precise standards differ among local, state, and federal institutions, some common prerequisites are general. Pace lists the following:

1. College and theological degrees
2. Ordination and ecclesiastical endorsement
3. Parish experience
4. A minimum of one year of Clinical Pastoral Education

¹P. 77
5. The right personality

6. Approval of the institution's administration (sheriff, warden, superintendent, commissioner),

The Federal Bureau of Prisons hires all chaplains in the Federal system. Each state has its own corrections agency. County and local institutions may or may not employ chaplains. General information or information on a specific agency or correctional institution should be obtained from the appropriate agency. Those interested may contact Adventist Chaplaincy Ministries at the General Conference. The address for the federal prison system is:

Bureau of Prisons
320 First St., NW
Washington, DC 20534
Tel. (202) 724-3250

Inquiries regarding state correctional institution chaplaincy positions should be addressed to the respective state offices. State correctional office locations are listed in The American Correctional Association Directory and other criminal justice sources in a local library. Information on county and local correctional chaplaincy positions may be obtained by writing or calling the respective sheriff's office.

Pace, 117.
Information may also be obtained from:

American Correctional Association (ACA)
L-208 Hartwick Office Building
4321 Hartwick Road
College Park, MD 20740
(301) 864-1070.
CHAPTER SEVEN

COLLEGE/UNIVERSITY (CAMPUS) CHAPLAINCY

The College/University as a Total Institution

The college/university fulfills very closely the characteristics of the total institution described by Goffman and Hutcheson. The students who live on campus in dormitories are separated from the "world outside the campus." Controls may involve locked dorms at night, monitors or resident assistants (RAs) patrolling the dorm halls, dormitory deans, special permission to go off campus, limits on home visits, limits on possession and driving of autos, and limited auto campus entry via security booths. Most campuses are not fenced or walled but do have campus police or security guards. Violation of controls/rules can result in punishment including fines, suspension of certain privileges, and dismissal. It must be recognized that these encompassing tendencies are limited with respect to community students--those not living in a dormitory. While the institution is not nearly so encompassing to off-campus students, they, likewise, can be penalized, including being barred from on-campus activities.
The principal activities of campus life—sleeping, attending classes, studying, and recreation—are all controlled by one administration and with rigid scheduling. Eating is also somewhat regulated by cafeteria and snack shop hours. Class schedules and studies are just as likely to dominate the schedules of both on- and off-campus students. Employment for many students becomes a fourth major activity controlled by the one administration.

The third major characteristic of the total institution is most visible during registration and testing. Bureaucratic handling of large groups is prominent during registration when students are queued in long lines for financial arrangements, course selections, pictures, and other school activities. Testing is also accomplished in the largest possible groupings which allows the total student body to be tested in minimum time.

Students are usually paid minimum wage or not far above it. In addition, a large share of those wages often are applied mandatorily to the students' accounts as a partial means of paying tuition and other educational costs. Families and hometown friends become the outsiders and the students, insiders. The "inside" school society is marked by the carrying of books, hurrying between classes, and clustering in groups about the campus.
Certain hair styles predominate. Shoe styles, e.g., jogging shoes, and male and female clothing styles which include sweaters, T-shirts, and blazers with the school symbol assert that this is a limited cohesive society.

In most schools some kind of freshman initiation, from the heavier "hazzing" practices to much lighter and harmless forms of humiliating fun, takes place, through which newcomers become "insiders." Students leave their families, home towns, old friends, and identities behind to join a new institutional society, a new family. Deans become the new "parents." Fellow students, particularly roommates, become "siblings." The activities and ups and downs of student life become the conversation or language common to all.

**Theological Motifs**

For the purposes of this study universities and colleges are divided into two types, church-related and non-church-related. Another term used for non-church-related is "secular." Both hire chaplains. The church-related institution, by definition, is committed to the spirituality of its faculty and students, to the mission of the Gospel among its Christian and non-Christian students. This is not to say that all church-related institutions of higher learning have the same intensity of commitment to accomplish this goal.
The non-church-related institution, however, has no such intent. It is in every sense a "mission field" for the chaplain. Its purpose for existence is unrelated to the Gospel. The Gospel must be brought within the institution, not to change the institution's secular orientation but to make the Gospel available to staff, faculty, and students in their world. It is never the chaplain's objective to change the institution from secular to religious. That kind of change has never been essential to the Gospel mission. The individuals in the institution are the objects of the Gospel and of the chaplain's ministry.

It must have been Moses' inspired realization of the potential impact of children and youth on the future that led him to counsel and command Israel, "These words which I command you . . . you shall teach them diligently to your children" (Duet 6:6, 7). Combining every day education with spiritual study and growth was integral in Israeli life.

It is not until the time of Samuel, however, that the Bible speaks of anything resembling a school of higher learning. The OT indicates that Samuel, Elijah, and Elisha, respectively, gathered students together who were endowed with the prophetic gift. These students became known as "sons of the prophets," and their groups have been called by scholars "Schools of the Prophets" (1 Sam
19:18-20; 2 Kgs 2:3-5; 4:38-41; 6:1-7). Kiel and Delitzsch indicate:

The prophets' unions . . . were associations formed for the purpose of mental and spiritual training, that they might exert a more powerful influence upon their contemporaries. They were called into existence by . . . Samuel, Elijah, and Elisha . . . that they might check the decline in religious life in the nation and bring back the rebellious "to the law and to the testimony."¹

Included with the curriculum of "the law, the history of the divine guidance of Israel, . . . sacred poetry and music were united exercises for the promotion of prophetic inspiration."²

Ellen White, in Patriarchs and Prophets, affirms:

The schools of the prophets were founded by Samuel to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors . . . . The instructors were men . . . who had themselves enjoyed communion with God and had received the special endowment of His Spirit.

A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him . . . ³

The students (2 Kgs 6:1,2) were building more spacious living quarters with the concurrence of Elisha.


²Ibid., 203.

³Pp. 593, 594.
The student who proposed the expansion spoke of the present quarters as "the place where we dwell under your charge." It is not far fetched to envision a campus and dormitory with Elisha as the chaplain/dean. Those who led out in these schools apparently lived on the campus and provided educational and spiritual leadership. They were indigenous and their leadership was incarnational.

A significant correlation between this ancient example and today's student population becomes apparent in the light of one writer's comments. Students in colleges and universities are poised to make their collective and individual impact on society. Richard Ottaway, addressing the chaplain's opportunity to impact society through this group, states:

As the university becomes more integral to the technological society, the chaplain in a university finds himself in an increasingly favorable position. He is at one of the destination points in the traffic pattern of today's technological society. He has access to the central knowledge factory and capital generator of the whole economy. He has a legitimate place and tenure that both gives him access and requires re-definition of his role. From this vantage point he can be a link between the strategic university and the rest of society. . . .

