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Ministry Focus Paper Approval Sheet

This ministry focus paper entitled

MISSION BEYOND COMMISSION:
EMPOWERED BY THE HOLY SPIRIT----A STRATEGIC APPROACH FOR
EFFECTIVE MINISTRY TO NAVY SEALS

Written by

WESLEY J. MODDER

and submitted in partial fulfillment of the
requirements for the degree of

Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary
upon the recommendation of the undersigned readers:


Kurt Fredrickson

Date Received: February 13, 2014

MISSION BEYOND COMMISSION:
EMPOWERED BY THE HOLY SPIRIT—A STRATEGIC APPROACH FOR
EFFECTIVE MINISTRY TO NAVY SEALS

A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MILITARY MINISTRY

BY

WESLEY J. MODDER
AUGUST 2013

ABSTRACT

Mission beyond Commission: Empowered by the Spirit— A Strategic Approach for Effective Ministry to Navy SEALs

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Doctor of Ministry

School of Theology, Fuller Theological Seminary

2013

The focus of this study is to develop an unconventional strategic ministerial approach to effectively minister to Navy SEALs by being filled, led, and empowered by the Holy Spirit. The SEAL community is a closed community of elite warriors. It is one of the most difficult military training places in the world. A chaplain in this setting must be capable of holding his own, by being physically, spiritually, and intellectually proficient to effectively minister to God's people.

The chaplain for the Navy SEALs must first be a man of God—a man of character and integrity who is able to confront hard and difficult men with the only hope of the world, Jesus Christ. He must be physically and morally fit and demonstrate that Christian workers can use biblical themes and examples to be effectual witnesses and ministers of Christ.

This project will examine the unique setting of military ministry with the U.S. Navy SEAL community and the "mission" as in Acts 1:8: "But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem, in all Judea and Samaria, and the ends of the earth." This project will also examine the relevant theological data with the "beyond" portion of the Mission beyond Commission. The role of the of the Holy Spirit is critical for effective ministry in any setting and especially needed to fulfill the Great Commission in ministry with the U.S. Navy SEALs. The focus and content of this unique setting in ministry will require a power beyond formal education and a chaplain's own abilities. God brought reconciliation to his people in the Old Testament through Moses. God reflects his desire to be in relationship in the New Testament through Jesus and the person of the Holy Spirit.

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As I write this, I understand that this is more than an academic exercise. This is my life of ministry to the U.S. Navy SEALs, who changed me into being a better Navy chaplain and minister. Thank you to the U.S. Navy SEAL/s warriors past and present who have called me into the brotherhood and call me brother. I want to thank and say I owe a very big debt of gratitude to my endorsing agents in the Assemblies of God Captain Chaplain Charles Marvin USN (ret.), who made it possible for me to come into

the Navy and Chaplain Barry Black, the former Navy Chief of Chaplain's and current chaplain for the U. S. Senate, who was personally responsible in hiring me into the Navy with all of my doubts and disqualifiers. To Chaplain Scott McChrystal my current endorsing agent for the special trust and confidence you have in me to represent the Assemblies of God in the Navy.

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INTRODUCTION

It was Christmas time in 2010, and I was in Afghanistan with a SEAL team. I was their new chaplain, and I wondered how I was going to minister to those warriors on my tour, where chaplains come and go every three years. I wondered what I could possibly do to reach warriors for Christ that would outlast those short years I would be their chaplain. I wondered what I could do that would be long lasting. I also wondered whether this assignment was going to be anything like the other assignments I had experienced. Those had all been good, but I wanted to somehow plant eternal seeds in the hearts of God's people. I also wondered whether I was prepared spiritually to be effectively used by the Holy Spirit to reach SEALs for Christ.

In my private time of prayer, uncontrollable warm tears flowed down my cheeks as I spent time with the Lord and prayed about the tremendous responsibility the Lord had laid at my feet for ministry. I would spend time with the SEALs one on one in the gym and in the chow hall to hear their stories of sacrifice. Then, after listening they would ask me, "Why, chaplain, are you here in this hell hole [wherever that would be] with me?" This was the invitation that many times I would receive to share the hope of Jesus Christ.

I am one of many Navy chaplains who have served in Naval Special Warfare (hereafter, NSW), but only the first chaplain to serve as far forward in classified areas as I did with particular SEAL teams. It would be a great tragedy if I were to neglect to write down these experiences that changed me forever as a minister and as a man and the understanding I now have to be effective in ministry to SEALs. This project provides an

opportunity to share about the great privilege I had to serve the SEALs in cooperation with the Holy Spirit. No amount of experience or educational degrees prepares a person for such a ministry; only the Holy Spirit and his empowerment can do so.