For a significant ministry to a technological society the university chaplain is at the right place at the right time.¹

The intent of the leaders of the Schools of the Prophets was precisely parallel—to achieve effective spiritual influence at this crucial educational juncture so that the students would return to society to exert powerful, positive spiritual influences in and on its structures. If those who engage in campus ministries think and plan and design ministries with this in mind, they will at least have a key thrust in fulfilling the objectives of the Gospel. Can this emphasis be ignored on the secular campus where the altering of one secular perspective may make untold impact in secular society?

Especially, then, is the secular campus an opportunity for the chaplain to become as one outside the law to those outside the law in order to win those outside the law (1 Cor 9:21). In Paul's day "those outside the law" meant the Gentiles. Since Christians are the children of Abraham (Gal 3:29), it follows then that non-Christians are the Gentiles. The secular campus is in the business of making better Gentiles. What more pertinent incarnational ministry is there than to go into this Gentile world of fertile and inquisitive young adult minds to identify with them as Christ identified with mankind and to find ways of exhibiting Christ to them as the Christ who relates to them where they are? In the words of Richard Ottoway, "the chaplain is at the right place at the right time."
Ottoway, however, also has a much more ambitious effort and a broader scope in mind. We explore his view in the section entitled "Ministry to Society's Structures."

The College/University Chaplain Ministry

Traditional Christian ministries work in a large number of church-related and non-church-related campus settings. These are the standard sacerdotal, teaching, and counseling/visitation ministries. One can be creative and challenging in these ministries.

Sacerdotal Ministries

Worship services can be set in a contemporary mode using contemporary worship liturgies and resources. Use of modern-language versions of Scripture and lively contemporary hymns and choruses are satisfying to many among the undergraduate set. Rites such as weddings, communion, baptism, confirmation, and funerals can be done tastefully and meaningfully in ways that speak to the young adult mind. When the natural creativity of the participants is tastefully used, wedding liturgies are personal and meaningful. Most denominations have published a large variety of these kinds of resources. Ethnic worships are popular and promote racial understanding and growth. A chaplain should keep in mind, however, that worship services often draw few students. They are much more susceptible to more personal touches.
Teaching Ministries

Some students attend Bible study classes regularly if the classes are lively and deal with Scripture in terms of familiar experiences. Issue-oriented discussion groups held in informal settings are effective. Dr. Seymour Smith found that teaching college and university religion courses greatly enhances the chaplain's acceptance among students and faculty and offers otherwise unavailable opportunities to broaden one's range of student contacts. Teaching also opens doors for counseling stemming from questions raised in the classroom and from the relationship of trust students form with their teachers.\(^1\)

Literature stands can be kept full of attractive, challenging materials with issues of interest to the undergraduate or graduate.

The Ministry of Pastoral Care

The pastoral care ministry of counseling and visitation consumes a majority of the chaplain's time. While many students make office appointments, much effective counseling is also accomplished "in a snack bar, in a walk across the campus,"\(^2\) or other informal moments. This is the "being there," the "presence" which Charles


\(^2\)Ibid., 18.
This is the "being there," the "presence" which Charles Baldwin talks about in his article "Campus Ministry":

It is an informed presence. Informed by experience, prayer, and the gospel. . . . And informed by the gospel that God does not so much answer man's anguished questions as he does share and take on himself the anguish. So when we speak of presence, we mean, to be sure, being there—not somewhere else like the church on the corner seeking to lure men . . . --but there, centered in the university. And we also mean an informed presence, that is, the one which has some sense of the time and place and a few resources to bear upon it.1

One needs to "be there" when a student is immobilized by the fear of failing an imminent final or when one actually fails; when a young man/young woman relationship shatters; when there is news that the parents' marriage has failed. The chaplain "happens" on people caught in these dilemmas. No, he does not always just "happen" on them. When the chaplain is truly person oriented, the Spirit may arrange it, as with Philip and the Ethiopian, in order to minister grace at the appropriate moment.

Part of this ministry also is to provide resources and seminars in health, stress control, marital and family relations, preparation for marriage, and social relationships. Such opportunities are always attractive because there are always persons with felt needs in these areas. It is always effective to capitalize on a current "wave of

concern," such as at present with diet, exercise, and health in order to invite people toward wholeness and to form personal relationships with them. It is not the chaplain's job to personally conduct all these activities. It is his or her job to provide them by using other members of the school staff or outside resource persons.

When describing institutional ministry one must always keep in mind that institution ministry is to the whole institution. If there is but one full-time chaplain, he or she is the institution's pastor. If there is a chaplain staff, it is the institution's pastoral team. Visitation, committees, luncheons, staff and faculty affairs, and many other like occasions provide opportunities to minister to the faculty and administration. They also have needs and crises in which the chaplain, as an insider, may have the inside advantage.

Ministry to Society's Structures

Richard Ottoway's concept is included here because it is important for those in institutional ministry to recognize that their position in the institution opens doors outside the institution to use the standing of the institution for an expanded version of ministry. Three examples are offered.

1. The chaplain can initiate the "brokering resources from within the university to the system at
large."¹ For instance, a chaplain organized a one-day symposium on biology and DNA for area clergy, using resource persons from the university. The symposium was held to provide information to the clergy and for them to discuss the scientific/moral implications of biology/DNA in relation to scientific experimentation with human life.

2. The chaplain may identify groups within the community and link them with a new design. For example, through a steering committee set up in a local medical school, a chaplain arranged a two-day meeting for those engaged in scientific research to discuss the role of religion in their field.²

3. The chaplain can employ continuing-education programs as a community resource. These are "non-credit programs sponsored by the university, usually in a specialized field, and the participants are paying customers sent by their companies."³ For example, a chaplain may teach values as they relate to increasing technology. The chaplain has a specialized expertise in values, which, handled judiciously, can broaden the vistas of technologists.

The university is a principal junction in the flow of information throughout the systems of society, as the

¹Ottoway, 43.
²Ibid., 43.
³Ibid., 44.
brain is to the body. Therefore, first, the chaplain needs to "develop a sensitivity to structures"\(^1\) with a commitment to using the power of the structures or institutions to influence them. Second, he or she needs to have some understanding of systems theory and analysis in order to look at society as a system. The human body is again an analogy because, like the body, society and society's sub-systems are constantly involved in a common exchange of communication and these systems are growing, learning, changing, adapting, and reacting—never static or complete.

The distinction Richard Ottoway makes is focal:

I think it is safe to assume that most chaplains . . . do not view themselves as influencing the structures of society. They view themselves as influencing individual lives which will be the vehicle through which they will influence the society.\(^2\)

This perspective adds a significant facet to the potential of chaplain ministry in the college/university setting, and its applicability to other institutions is evident.

**Becoming a College/University Chaplain**

Denominational college/university chaplain positions are available in two ways. First, invitations are extended by the institution in the normal way to

\(^1\)Ibid., 38.

\(^2\)Ibid., 38.
pastors who are considered qualified and suited to the campus milieu. To get such an invitation, either one must know someone in the institution or send a letter and resume to the president. Second, Adventist Chaplaincy Ministries (ACM), as it increases its scope and resources, would know of potential openings. Endorsement by ACM is not necessary for appointment to a denominational position in this field, but the General Conference of Seventh-day Adventists is making it clear that coordination for all such positions should go through that office. Ordination is not always specifically required, so unordained men and women who have the requirements of an advanced degree (M.Div. is standard) along with pastoral and counseling experience may be accepted in full-time positions. It is difficult to say at this point, however, whether an unordained chaplain could be elevated to a supervisory position.

ACM endorsement is necessary for positions in non-SDA schools. Endorsement requires at least the M.Div. degree and ordination. One should be able to adapt to and work in an interfaith/ecumenical environment and provide broad-ranging ministries to persons of all affiliations. One must be able also to form close relationships with local non-SDA pastors to draw on them for coordinated and positive ministries on the campus. Information on these
positions may be obtained through ACM or by sending a letter and resume to the desired institution.
Business/Industry as Total Institution

The industrial plant or business office complex is the least "total," the least "encompassing" of the total institutions referred to in this course. These institutions "encompass" only the "working day" portion of their employees' lives. In fact, they are included here for three reasons: (1) There are full-time chaplains in industrial settings; (2) the SDA church is encouraging entrance into this ministry; and (3) although industrial or business complexes control only the literal working hours of their employees, they normally do control that time totally, and totally within a building or complex which fits some of the major physical characteristics of other total institutions. These characteristics are: (1) controlled access, such as guarded entry gates to parking and complex areas, (2) worker time clocks controlling building/office entries/exits, (3) reception areas and controlled tours for visitors, (4) rigidly controlled break and lunch periods, (5) plant foreman or office managers who perform continuous worker and
production surveillance and control, and (6) company uniforms or company dress style and color standards. Industrial plants and offices may differ widely in how they "encompass" their employees during the working day and may exercise only a selected number of these characteristics appropriate to specific needs.

**Theological Motifs**

It is merely superfluous to say that highly technological business/industrial plants and complexes in the 1980s find little that is exactly comparable in the ancient world. However, working sites did exist and Biblical examples show persons functioning in capacities that approximate the ministry of today's industrial chaplains.

The prime OT example appears in connection with the post-exilic Jerusalem reconstruction. Although Ezra seems to have had the dominant spiritual role, the record of the books of Ezra and Nehemiah note that a number of priests and prophets ministered consistently at the construction site.

The priests, Jeshua and his brothers, helped Zerubbabel build the altar of burnt offerings and offered the first burnt offerings and the first morning and evening sacrifices (Ezra 2:36,40; 3:1-7). They continued to offer burnt offerings through the laying of the temple
foundation (3:6) and led out in the celebration of the completion of the foundation (3:10-13).

The Biblical record also states:

Now the Prophets, Haggai and Zechariah . . . prophesied to the Jews who were in Judah and Jerusalem, in the name of the God of Israel who was over them. Then Zerubbabel . . . and Jeshua . . . began to rebuild the house of God; . . . and with them were the prophets of God, helping them. (5:1, 2)

Tattenai, governor of the province Beyond the River, wrote to Darius for confirmation of the Jews' authorization to continue construction. Darius, in no uncertain terms, ordered Tattenai to allow the Jewish governor and elders to rebuild the house of God on its site. Additionally, Tattenai was instructed to give the Jews all the assistance needed from the province's royal treasury and from any other sources daily as needed (5:3-6:13). Again, the sacred record affirms that "the elders of the Jews built and prospered, through the prophesying of Haggai . . . and Zechariah" and the temple was finished on the third day of Adar in Darius' sixth year. "And the people of Israel, the priests and the Levites, and the rest of the returned exiles, celebrated the dedication of this house of God with joy" (6:14-16). Together they subsequently observed the Passover and the Feast of Unleavened Bread in thanksgiving and in celebration of the resumption of temple services "as it is written in the book of Moses" (6:19-22).
The record of spiritual leadership continues in chapter 7 as Ezra, a direct descendant of Aaron and "a scribe skilled in the Law of Moses," on Artaxerxes' gracious decree, came to Jerusalem with more exiles. He "had set his heart to study the law of the Lord, and to do it, and to teach his statutes and ordinances in Israel" (vss. 1-10). He was exceptionally blessed by God because he was not only invested with spiritual authority from God but with ecclesiastical and civil authority from the State. Artaxerxes' decree empowered him broadly:

According to the wisdom of your God which is in your hand, appoint magistrates and judges who may judge all the people . . . such as know the laws of your God; and those who do not know them, you shall teach. Whoever will not obey the law of your God and the law of the king, let judgment be strictly executed upon him, whether for death or for banishment or for confiscation of his goods or for imprisonment. (vss. 25, 26)

Thus, in Ezra were combined the functions of administrator, priest, scribe, and, in the context of this paper, chaplain. It is clear from the Scriptures that his intent was deeply spiritual and that "the hand of the Lord his God was upon him" (vs. 6). Ezra led out in a reformation in the issue of mixed marriages (9:1-10:44). With great personal intensity, his garments torn and his hands spread out toward God, he fasted and on his knees prayed intercessory prayers for himself and his people. He then engaged the priests, Levites, and all the people in a corporate covenant to put away the foreign wives and
children, "and they put them away with their children" (10:44). It seems clear that the people's compliance was sincere and not coerced, as it might have been given Ezra's vested powers. It was his spiritual leadership which effected this reformation.

Nehemiah's record is more expansive (8:1-10:39). Ezra was called upon to lead out in a much more general reformation based on the Torah, which Ezra read to the assembly from a wooden pulpit constructed for that occasion (8:1-8). The people were moved to tears (vs. 9). Ezra also specially engaged the family heads with the priests and Levites in a study of the Torah (vs. 13). The results were signal. The seven-day celebration of the Feast of Tabernacles was revived (vss. 14-17). A Day-of-Atonement-like assembly followed during which all fasted, clothed themselves in sackcloth, put earth on their heads, engaged in confession, and listened to the reading of the Torah (9:1-5). Ezra prayed a lengthy prayer of corporate confession and repentance (9:6-37). A covenant was written on behalf of all to which the princes, the Levites, and the priests set their seal (9:38-10:27). They covenanted to walk in God's law, to avoid mixed marriages, to refrain from commerce on the Sabbath, to observe the Sabbatical seventh year for the land, to support liberally the services of the temple, and pay tithe to the Levites (10:28-39).
This spiritual revival also resulted in the completion of the city wall. A wall-dedication service was held which Ezra and Nehemiah jointly led (12:27-43). The construction of the temple, the city, and the city wall and the ministry of the prophets and of Ezra and the other priests in the spiritual life of the returned exiles are themes of these two books.