This project was birthed out of ministry with serving with Naval Special Warfare Command (hereafter, NSWC), and specifically with an elite SEAL team known as the “Development Group” (hereafter, DEVGRU) at the forward edge of the battle area in Afghanistan. This project comes from the fact that I felt a sense of complete inadequacy in terms of my own strength and education for the task of ministering to SEALs, and other chaplains might have a similar experience. Working with the person of the Holy Spirit is the key to making a chaplain effective in this setting. I sensed that my tour of duty with the SEALs would be just another tour of duty where chaplains come and go unless I personally tried to cooperate with the leading and direction of the Holy Spirit. This was difficult because of the human desire to impress those I was serving. I really wanted Jesus Christ to be glorified and I knew I needed his guidance. While much has been written about the SEALs, this project seeks to define the role that military chaplains can play when they are in partnership with the Holy Spirit. This project is written to capture the distinctive cooperation of the chaplain and person of Holy Spirit within this particular DEVGRU context.¹

¹ This is a wartime setting, and I was briefed by a Navy SEAL Commander that no chaplain has ever been this far forward at the Forward Edge of the Battle Area (FEBA). Navy chaplains have not always been welcomed in DEVGRU, but the mindset has changed. Today Navy chaplains are an integral part of the DEVGRU community. The DEVGRU community is like a family, and the esprit de corps is in many ways is closer than most biological families. As a chaplain, one is and will always be an outsider. Chaplains develop communication and trust from these men. The dynamics in some ways are like the movie “300” and a mix of the movies, “Zero Dark Thirty” or “Lone Survivor.” In some ways it is a cross-cultural ministry. A chaplain is not a SEAL, nor is a chaplain expected to act like one. A chaplain is expected to care for the souls of the SEAL’s and the SEALs’ families.

The goal of this project is to help the Christian minister and/or chaplain effectively minister to groups of highly trained Navy SEALs who are a part of the Special Operations Forces of the military.² These SEALs are difficult to reach with the Gospel of Jesus Christ for several reasons. One reason is that the culture in which we live has a secularized faith in such a way that many counterfeits “faiths” are presented as alternatives, which do not acknowledge truth. Military chaplains who serve in the military and NSW must first be godly men,³ and secondly, they must live out a faith that the SEAL culture can identify with. The SEALs are also difficult to reach because of the “closed” society of NSW, and because the SEAL culture strongly values physical and mental strength, but not necessarily moral or spiritual strength; it is incumbent on the chaplain to walk out this aspect of faith.⁴ Additionally, the culture of the military is reflecting western society today, with its openness to sin and redefining of the way God intended people to live, and this is having a profoundly negative impact on the spiritual fitness of the military. This project will provide a clear path regarding how military

² SEALs are elite military units with special training and equipment that can infiltrate into hostile territory through land, sea, or air to conduct a variety of operations, many of them classified. SEAL personnel undergo rigorous selection and lengthy specialized training. The U.S. Special Operations Command (hereafter, USSOCOM) oversees the training, doctrine, and equipping of all U.S. SEAL units. SEALs play a significant role in U.S. military operations, as SEALs have greater responsibility for planning and conducting worldwide counterterrorism operations. USSOCOM has about 63,000 active duty, National Guard, and reserve personnel from all four services and Department of Defense civilians assigned to its headquarters, its four components, and one sub-unified command. Such Commands would include the FBI, NSA, ATF, CIA, Marine Recon, Army Special Forces, Army Rangers, Air Force Para Rescue, Air Special Forces Aviation, MARSOC, NAVSOC and SOCOM to name a few.

³ Male pronouns will be used when referring to SEALs in this paper because there are no women serving as SEALs. There are women in combat roles to support the missions, they themselves are not SEALs. Additionally, there are no female sailors assigned to SEAL combat units. In no way is this meant to undermine or discriminate against women serving honorably in the military. Supporting military commands (conventional forces) do have women serving in NSW.

⁴ This observation comes from my own observations, as well as an interview with a SEAL Team One Commanding Officer.

chaplains can be effective within the SEAL community. This project will specifically focus on the partnership of chaplains with the Holy Spirit, and how the outflow of that partnership will directly impact the ministry to Navy SEALs.

In this project, the difficulties of ministering to SEALs will be discussed, and biblical solutions will be presented. The Holy Spirit will be a large part of this project in partnership with God's strength, power, and leadership. This project has evolved out of my own personal experience and struggle of serving as chaplain for the NSWC. I was able to rediscover the person of the Holy Spirit in my ministry to SEALs and it is hoped that future chaplains will benefit from my experience. In this community of Navy SEALs, understanding is essential, and working in cooperation with the Holy Spirit is ministry beyond oneself.

My passion to serve in ministry started in 1975 when I was nine years old. At this young age, I received a calling to full-time ministry. My instinct, however, was to run from this call, because I had grown up in the local church and was very much turned off by the methodology and hypocrisy of some in the Church. I was also turned off by the inconsistency between what I saw on Sunday morning and how people lived their lives the rest of the week. Rather than following God's call to become a minister, I joined the Marine Corps. I found myself in San Diego, California at Marine Corps Recruit Depot, with a short haircut, running in long formation runs on a beach and being yelled at all day. In 1984, seventy-two days comprised the training cycle to become a Marine.⁵ For the next eight years I served as a Marine at sea, in the Marine infantry, and in the military

⁵ While I was in boot camp, I thought it was the most difficult training anyone could endure, until I was able to see the Navy SEAL training some years later.

police. During the Gulf War in 1991, chaplains were not available to our unit as a Military Police Company. As a Marine Platoon Sergeant, I was often asked to offer services on Sunday for the Marines. They asked me to do so because the Marines knew I was a follower of Jesus.