I have briefly traced spiritual leadership in the OT that approximates the tenor of the ministry of today's industrial and business chaplains. The ministry was on site; it was tailored to and essential for the success of the industry; it was performed for the workers, their families, and all of their leaders. It was incarnational in several ways. Ezra was indigenous. He left the comforts and security of position and home in the royal employ to become one with his people in the labor and trials of the reconstruction. Finally, he brought God to his people in himself.

One could not leave this part of the study without citing the ministry of the Savior. He was certainly not averse to ministry at the sites where people were employed or engaged in their livelihood. Jesus' relationship with fishermen is one of our most significant examples. If the seaside can be thought of as a business/industrial site, then Jesus can be thought of as a chaplain, at least a fishermen's chaplain. Matthew reports:
As He walked by the Sea of Galilee, He saw . . . Simon . . . and Andrew his brother, casting a net into the sea; for they were fishermen. . . . And going on from there, He saw two other brothers, James . . . and John . . ., in the boat with . . . their father, mending their nets. (4:18, 21)

In both these cases, Jesus called them to follow Him at the site of their livelihood, where undoubtedly many others were engaged in their trade. Is it conceivable that Jesus drew these down-to-earth, practical men from their livelihood on His first seaside visit? It is much more likely that Jesus had become known among the fishermen at seaside, so much so that His presence and friendship there were common and valued.

From other incidents, it is clear that Jesus was not ignorant of the fishing trade or of sailing skills. In His teaching He was frequently at the seaside. He taught from a boat (Luke 5:3) and employed illustrations from the fishing trade (Matt 13:47-50). He sailed with the disciples on numerous occasions. After the disciples spent a night of fruitless fishing, Jesus, evidently knowing where His fishermen-disciples would be, met them and suggested fishing from the other side of the boat. The empty net became too heavy with fish to haul into the boat. They had to drag it to land. Jesus was cooking fish on a charcoal fire and invited them to breakfast. John, one of the original fisher-brothers, writes, "When they had finished breakfast. . ." (John 21:4-15).
So Jesus knew the fishermen's taste, morning hunger pangs, seaside eating customs and cuisine, and was able to satisfy their palates.

One other like event is mentioned here. Levi, the tax collector, was sitting at his toll booth or his "tax office" when Jesus called Him. Jesus must have been a tax collector's chaplain, also, because Luke describes (7:27-35) a feast which Levi prepared for Jesus that was attended by "a large company of tax collectors and others sitting at table with them." How could Jesus have been other than a friend and spiritual leader of revenue agents?

Today's business and industrial institutions need like ministers and ministry. They need those who can relate to the managers and the laborers inside and outside the institution. When the company hires a chaplain, the laborers' courtesies may be out of deference. But how many will invite the chaplain to their homes and put on dinners or parties for the chaplain if they do not appreciate both the ministry and the friendship? No other conclusion can be drawn but that Jesus identified with the laboring class in His day. In like manner pastors today must identify with the business and industrial classes. This kind of ministry can be a powerful witness.
The Chaplain and the Chaplain Program

Again, it is vital for the chaplain to see him/herself as the institution's pastor, the plant pastor, the company or business-complex pastor. Identifying closely with the business/industrial milieu may be difficult because many of the identifying marks of district ministry are absent. In adapting ministry to this setting, one may have to get used to the idea that weekend services and evening classes are not normally a part of the ministry. Home and family visitation is not a regular form of this ministry. Most of the ministry is done during the working shift. One may visit the homes of employees but one must be careful not to "usurp the role of the local pastor."¹ Sacerdotal ministries, ministries of the Word, such as worship services, baptism, communion, funerals, and weddings, are not a day-to-day part of this ministry. Even the teaching ministries, classes of various kinds like baptismal, confirmation, and the usual religious educational programs do not fit this kind of ministry setting, principally because this ministry is lacking in weekend and evening worker accessibility.

A British chaplain has pinpointed the focus of industrial ministry thus:

The normal pattern . . . is for the industrial chaplain to spend a great deal of time on the shop floor, or in the offices of managers or trade union officials during working hours. . . . It is in this way that most of the relationships are formed. . . . Clearly there are immense advantages in knowing the working environment well by spending time in it absorbing its atmosphere and discovering its standards and conditions. So valuable is this, in fact, that one of the chief laments is that there is never time for enough of it.1

The counseling/visitation ministry may not fill that felt "vacuum" seemingly caused by the absence of some of the other "normal" ministries. Involvement in a local church on weekends and some evenings can help to satisfy one's appetite for preaching and teaching as it is usually done.

The chaplain becomes a "presence" in the business complex or in the industrial plant. Depending on the size of the business, both in area and in numbers of employees, the chaplain may visit daily, weekly, or on some other appropriate schedule. The HMB Proposal asserts, "No other company professional has such latitude to seek out an employee and offer assistance."2 It cites several powerful illustrations of the initiatives that are possible. When a worker is absent, a home visit is in order. When a worker suffers an accident, illness, or death, offering family support at the hospital and home is


2P. 6.
natural. During family or marital crises, the employees and families may need the chaplain's guidance. Worker and supervisor/supervisee conflicts provide opportunities to facilitate harmony. Referrals to community resources for specialized help as in cases of alcoholism add breadth and credibility to the chaplain's ministry. "In summary, the chaplain's presence in a business or industry shows an appreciation for the values unique to the employees' traditional and deep-rooted perception of ministry and chaplaincy." 

While many might feel the industrial pastor is lacking in some of the essence of ministry, it would appear that this ministry is not far from Jesus' mode. The Scriptures make readily apparent that the Son of God had no pulpit, no formalized program, no organized church, no Sabbath/Sunday School program. His was a visitation ministry, a counseling ministry, performed while circulating among the people wherever they lived, worked, relaxed, ate, slept, congregated, and suffered. A definition of this ministry has been phrased as follows:

Business/industrial chaplaincy is a nondenominational, counseling-oriented service to people in business. The role of . . . chaplains is primarily preventive, helping employees to function satisfactorily on and off of their jobs. . . .

Unlike the clinical orientation of a psychologist, the business/industrial chaplain

1Ibid.

2Ibid.
strives to deal with the deep human and spiritual values within individuals; unlike the personnel officer, the chaplain works . . . without being viewed as a "company man." The chaplain is a vital link in the professional team that provides a holistic approach to personnel needs in the workplace.¹

What are the responsibilities of the chaplain in the business setting? The HMB Proposal lists five: (1) counseling, (2) crisis intervention, (3) visiting employees, (4) pastoral conversations, and (5) community consultation.² All five are closely related to on-the-spot, immediate action in response to personal need. All offer unlimited opportunities to lead people to consider more seriously the spiritual dimension of their lives as pertinent to the resolution of their crises.

What are the objectives of such a ministry? Some proposed by R. P. Taylor are

To be present in industry and to understand it

To stimulate responsible and critical thinking and to encourage and support those who carry responsibilities

To see the industrial situation in the light of a Christian understanding of things, and to do whatever may become possible there to help in the process of the word becoming flesh

To report back to the Church . . . what is happening out there (and) on the insights this work has found to be important.

¹Ibid., 6, 7.
²Ibid., 9, 18.
To set up the kind of flexible structure that serves these objectives.¹

To look at what this ministry is not should also help one's understanding of its character and intent. The **HMB Proposal** clarifies that it is not

- A denominational promotion scheme
- An instrument of arbitration in employee-management disputes
- A psychiatric service
- A substitute for normal personnel counseling
- A hotline to management for reporting grievances
- An alternate for church.²

It is easy to be misled by the lack of "churchy supports" in this ministry. It can also be easy to miss the spiritual tone of this ministry because of the lack of those traditional supports, many of which are found in the other four chaplaincies. Perhaps, then, the ministry of bringing Christ into the work-place is spiritually the most challenging. If this is the case, it presents unique and creative opportunities to enrich one's own spirituality and to do evangelism. One must remember that, above all, the object of all mission is to bring Christ into a society and lift Him up so that all may be drawn to Him. The gift of the Spirit is for evangelism within the mission of the work-place society.

¹Ibid., 13.
²P. 7.
The Church does not perform its ministry by standing outside, or by standing at the door and calling to people to come in out of the situation. It only performs its ministry by being within the developing structures, at the center of the stresses and the strains of the human situation, demonstrating by its attitudes and by its actions the truth of the Christian proclamation that God has accepted and forgiven men in their situation as they are.1

Becoming a Chaplain in Business and Industry

Although the requirements of the church for all chaplaincies are virtually identical, there is not great uniformity among businesses in professional qualification requirements. Unlike the other chaplaincies which have long-standing consistency in uniform requirements and some centralized certifying agency or association, businesses and industries are highly individual and widely varied. The Southern Baptist pamphlet Chaplaincy Ministries notes:

In some instances, using agencies may desire to employ a particular person who does not meet all the requirements. In these instances, consideration will be given applicants on a case-by-case basis.2

Although this statement is used generally, it is especially true of business and industry. The SDA Church is similarly flexible in this area. An important facet of this nonuniformity is that it opens doors for SDA women

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chaplains because, as in some hospitals, ordination may not be required. Women, however, might tend to shy away from this area of ministry because of its hard-hat, male image. In an article in *The Journal of Pastoral Care*, Ann Conrad Lammers related her experiences as a chaplain during a summer at the Seamen’s Church Institute in New York and New Jersey. The New York-New Jersey docks are a world of male domination. Sexism is the order of the day. She was seen and treated as a mother, as a child, as an “angel of mercy,” as an object of sexist jibes, but more often than not, as a woman and a chaplain.¹ Her ministry was very similar to that of Jesus mentioned earlier.

Business and industry are unique in that the enterprising, prospective chaplain usually has to convince the company of its need for a chaplain. Put bluntly, this is called “marketing yourself.” It is also “marketing the chaplaincy.” One is prone to think negatively of salesmanship in the spiritual realm. It seems too materialistic. It smacks of self-aggrandizement. On its face it makes one feel devoid of humility, a most essential spiritual virtue. But this is not the case. Consider what is being marketed. The prospective chaplain needs to show that the addition of the spiritual element to the shop helps employees to deal with the stresses and

pressures of production. The prospective chaplain needs to show that the chaplain's skills and sensitivities enable employees with troubled families to find solace, counseling, and resolution with appreciable positive effects on job performance that accrue to the company's benefit.

The wholeness of life, for many people is shattered, by marital conflicts, fears and frustrations, often carried onto the job. The chaplain—an experienced pastor with college, seminary and clinical training—brings improvement in morale and attitudes and a reduction in absenteeism, turnover and accidents. The chaplain's ministry results in increased productivity.¹

One must "sell" the chaplaincy to industrialists in their language. HMB Proposal is thorough in this respect, containing not only an overall format for establishing this kind of chaplaincy but a proposal for the individual chaplain to present to management.

Some may recoil at the idea because district/church ministry exists in a somewhat protected cocoon. Prospective pastors/evangelists are interviewed and recruited at the college and seminary levels. Even when such positions must be sought the prospect is familiar with the system and may know some of the potential employers. Are not the resumes sent out a form of selling oneself? If one has done evangelism and had baptisms he/she is sure to include this information. One must

¹HMB Proposal, 12.
speak the language of the conference president—to his concerns for the growth of the work in his field. He must be convinced that hiring this prospect will be evangelistically and economically profitable.

God's messenger, Malachi, spoke in economic terms. "Bring the full tithe into the storehouse . . . ; and thereby put me to the test, . . . if I will not open the widows of heaven for you and pour down for you an overflowing blessing" (Mal 3:10). Jesus spoke the language of the day. He was understood by persons in all kinds of business—fishermen, revenue agents, military men, and lawyers. Taking the Gospel into "mission lands" and "institutional missions," ministering from within, requires that we speak the language. Jesus speaks ours.

So then the process of becoming a chaplain in business/industry involves the usual denominational processes. In addition, one may need to find and negotiate one's self a position. In some cases one must contract with several smaller businesses if there is not a single business large enough to pay what is needed. This is also an excellent opportunity for a retired pastor to continue in ministry on a part-time basis, for an unhired seminary graduate to have a remunerated ministry, or for an unsponsored seminary student to acquire finances.

It is likely that as more businesses realize the distinct benefits of adding a chaplain to their team that
this ministry may come into common demand. Right now business/industrial chaplaincies are still in the pioneering stages, so pioneers are needed.
CHAPTER NINE

A DESCRIPTION OF THE COURSE

The course CHMN 644, Seminar in Specialized Ministries/Chaplaincies, was taught in partial fulfillment of a Doctor of Ministry project during the Spring quarter, 31 March-28 May 1987. The organization, calendar, and procedures for the course are presented here.

This 3-credit course was conducted from 1:30-2:30 P.M., Tuesday-Thursday. Four Master of Divinity students enrolled. The course had five areas: (1) instructor presentations and class discussions, (2) guest lecturers, (3) reading assignments and reports, (4) field trips, and (5) weekly quizzes. All areas except #3 are described below. Area #3 is described in the Appendix. The material was presented in the order in which it appears in the body of this paper, except to accommodate the schedules of the guest lecturers. Area #3 which appears in the Appendix includes: (1) Course Daily Calendar, (2) Course Description and Requirements (for student information), (3) Course Objective and Goals, and (4) Sample List of Recommended Instruction Areas for Guests.

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Instructor Presentations and Class Discussions

The instructor presentations were lectures on the topics presented above in this report (chapters 2-8). Discussion was informally interspersed with the lecture material and was initiated by instructor questions and by student questions and comments.