Just before the end of my first enlistment, I was at a prayer meeting in Okinawa, Japan at the Base Chapel at Camp Hansen, with only a few of my friends who were also Unit Deployment Program (hereafter, UDP) Marines.⁶ I was not particularly religious at eighteen, but I had a personal relationship with the Lord. Most of the choices for off-duty entertainment for young Christian men seemed to be incompatible with the values I was raised with. At a particular prayer meeting, I received the baptism in the Holy Spirit with the initial evidence of speaking in tongues. I was very shaken up after that experience, and after I spoke in tongues I gave the interpretation. That evening was pivotal for me in my faith journey and my call into full time ministry; it was my “Damascus road” experience. I asked the Lord what he wanted from me. After all, I was just a kid from Clio, Michigan at the end of a dirt road and the oldest of four boys. I did not know what God could possibly want from me. I felt so disqualified. The Lord asked me to go into full-time ministry, so I obeyed, and the journey began. Little did I realize the Lord was preparing me to be a Navy chaplain, nor did I realize that I would be serving at NSWC to serve as the chaplain for the Navy SEALs.

⁶ To reduce the number of unaccompanied tours and improve unit continuity, the Commandant of the Marine Corps (hereafter, CMC) established the UDP program to provide for the deployment of units to WESTPAC for periods of approximately six months. The initial program was a six-phased evolution that sequenced infantry battalions and aircraft squadrons/detachments into WESTPAC deployments, thus eliminating the twelve-month permanent change of station assignments for personnel assigned to these units. One’s life as Marine is living out of a “seabag,” keeping one’s weapon clean, and having very little free time during deployment.

In my interview for chaplaincy with the SEALs, the WARCOM Commander Vice Admiral Kearnan asked me, “Chaplain, what is the greatest thing you bring to this community of warriors?”⁷ My answer was, “Sir, [it is] a moral center; I still believe you can lead from that position. I can have all the ribbons and degrees in the world, but if I do not have a moral center, being true to the calling God has placed upon me, I can offer nothing.” I left that meeting thinking that surely I had disqualified myself. It was not long after that meeting that I received a call telling me the Commander for NSW wanted me to be his chaplain.

This was the beginning of the Mission beyond Commission. My role included ministering to SEALs as well as Special Warfare Combatant Craft Crewman (SWCC), the specialized boat drivers who support the SEALs in their operations.⁸ Ministry to those in NSW is quite unique. SEALs and SWCCs are unique individuals. They are warriors—true American patriots who serve America by laying their lives down daily, going to the uttermost parts of the world, and eliminating evil with skills that even Hollywood tries to copy. Regardless of all the titles and what these men do, they still have souls and the need for godly spiritual leadership to be with them. The NSW culture is isolated from the general population and has its own peculiarities, including its own language, customs, and practices. Chaplains to the NSW must learn quickly “to find a

⁷ The interview was led by two SEALs: Rear Admiral Gerry J. Bonelli USN and Vice Admiral Joe Kearnan USN. Any time Navy staff officers serve Navy Admirals, they often desire an interview with a potential officer who has orders to serve on their flag staff.

⁸ Special Warfare Combatant-craft Crewmen (SWCC) drive well-armed, fast boats in support of special operations missions on coasts and rivers including insertion and extraction of SEALs, clandestine reconnaissance and combat gunfire support. Using a variety of specialized boats and an aerial delivery system, SWCC operators are always ready to fight and support special operations forces anywhere in the world touched by water. Like their Navy SEAL counterparts, SWCC operators must be physically fit, mentally tough, highly motivated, focused, and responsive in high stress situations.

swim buddy and stay in one's swim lane.” The more dangerous the mission, the more vital chaplains can be to its overall success.

Operating in NSWC without the power of the Holy Spirit or familiarity with the SEAL culture can have devastating effects for the chaplain who is not prepared. Those effects can include Combat Operational Stress and a loss of pastoral identity and self awareness, among others. It is the goal of this project to provide information and strategies to help chaplains or civilian ministers to assimilate and be effective in the SEAL community. My personal experience of often feeling inadequate—seeing ministry firsthand as a Marine, pastoring in the civilian setting, and serving as a Navy chaplain with the SEALs—has inspired me to write this project. The Holy Spirit plays a much larger part in the lives of ministers and in what can be accomplished in military ministry. When considering how a minister might be effective in the military setting, the answer cannot rest solely on education and experience or how well one presents oneself, but it must include the power and working of the person of Holy Spirit in cooperation with the minister's unique giftedness.

The title of this paper is “Mission beyond Commission.” Each word in this title reflects a significant aspect of this project and its purpose. The “mission” is rooted in Acts 1:7-8, which states, “And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.’” The greatest aspect of the mission is to reflect Christ and love to his people, whether they realize it or not.

Believers sow seeds of the gospel in how they live and work within the military community.

The second word, “beyond,” implies that one will need a power beyond oneself. The work and person of the Holy Spirit is critical for effective ministry in any setting and specifically needed to fulfill the Great Commission in ministry with the SEALs. The discernment and empowerment for service from the Holy Spirit in this community is essential because of the many different issues that may arise and the need for God’s wisdom and discernment.⁹ There is a skill set required beyond education, rank, physical fitness, and experience alone. In Acts 1, the believers are told to wait for a baptism in the Holy Spirit subsequent to salvation. From the Pentecostal perspective, there are examples of glossolalia as a sign in Acts 2:4: “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.” On the day of Pentecost, when all were baptized in the Spirit, all spoke in tongues. The Scriptures do not say that some prophesied, some did works of healing, some exercised discernment, some gave utterance in tongues, and some interpreted tongues. In Acts 2:4, *glossolalia* is a part of the experience of all who received the spirit. The experience of the Spirit baptism and the doctrine supporting Spirit baptism in Acts 2, 8, 9, 10, and 19 are inseparable and they are, in essence, the hallmark of this project. Whether the experience precedes one’s understanding or one’s understanding ushers in the experience,

⁹ On a particular mission in Afghanistan with the SEALs prior to a conflict the Holy Spirit prompted my heart to offer bottles of water with this particular situation in mission planning. The squadron commander took my advice and the enemy responded in a positive manner when the water was offered to avoid many potential deaths.

this experience has brought the teaching of the text to life.¹⁰ This is for any follower of Jesus Christ, and it is the initial evidence that a minister is Spirit-filled. Additionally, Jesus gave the Great Commission in Matthew: “And Jesus came and spoke to them, saying, ‘All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age’” (Matthew 28:19-20).

The final word, “commission,” refers not only to the commission received from Congress to serve as chaplains and Naval Officers, but a commission that comes from a higher Kingdom. Psalms 33:13-22 describes the spiritual reality that the Lord is stronger than any army or warrior:

The Lord looks down from heaven and sees the whole human race. From his throne he observes all who live on the earth. He made their hearts, so he understands everything they do. The best-equipped army cannot save a king, nor is great strength enough to save a warrior. Don't count on your warhorse to give you victory—for all its strength, it cannot save you. But the Lord watches over those who fear him, those who rely on his unfailing love. He rescues them from death and keeps them alive in times of famine. We put our hope in the Lord. He is our help and our shield. In him our hearts rejoice, for we trust in his holy name. Let your unfailing love surround us, Lord, for our hope is in you alone.

A chaplain's commission from the U. S. government is to serve as a religious subject matter expert to help all service men and women on their journeys of faith. Many times the service member's faith may be different from the chaplain's faith, but chaplains still care for and value all those in the military. This caring for and valuing all service members does not mean a chaplain is condoning any particular sinful behaviors. Beyond this earthly commission, however, the “commission” from the Church is from the Lord

¹⁰ George O. Wood, *Living in the Spirit* (Springfield, MO: Gospel Publishing House, 2009).

Jesus Christ, with empowerment essential for unconventional ministry. The chaplain must decide whether to operate with or without the subsequent power of the Holy Spirit. The “ends of the earth” in Acts 1:8 speaks of the settings similar to that of the Special Operations Commands. The Navy SEALs are in these extreme, most remote places, which are truly “the ends of the earth.” The heart of this project is to consider the specific and specialized need for ministry among this unique group of specialized American warriors.

The problem that this project seeks to address is that it is possible for chaplains to do ministry without God. Indeed, just like anyone else, chaplains and other ministers can run programs. But as believers learn to be led by the Holy Spirit, they can be much more effective. The Spiritual One Source program (hereafter, the SOS program) is a mentorship program for new chaplains that will be proposed as a solution to this problem. Experienced chaplains will serve as mentors, guiding these new chaplains as they minister to military members. Part Three of this paper will summarize key theological conclusions of this doctoral project, explaining the implications for the ministry challenge. It will then present the goals of the SOS program (Navy Chaplain Corps-wide), the content of the strategy, a description of the target population, and a description of leadership and training needed to be effective in military ministry. As part of the discussion of implementation, the following will be presented: a more detailed description of SOS ministry, a timeline for implementation, a process for training SOS mentors, a list of resources required for the ministry, and mention of additional personnel needed. In terms of the assessment, evaluation tools will be identified and an assessment plan will be presented.

PART ONE
MINISTRY CONTEXT

CHAPTER 1

THE SETTING OF NAVAL SPECIAL WARFARE

Chapter 1 will emphasize that in order to have an effective ministry in this specialized setting, a military chaplain needs to understand this very special force of world-class warriors called Navy SEALs. It will first provide an overview of the NSWC environment, particularly the nature of the closed society, the pluralistic approach to faith, and the focus on physical and emotional strength. This chapter will also present the core values and codes of the Navy, particularly the SEALs. Finally, the efforts of the Navy to deal with stress and trauma will be discussed. Military chaplaincy can easily become ineffective in the Special Operations community without the proper understanding of the community and one's self-awareness and self-understanding.