Guest Lecturers

In order to increase the students' "feel" for the nature of these chaplaincy ministries and to increase the quality of expertise available to them, eight chaplains currently active in four of the five specialties were invited to share with the class. A list of recommended instruction areas was sent to or discussed over the phone with each guest. The guest lecturers are included below:

Military:  Chaplain, Lieutenant Commander, Larry Roth, US Navy
          Chaplain, Major, Keith Mattingly, US Army
          National Guard, Battle Creek, MI
          2nd Lieutenant Harold Allison, Chaplain Candidate, US Army

Hospital: Martin W. Feldbush, Director of Pastoral Care,
          Hinsdale Hospital, Hinsdale, IL
          Penny Shell, Director of Pastoral Care, Thorek Hospital, Chicago, IL

University/College:
          Patrick Morrison, Director of Campus Ministries, Andrews University, Berrien Springs, MI
          Esther Rosado, Campus Ministries, Andrews University
Chaplain Mattingly spent a class period on Friday, 9 April, and spoke about his weekend, Summer, and overseas ministries with the National Guard. His full-time employment is teaching in the Religion Department at Andrews University. He emphasized the fact that a full-time pastor can easily perform chaplain duty with the Guard. Scheduling of Guard duty is somewhat flexible. Joining the Guard, handling Sabbath duties, weddings, funerals, social occasions, and promotions were among the points he covered in his lecture and in response to questions after the lecture. The students were eager to spend extra time with him after the class period ended.

Chaplain Roth spoke of his entrance into the Navy, his overseas assignments, and his current assignment at Great Lakes Naval Training Center just North of Chicago. He maintains a ministry to SDA personnel, holding services every Friday evening. These services are attended by non-SDAs and thus are a means of evangelism. Chaplain Roth works actively in the local SDA church and frequently provides transportation to church for SDA personnel. He and his wife frequently invite the SDA servicepersons for Sabbath dinner at their home.

Lieutenant Allison related the process of becoming a chaplain candidate and explained the advantages of this
pre-ordination military chaplaincy training program for seminary students. His previous army experience as an Chaplain's Assistant also helps him to effectively use his ministry to help military persons.

Chaplain Feldbush expounded on Clebsch and Jaekle's exposition of pastoral care in their book, *Pastoral Care in Historical Perspective* (see above, chapter 5). He emphasized the importance of bedside visitation as basic to hospital pastoral care.

Chaplain Shell dealt candidly with the issue of ministry as an unordained female chaplain. Some patients are surprised to be visited by a woman chaplain and ask if she is ordained. She explains that a great deal of ministry is performed by unordained persons and has always been accepted by her patients. Because of student interest, both Chaplains Feldbush and Shell returned to continue their presentations.

Chaplain Morrison talked about how nebulous the job of campus chaplain is and how the Campus Ministries office functions. He wears two hats, one as a member of the university church pastoral staff and the other as head of Campus Ministries. He focused on the importance of being where the students are in order to minister effectively, attending sports events on the field and in the gym, frequenting the Student Center, and visiting in the dorms. Committee meetings always threaten to crowd...
out his association with the students. Planning religious activities also consumes a large share of his time.

Esther Rosado worked both as the Campus Ministries office manager and as a chaplain. She stressed her advantage over male chaplains in ministry to young women. She is better able to relate to problems that are uniquely female and to feminine emotional responses. She has unlimited access to the women's residence hall where male chaplains must be limited to a specified room for counseling or must visit in the lobby. Her desire to minister full-time is unfulfilled but strong.

Chaplain Horton related his difficulties in getting ordained in order to become a prison chaplain. A great deal of persistence and prayer went into the effort. He explained the various confinement security classifications, the harsh and impersonal prison setting, and the total lack of privacy maintained in order to achieve maximum surveillance and control. He told of a number of his successes in winning prisoners to Jesus and baptizing them. His role as a negotiator during a prison riot was vital. His visit with the class took place the day before our visit with him to the State Reformatory in Ionia. There, the students saw and experienced on the following day much of what he spoke about.
Field Trips

Because the course was spread over a full quarter, we were able to schedule the three field trips on Fridays, the weekday free of other classes. Some students had employment conflicts but were able to work them out. Since each of the three field trips took at least a major share of a day, three class periods were dropped from the course schedule. These days are identified in the Course Daily Schedule (see Appendix) as "no class." Since there were only four students, I used my car for transportation.

The overall objective of the three field trips was for each student to confront, experience, and realize the needs for incarnational ministry within each of the three total institutions visited. Since we were on a university campus and instructed in class by the local chaplains, a separate campus field trip was deemed unnecessary. There are no industrial/business chaplains in this area. Each of the field trips is briefly described below.

Field Trip No. 1. On Friday, 24 April, we visited the Michigan Reformatory at Ionia, Michigan, located about 130 miles from Berrien Springs on Route 21, west of Grand Rapids. We arrived about 10 A.M. Arrangements for the visit were made through Chaplain Horton. To satisfy prison security, I sent him a letter containing the following information:
1. The nature of the visiting group and a request for permission to visit the institution for chaplain orientation and tour

2. The date, time, and duration of the visit

3. A list with names, addresses, phone numbers, social security number, and race of each visitor.

Upon our arrival the guard checked each of us by the list. We had to remove all articles from our pockets and lock them in lockers, each person retaining only the locker key. Our hands were stamped with an ultraviolet-sensitive stamp. Under the surveillance of the guard we passed individually through a metal detector (the guard held the locker keys in turn) and were hand-frisked. Our hand-stamps were checked under an ultraviolet light. A steel door was electronically unlocked and we were admitted to the confinement area of the prison. The extensiveness of this procedure was a surprise to some of the students. After our return, one student suggested that future students be briefed on the procedure before the tour. At the end of the three-hour tour and chaplain orientation the exit security procedure followed in reverse order.

The tour consisted of the following:

1. The prison yard
2. The furniture shop (a prisoner employment and training industry)

3. The chapel.

The prison yard contained special enclosures for violent prisoners, trailers for high school/college courses, and exercise/sports areas. Remote-controlled gates divided the prison yard. The furniture shop foreman briefed us on the industry and the efforts of the staff to prepare prisoners for a responsible life in society upon release.

Field Trip No. 2. On Friday, 8 May, we visited Memorial Hospital in South Bend, Indiana. Arrangements were made by phone with Chaplain Bob Leas, Associate Director of Pastoral Care and Clinical Pastoral Education. He needed to know how many students were coming. The change in time zones was a factor in planning our travel. We spent about four hours in tour and orientation. Delsey Kuhlmann, one of the CPE student residents, conducted the visit. It consisted of

1. A brief introductory session with Mrs. Kuhlmann and three other student residents with whom we exchanged introductions and then decided how to organize the hospital tour

2. Dividing into four teams, one student and one resident in each (except the one three-person team which included me)
3. Each team visiting the respective resident's units and observing the resident's actual ministry to patients and relationship with the unit staff.

4. Returning to our original meeting location and engaging in a modified CPE session discussing our feelings about what we had experienced and what we had learned.

Field Trip No. 3. On Friday, 15 May, we visited Grissom Air Force Base (AFB) near Peru, Indiana, on Route 31, 100 miles south of Andrews University. Arrangements for the visit were made by phone and letter with the Installation Staff Chaplain (ISC) several weeks in advance. To satisfy military security I had to write the ISC a letter (1) requesting clearance for the visit, (2) giving the date, purpose, and duration of the visit, (3) listing the names, addresses, and social security numbers of each visitor, and (4) listing the make, model, color, and license number of the vehicle we would use. According to procedure, the ISC submitted the letter to the Chief of Security Police for clearance. Upon our arrival at the gate, the Security Police checked each person by the list and issued each a visitor's pass.

Taking into account the EST/CST time zone differential, we arrived at 10 A.M. CST, after a two-hour drive. We spent about five hours on site. The visit proceeded as follows:
1. A tour of the chapel facility and introduction of the chapel staff

2. An informal briefing by the Installation Staff Chaplain, with the assistance of the other two chaplains, on the base mission, the chapel program, and chaplain ministry, with emphasis on the pluralistic aspects of their ministry

3. An informal question-and-answer period

4. Lunch at the Officers' Club

5. A bus tour of the base noting key facilities—recreational, shopping, child care, aircraft maintenance, and others—with special tours of the enlisted and officer housing areas and of the Consolidated Base Personnel Center containing the legal office, the comptroller/finance office, the civilian and military personnel offices, the education office and classrooms, and other administrative offices

6. A bus-tour stop on the flight line at a KC-135 (tanker or refueling aircraft) maintenance hangar where we disembarked, entered the hangar, boarded the aircraft, and conversed with the maintenance crew.

We completed the visit about 3 P.M. CST and returned to Andrews University.

**Reading Requirements and Quizzes**

The reading assignments and reports are described in the Appendix under Course Description and Requirements.
Weekly quizzes were administered on Thursdays at the beginning of the period. Each consisted of a combination of five true/false, completion, and short-answer questions (5 points possible), over the lecture of the three days.
SUMMARY

Chaplains and chaplaincy ministries officially came into their own in 1985 with the formation of Adventist Chaplaincy Ministries (ACM) as a separate organization with departmental status at the General Conference level. Discussion of the idea had begun a few years earlier with General Conference President Neal Wilson during the annual SDA Military Chaplain Conference and resulted in the transfer of the National Service Organization (NSO) from the Youth Department to ACM, along with the inclusion under ACM of all other denominational chaplain recruitment and ministries. Hospital chaplains, university/college chaplains, and military chaplains have been a part of denominational clergy at least from the 1940s, but never with any intergroup relationship. Each was responsible to a different organization. The coming of a few prison and industrial chaplains in the late 70s and early 80s posed a dilemma. As the SDA denomination entered the new era in extra-denominational and non-payroll ministries, it had nowhere to put these new but obviously valid ministries performed by clergy who had proved their calling and whose work commanded great...
chaplains in the two new areas were included for expedience under the NSO, but they obviously could not remain there very long.

Adventist Chaplaincy Ministries, formed within the North American Division, gathered the hospital chaplains from the vast health/medical wing of the church, the campus chaplains from the Educational Department, the military chaplains with the NSO from the Youth Department, and included the two new ministries in correctional institutions and business/industry.

A chaplain task force was formed to study ways of organizing and promoting chaplaincy ministries with consistency and credibility from a unified base. One of the outgrowths of this study was the idea that seminary students needed greater acquaintance with this broad range of ministries. One of the next natural steps was a seminary-level course in chaplaincy ministries.

This course, a Doctor of Ministry project, contained the information included in this paper and was received with enthusiasm by seminary students. To my knowledge a theological basis for all chaplaincy ministries had not been formulated previously within the SDA church. The incarnational motifs and mission character of institutional ministries fell easily into place as a basis for the theology of the chaplaincy. What has been composed in this paper is only a beginning. Much
more could be included from the writings of Ellen G. White and other authors, both SDA and non-SDA. Seventh-Day Adventists always start from Scripture and this paper started there also. I believe a solid Biblical base has been laid.

Scripture has provided numerous examples—motifs—of ministries which, under the theocratic system, closely parallel our institutional ministries today. The Old Testament provided examples of ministry with the Israelite military forces and of ministries in health care, campus, and industrial settings under the theocratic institution. Patriarchs, priests, and prophets exercised their gifts in pastoral ministries to their people and among their people. In the New Testament, Paul and Jesus Christ emphasized ministries to the incarcerated. Paul ministered to prisoners and keepers alike.

Jesus' directive in Matt 28:19, 20 to an all-inclusive world-wide evangelism is the beginning point for all chaplaincy ministries. Institutions cannot be excluded. Neither can they be adequately evangelized with part-time ministries any better than can foreign or cross-cultural missions. The Holy Spirit made the Divine point crystal clear by sending Peter to Cornelius and directing the ordination of Paul for his ministry to the Gentiles. Ministry outside the Judeo-Christian society, i.e., within the Gentile societies, was mandatory.
The Macedonian call was another clear evidence that the Gospel was to cross all boundaries. Paul's "all-things-to-all-men" ministry was as close as man could come to Christ's "Word-became-flesh" incarnation. Looking back, we see Christ's incarnation shadowed in other Old and New Testament ministries. The motif is unmistakable. All these ministries were full-time and incarnational as was Christ's.

The total institutions described by Goffmann and Hutcheson encompass the lives of their clientele—enlistees/draftees, patients, inmates, students, and corporate/industrial employees—even as ethnic cultures and national governments encompass their citizens, and even as this sin-ravaged earth-institution encompasses the lives of its inhabitants. Missionaries—cross-cultural evangelists—are sent full-time within these cultures/countries—mission fields—in order to minister effectively. Thus, chaplains—"cross-institutional" evangelists—must be sent full-time within total institutions—mission fields—in order to consistently and effectively touch their clientele with the love and Gospel of Christ. This is incarnational ministry after the order of Christ's.

Thus, chapters 2 and 3 prepared the way for chapters 4 through 8. These last five chapters have given a survey of the substance and character of five full-time
institutional ministries. Each of the institutions described has life-encompassing tendencies in common with the others, but each, because of its distinct purpose and setting, is unique and demands a ministry that is in substantial ways different from ministry in the other institutions. I have attempted to portray both the similarities and differences concisely and clearly and in ways that demonstrate their evangelistic character. Ministries in the SDA church are considered valid if they are evangelistic, i.e., have a clear focus on and success in bringing persons to Christ.

A statement from *Ministry of Healing* by Ellen G. White is most descriptive of chaplain ministry:

The world needs today what it needed nineteen hundred years ago—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished.

Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."

Chaplain ministries, institutional ministries, or specialized ministries are "mingling" ministries.
Chaplains mingle with those who are encompassed by the institution, show them sympathy, minister to their needs, and win their confidence. In many instances, they bid

\[^1\text{P. 143 (emphasis supplied).}\]
them, "Follow Jesus," and baptized them. In other instances, they sow the seed, someone else waters, and God gives the increase in baptisms when the Spirit deems appropriate.