Navy Special Warfare: An Overview

There are over two thousand Navy SEALs. When support personnel, SWCCs, and family members are included, the total number of persons is over nine thousand. The SEAL community has been growing exponentially because the U.S. has been at war now for over ten years, and the demand is high for SEAL personnel.

The Best and the Brightest, Willing to Sacrifice

Those in NSWC are America's best men and women. Freedom is taken for granted in this country, but they are the ones who make it possible for civilians to have the freedom they enjoy. They willingly offer themselves as a sacrifice for the rest of the nation. Being willing to sacrifice is at the heart of what it means to be a SEAL, a Marine, a soldier, and for that matter a military chaplain. Jesus said in John 15:13, "Greater love has no one than this: to lay down one's life for one's friends."

A "Closed" Society

The SEAL community is largely separate from society and civilian churches because of military and operational considerations. It is a "closed society" for a few reasons. One reason is that SEALs have their own preparation¹ and Basic Underwater Demolition School (hereafter, BUDS) training. Another reason is the sensitive nature of the missions required by National Authority. Thirdly, the training is secret, and what is shown on television and in movies does not fully disclose what happens in order to protect the identity of the SEALs and their "real world" missions.² Often SEALs

¹ The training curriculum begins at Naval Special Warfare Preparatory School in Great Lakes, Illinois. The two-month training period begins with a Physical Screening Test. The goal is to improve the candidates' physical readiness for the rigorous activity they will face at BUDS. The Prep School ends with a modified Physical Screening Test. The test is a 1000-yard swim, push-ups, pull-ups, sit-ups, and a four-mile run. The minimum standards for this expanded test are as follows: 1000-yard swim with fins (20 minutes or under); push-ups: at least 70 (two-minute time limit); pull-ups: at least 10 (no time limit); curl-ups: at least 60 (two-minute time limit); four-mile run with shoes and pants (31 minutes or under).

² Some recommend reading to understand the NSW community would be: *The Warrior Elite: The Forging of SEAL Class 228* by Dick Couch; *No Easy Day: The Firsthand Account of the Mission That Killed Osama Bin Laden* by Mark Owen and Kevin Maurer; *Fearless: The Undaunted Courage and Ultimate Sacrifice of Navy SEAL Team SIX Operator Adam Brown* by Eric Blehm; *Seal of Honor: Operation Red Wings and the Life of Lt. Michael P. Murphy, USN* by Gary Williams; *Lone Survivor: The Eyewitness Account of Operation Redwing and the Lost Heroes of SEAL Team 10* by Marcus Luttrell and Patrick Robinson.

complete missions they can never discuss, not even with their spouses. While this creates a fascinating mysticism, the secrecy can potentially wreak havoc on marriages and other relationships in the NSW community.³ The closed mindset is to protect the identity of the BUDS student, SEAL community and to develop the trust needed for the community he will be serving in.

The BUDS Environment

The “Basic Underwater Demolition School” (BUDS) was formed in 1962 by President John F. Kennedy for the sole purpose of having an elite and unconventional force trained for clandestine operations anytime or anyplace. It consists of several weeks of training totaling two and a half years of the most difficult and elite military training in the world which takes place in San Diego, California.⁴ From running eight-mile runs on the beach to diving, earning Navy parachute wings, and enduring cold and hot weather training, few men will complete this most difficult training. It is a call out to all male American patriots, challenging them physically and mentally to become an elite Navy SEAL. Currently the attrition rate at BUDS is over 70 percent. In many ways BUDS is more mental than physical; however all candidates are near athletes. Many desire to become SEALs for reasons such as patriotism, family tradition, and the mere challenge

³ While serving as the chaplain for NSWC, I kept track of the divorce rates with the operational tempo and battle rhythm of all commands in partnership with the group chaplain’s from August 2008-August 2010. I saw a 28 percent increase in marriage conflict resulting in divorces, which brought the divorce rate up to 86.7 percent for the first ten years of service in NSW. NSWC is now in partnership with project FOCUS, CREDO, and have increased the chaplain billets to make families a priority in the NSW community. Domestic violence and DUIs were also tracked with the Managers Internal Programming (hereafter, MIC) to identify unhealthy trends in the lives of Navy SEALs.

⁴ For more details on the history, see Kevin Dockery, *Navy Seals: The Complete History* (New York: Berkley Books, 2004).

before them in knowing they are the “Spartan Warriors” of the twenty-first century in America.

Faith in NSWC

The military handles issues of faith very sensitively. One example of this is its hesitancy to use faith-based approaches in its programs. A strong emphasis on the family is now a part of NSW. The focus is to build resiliency in the individual and families, but many of the programs are not inclusive of faith-based approaches, and this results in low success rates of a faith-based approach. Another example of the fact that faith issues are kept at a distance is that a SEAL’s personal faith is very private and not generally discussed. It is generally common knowledge within one’s team if a SEAL practices a type of faith, because of the close relationship that is shared. The faith or lack of faith of NSWC leaders greatly affects the teams. If the individual leader does not practice any faith or the moral center is hedonistic in nature, this can cause fractured or unethical behavior within the leader and the team. The outcome of this would be that the spiritual resiliency, the command climate, and the effectiveness of the chaplain for the community can be compromised and marginalized.

The culture of the NSW is in many ways is a religion itself. Some SEALs do not understand that they can have faith in God and be SEALs at the same time. For such men, it is important to make them aware of what a military chaplain can bring to the command. Chaplains offer a great deal simply by their presence and availability. Chaplains are often times an avenue of hope when things go very wrong or the possibility of death is imminent. The whole team is strengthened when the chaplain is seen as an

organic part of the larger whole, and when confidence is established.⁵

A Focus on Physical and Emotional Strength

One of the most intimate aspects of a man's relationship with another man is not talking, working out, expressing emotions, or watching football. It is measured by shared experience and the ability to depend on each other. This begs the question, What really makes a man? All SEALs go through the same tough training of two and a half years, which gives a baseline for commonality. The way to sum up the SEAL mentality is to eliminate the word "quit" from one's life vocabulary. There are no quitters in this group.⁶

This determination allows a man to keep going during "Hell Week," when they are pushed physically for six days, with only four hours of sleep the whole week. These men typically suppress their deepest feelings, fears, and emotions and overcome their pain. Hell Week is a grueling time where men's knees swell up and toe and fingernails are worn down due to the grinding of the sand. In spite of the pain, they continue to run, swim, and crawl. Even when some get pneumonia, they continue. Only when the possibility of permanent injury occurs will the Corpsmen (medical staff) pull someone from training.

Outside of the working of the Holy Spirit, some men are just fit physically to meet the Navy SEAL requirements without any faith at all. These are men who have

⁵ United States Navy, "Commander United States Fleet Forces Command" (COMUSFLTFORCOM / COMPACFLTINST), 1730.1D.

⁶ Gallup Consulting, *Naval Special Warfare Recruiting Directorate, Research Findings* (Irvine, CA: Gallup Consulting, 2009).

overcome great obstacles, physical and mental, and conquered them. While individually they may never say it, much of their training has divided their world into “winners” and “losers.” Of the approximately three hundred students who start BUDS in each class, only about 20-25 percent complete it.

Many who come are highly motivated and have left successful jobs and lives to pursue the dream of becoming a member of this special, elite group. These young men are the cream of the crop from our nation’s youth. Many of those who try are not just high school kids bored with life. They are often high achievers from other parts of society. It is not uncommon for a successful Marine Officer to resign his commission and join the Navy as a junior enlisted man in order to get the opportunity to be a SEAL. In one case a talented young man graduated from Harvard law school and joined the Navy to fulfill a dream of becoming a SEAL.

Not everyone can be a SEAL for many reasons. The membership is extremely costly in many ways, and it is measured in human ideals rather than the knowledge of understanding the Savior Jesus Christ in his perfection. It is based on the highest ideals of what is humanly possible, operating at an Olympic level in physical training.

The Importance of Spiritual Strength as Well

This community covets primarily the physical and emotional courage of the human experience. For many, but not all, there is an understanding of the spiritual dimension of life and the depravity any man will have without spiritual resiliency. However, the implied invincibility of youth has a way of forgetting where priorities should lie, especially for the young at heart, where spiritual values seem abstruse. The

challenge is to make spiritual resiliency and moral courage as mission-essential and mission-critical in cooperation with the Navy core values of honor, courage, and commitment. Those SEALs who are followers of Christ are in fact (unofficially) the leaders in this community and will openly say so. This ministry dynamic is difficult, considering the fact that the people who need faith do not know they need it.⁷

Making people aware that they need the Lord is a difficult task in any culture. In John 15:1-7 Jesus states,

I am the true grapevine, and my Father is the gardener. He cuts off every branch of mine that doesn't produce fruit, and he prunes the branches that do bear fruit so they will produce even more. You have already been pruned and purified by the message I have given you. Remain in me, and I will remain in you. For a branch cannot produce fruit if it is severed from the vine, and you cannot be fruitful unless you remain in me. Yes, I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing. Anyone who does not remain in me is thrown away like a useless branch and withers. Such branches are gathered into a pile to be burned. But if you remain in me and my words remain in you, you may ask for anything you want, and it will be granted.

It is hoped that all SEALs would know Christ and experience the type of fruit that comes from abiding in him. In his article, "In Culture War: How Should We Then Fight?" Bruce T. Sidebotham writes, "No world religious system is exempt. Practical atheism is pushing the moral convictions of all world religions to the margin of non-relevance with conquistador-like efficiency."⁸

Many in the military feel they do not need a Savior in Jesus Christ. In our culture and society today, people are generally very confused when it comes to absolute truth and

⁷ Rev. Steve Watkins, personal interview by author, fall 2010. Steve is now serving as a pastor in a local church in Kentucky who wrote a book on his faith journey as a Navy SEAL. He is the only reserve Navy Chaplain SEAL.