I anticipate that the course and this report will be a substantial contribution to a matured perspective of the whole of the ordained ministry as one ministry, called of God, endowed with the Spirit, as servants of Jesus Christ—district pastors, conference evangelists, media evangelists, and chaplains sent to every nation, kindred, tongue, people, and institution with the message of salvation and of the Savior's return.
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CHMN 644—SEMINAR IN SPECIALIZED MINISTRIES/CHAPLAINCIES

31 March - 28 May 1988

Course Description and Requirements

This course has two purposes. First, it is being taught as a Doctor of Ministry project. Second, it will formally introduce the seminary student to chaplaincy ministries as expressions of the divine call to the Gospel Ministry and as effective vehicles with which to fulfill the Gospel summons as well as the Seventh-Day Adventist commission to last-day world-wide evangelism.

The course requirements are as follows:

1. Class attendance
2. Reading in the textbook
3. Additional reading
4. Reading reports
5. Participation in class
6. Three field trips: a military installation, a hospital, and a prison, with a chaplain orientation and tour at each
7. A five-point quiz each Thursday.

The textbook is The Churches and the Chaplaincy, by Richard G. Hutcheson, Jr. Additional reading may be
selected from the following list or from other sources which deal directly with chaplaincy ministries. The additional reading resources are alphabetically listed below and identified by category with numerals as follows:

(1) General, (2) Military, (3) Hospital, (4) Correctional/Prison, (5) University/College, and (6) Industry/Business.

Abercrombie, Clarence L., Ill. *The Military Chaplain.* (2)

Applequist, A. Ray, Ed. *Church, State and Chaplaincy: Essays and Statements on the American Chaplaincy System.* (2)

Autton, Norman. *Pastoral Care in Hospitals.* (3)


Cox, Harvey G. *Military Chaplains: From Religious Military to a Military Religion.* (2)

Dehoney, Wayne. *Disciples in Uniform.* (2)

Earnshaw, George L. *The Campus Ministry.* (5)

Fath, Gerald. *Health Care Ministries: Organization/Management/Evaluation.* (3)


Good, Homer L., and Cort R. Flint. *Better Men or Bitter Men.* (6)

Hammond, Phillip E. *The Campus Clergyman.* (5)

Holst, Lawrence E., ed. *Hospital Ministry.* (3)

Kandle, George C., and Henry H. Cassler. *Ministering to Prisoners and Their Families.* (4)

Mitchell, Kenneth R. *Hospital Chaplain.* (3)
Eight hundred pages of reading is required in addition to the text. A reading report on each book or article is required. Each report should be submitted on one 8 1/2 x 11 sheet and should contain two elements: (1) a summary of the most significant points for you and (2) how the material has influenced/helped you to understand the chaplaincy. The books in the above listing will be placed on reserve in the library but they are only a portion of those available. The student is encouraged to seek wider resources. A wealth of information can also be found in book and periodical articles listed in Religion Index One, Religion Index Two, and the Catholic Periodical and Literature Index.

¹Formerly the Index to Religious Periodical Literature.
Course Objective and Goals

Overall objective: Each student should understand the nature of and need for full-time SDA career ministries within total institutions.

Learning goals: Each student is to

1. Study the textbook and additional resources on chaplaincy ministries
2. Write reading reports on the resources studied
3. Listen to instructor/guest career chaplain lectures
4. Dialogue with the instructor and guest career chaplains
5. Experience the institutional setting of several chaplaincy ministries via
   a. field trips/on-site chaplain tours
   b. dialogue with the chaplain(s)
   c. dialogue, as feasible, with the institutional clientele, i.e., military persons, patients, inmates, students, employees
   d. dialogue, as feasible, with the non-chaplain staff
6. Define chaplaincy ministry
7. Identify and define the five career chaplaincies
8. Understand the incarnational motifs and cross-cultural ministries (missions) of Scripture as bases for the theology of chaplaincy ministries
9. Understand the general nature and characteristics of "total institutions" as "mission fields" for incarnational ministry

10. Understand the general nature and characteristics of each of the five types of total institutions in terms of its "mission field" character and thus its particular need for incarnational ministry

11. Compare the practical forms of ministry/evangelism in each of the five types of institutions

12. Know the prerequisites and procedures for entering each of these five types of institutional chaplaincy ministries

13. Decide, in the light of his/her call to the ministry, whether any of these ministry careers is personally viable

14. Determine whether or not to pursue a track toward one of these forms of full-time ministry.
Sample List of Recommended Instructional Areas for Guests

This list of instructional areas was part of a letter to Chaplain Walter Horton confirming his visit to speak to the class about his prison ministry at the Michigan State Reformatory in Ionia, Michigan. The subjects are listed to give him guidelines as to what would be beneficial to the class and to act as springboards for his own ideas for questions from the class.

1. How did you enter the prison chaplaincy (procedures and difficulties)?

2. What prerequisites are required to qualify for prison chaplaincy?

3. What is the substance of your ministry (visiting, counseling, worship and rites, etc.)?

4. Do you have a ministry to the staff?

5. What is your relationship to the staff, guards, and prisoners? Do you act as an intercessor or go-between in behalf of the prisoners?

6. Is there an evangelistic thrust to your ministry? Do you baptize prisoners? With what result?

7. Are there any special ethical issues to which you are asked to speak, e.g., capital punishment, prisoners' rights, prisoner treatment?
8. What stresses are placed upon you and your family as a result of your work?

9. What opportunities are there for career progression, promotion, retirement?
GLOSSARY

Chaplain. An ordained minister whose parish is an institution and who provides full-time religious ministry for the clientele within an institution; one who is a member of the institutional staff and who is on the institutional payroll rather than the denominational payroll.

Incarnational ministries. Ministries in which chaplains assume the institutional identity and minister full-time within the institution, as Christ took on human identity and ministered full-time within the earth-institution.


Indigenous. Native to or born and raised within a culture or country.

Institution. An organization serving a particular social purpose, i.e., in this report, the U.S. Armed Forces, hospitals and other health care facilities, colleges/universities, correctional facilities, business firms/industrial facilities.

Motif. A recurring theme.

Pluralistic. The term, which in current religious usage, is preferred over the terms "ecumenical" and "interfaith" and which refers to the multi-denominational composition of institutional chaplain staffs and to their ministries to the multi-denominational and non-affiliated staff and clientele of the institution.
BIBLIOGRAPHY

Institutional Ministry


Military Chaplaincy


Hospital/Health-Care Chaplaincy


Correctional Institution Chaplaincy


**College/University (Campus) Chaplaincy**


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Schroeder, Phil, ed. CSCM Yearbook IV. Valparaiso, IN: Center for the Study of Campus Ministry, 1981.


Industrial Chaplaincy