⁸ Bruce T. Sidebotham, "In Culture War: How Should We Then Fight?" *Operation Reveille* (May 2000).

knowing that truth in a personal way. Many service members in many different cultures believe that to have any faith is a form of weakness. However, someone needs to be there to bring spiritual truth to them during death and crisis, and to remind them that God has not abandoned them and loves them. It is then that the military will turn to the chaplain for help. The book of Ecclesiastes understands this timeless truth: "Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth; walk in the ways of your heart, and in the sight of your eyes; but know that for all these God will bring you into judgment" (Ecclesiastes 11:9). For many, the rigor of NSW creates this walking male "macho machine" who follows the NSW lifestyle: good beer, sexy women, copious debauchery, and living on the edge. It is a lifestyle with a state of mind that believes, "Everyone in the world works for me because I am special." It is dangerous work, and the reality of tragic training accidents or death from real world missions is all too prevalent. The men in this community must live life on the edge because of the work that they do. It is a very delicate balance to live as a man of God and as a Navy SEAL.

In NSW there is a growing base of warriors who do in fact have a faith and demonstrate moral courage on several fronts. The difference between men and boys in the military has to do with moral courage. Anybody can live life from a hedonistic point of view, which is adolescent behavior. Men are those individuals who lead from a moral center in the home and the battlefield. Men do the right thing even if everyone else does not. Men are those who live not for themselves in some narcissistic manner, but for the betterment of others. Many say the youth of America are leaving the Church, but young believers who serve in the Armed Services experience opportunities to reach the next generation. These are spiritual warriors in the truest sense who are taking the faith of the

Lord Jesus Christ with them in battle, including when they are on leave and liberty.

These are SEAL families that have solid marriages and are raising beautiful children in the fear and admonition of the Lord, even with all the temptation and demands NSW places on the families. Recruiting and retention has been remarkably high for recent classes, and it is possible that the new emphasis on family is the reason for this.⁹

Warriors fight in a different way when God, their families, and their nation are behind them. Deuteronomy 20:1-4 confirms that God is indeed behind the soldier:

When you go out to battle against your enemies, and see horses and chariots and people more numerous than you, do not be afraid of them; for the LORD your God is with you, who brought you up from the land of Egypt. So it shall be, when you are on the verge of battle, that the priest shall approach and speak to the people. And he shall say to them, ‘Hear, O Israel: Today you are on the verge of battle with your enemies. Do not let your heart faint, do not be afraid, and do not tremble or be terrified because of them; for the LORD your God is He who goes with you, to fight for you against your enemies, to save you.

It has been said that courage is really fear that has said its prayers. A SEAL knows he is alone, very mortal, and on a mission. A SEAL does not know whether he is going to survive. A SEAL is trained to survive, and that training also involves a transformation of one’s self-understanding, as well as awareness of what a warrior is in the truest sense of the word.

Navy and NSWC Values and Codes

In order to work towards a “mission beyond commission,” it is important to understand the values the Navy holds true on a day-to-day basis. America’s Navy service began during the American Revolution on October 13, 1775. The Continental Congress authorized a few small ships. The Continental Congress also authorized its first chaplains

⁹ Classes 275-285 have had particularly strong retention rates.

on November 28, 1775. The second article of the Navy regulations of 1775 states, “The Commanders of the ships of the thirteen United Colonies are to take care that divine service be performed twice a day on board, and a sermon preached on Sundays, unless bad weather or other extraordinary accidents prevent.”¹⁰ Although the chaplain is not mentioned in this article, the reference to a sermon implies that Congress intended that an ordained clergyman be on board. The first mention of a chaplain in the *Journals of the Continental Congress* refers to his share in the distribution of prize money. On January 6, 1776, Congress passed a resolution detailing the prize share percentages, and this text includes distribution of a portion to the chaplain.¹¹ On November 15, 1776, Congress fixed the base pay of the chaplain at \$20 a month. The first chaplain known to have served in the Continental Navy was the Reverend Benjamin Balch, a Congregational minister, whose father had served in a similar capacity in the Royal Navy.¹² Benjamin Balch's son, William Balch, is the first chaplain known to have received a commission in the US Navy after the department was established in 1798.¹³

In creating the Continental Navy, Esek Hopkins was appointed Commander in Chief, and twenty-two officers were commissioned, including John Paul Jones. From those early days of naval service, core values have carried on to today. They consist of three basic principles: honor, courage, and commitment. Many young people coming

¹⁰ RADM Margaret G. Kibben, CHC, USNR, “History of the Chaplain Corps” (1993), US Coast Guard website (Chaplain of the Coast Guard), URL ADDRESS (accessed December 12, 2009). Margaret G. Kibben is History Projects Officer of the Chaplain Resource Board.

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

into the Navy have not necessarily grown up with these values, and it can be an adjustment for them. Today those values are being challenged at the very core of the Navy at the highest levels, with several Commanding Officers being relieved for cause and the embrace of immoral behavior with the repeal of the Defense of Marriage Act (hereafter, DOMA) and the “Don’t Ask Don’t Tell” policy. This directly impacts how a chaplain will minister in an area that can be very difficult for the Church and the chaplain (see Appendix C). The Navy Core Values are:

Honor: I will bear true faith and allegiance . . . Accordingly, we will: Conduct ourselves in the highest ethical manner in all relationships with peers, superiors and subordinates; Be honest and truthful in our dealings with each other, and with those outside the Navy; Be willing to make honest recommendations and accept those of junior personnel; Encourage new ideas and deliver the bad news, even when it is unpopular; Abide by an uncompromising code of integrity, taking responsibility for our actions and keeping our word; Fulfill or exceed our legal and ethical responsibilities in our public and personal lives twenty-four hours a day. Illegal or improper behavior or even the appearance of such behavior will not be tolerated. We are accountable for our professional and personal behavior. We will be mindful of the privilege to serve our fellow Americans.

Commitment: I will obey the orders . . . Accordingly, we will: Demand respect up and down the chain of command; Care for the safety, professional, personal and spiritual well-being of our people; Show respect toward all people without regard to race, religion, or gender; Treat each individual with human dignity; Be committed to positive change and constant improvement; Exhibit the highest degree of moral character, technical excellence, quality and competence in what we have been trained to do. The day-to-day duty of every Navy man and woman is to work together as a team to improve the quality of our work, our people and ourselves.

Courage: I will support and defend . . . Accordingly, we will have: courage to meet the demands of our profession and the mission when it is hazardous, demanding, or otherwise difficult; Make decisions in the best interest of the navy and the nation, without regard to personal consequences; Meet these challenges while adhering to a higher standard of personal conduct and decency; Be loyal to our nation, ensuring the resources entrusted to us are used in an honest, careful, and efficient way. Courage is the value that gives us the moral and mental

strength to do what is right, even in the face of personal or professional adversity.¹⁴

The bar is set high in the military community. These principles in many ways reflect biblical teaching. But they focus on conduct rather than truth, and they can be altered to fit the current culture, as is being done in relation to DOMA and “Don’t Ask Don’t Tell.” A focus on honor, courage, and commitment will help SEALs and all Navy personnel to draw nearer to being who God created them to be. The Mission beyond Commission brings truth to the equation of effective military ministry.

The Navy SEALs’ Code

Today all military warriors need a code to live, fight, and die by. The Navy SEALs’ Code sheds light on the philosophies and values of the NSWC:

In times of war or uncertainty there is a special breed of warrior ready to answer our Nation's call, a common man with uncommon desire to succeed. Forged by adversity, he stands alongside America's finest special operations forces to serve his country and the American people, and to protect their way of life. I am that man. My Trident is a symbol of honor and heritage. Bestowed upon me by the heroes who have gone before, it embodies the trust of those whom I have sworn to protect. By wearing the Trident, I accept the responsibility of my chosen profession and way of life. It is a privilege that I must earn every day. My loyalty to Country and Team is beyond reproach. I humbly serve as a guardian to my fellow Americans, always ready to defend those who are unable to defend themselves. I do not advertise the nature of my work, nor seek recognition for my actions. I voluntarily accept the inherent hazards of my profession, placing the welfare and security of others before my own. I serve with honor on and off the battlefield. The ability to control my emotions and my actions, regardless of circumstance, sets me apart from other men. Uncompromising integrity is my standard. My character and honor are steadfast. My word is my bond.

We expect to lead and be led. In the absence of orders I will take charge, lead my teammates, and accomplish the mission. I lead by example in all situations. I will

¹⁴ United States Navy, “Secretary of the Navy Instruction” (SECNAVINST), 5350.15B. As a personal note: I was able to interview Chaplain Gene T. Gomulka, Captain (Ret.), who is the author of these core values, on October 21, 2001.

never quit. I persevere and thrive on adversity. My Nation expects me to be physically harder and mentally stronger than my enemies. If knocked down, I will get back up, every time. I will draw on every remaining ounce of strength to protect my teammates and to accomplish the mission. I am never out of the fight. We demand discipline. We expect innovation. The lives of my teammates and the success of the mission depend on me—my technical skill, tactical proficiency, and attention to detail. My training is never complete. We train for war and fight to win. I stand ready to bring the full spectrum of combat power to bear in order to achieve my mission and the goals established by my country. The execution of my duties will be swift and violent when required, yet guided by the very principles I serve to defend. Brave men have fought and died building the proud tradition and feared reputation that I am bound to uphold. In the worst of conditions, the legacy of my teammates steadies my resolve and silently guides my every deed. I will not fail.¹⁵

The purpose of a code is to restrain a warrior for his or her own good as for the good of others. A code sets limits on what a warrior can and cannot do. If a man desires to be considered a warrior in the military—rather than a murderer, a coward, or a terrorist—certain actions remain unthinkable, even in the most dire or extreme circumstances.¹⁶ Both warriors and murderers take lives. Both cause pain and suffering. Both even may cause death of innocents. But there is a moral difference.¹⁷

To understand this moral difference, it is helpful to look to the life and principles of Joseph in the Old Testament. Joseph was a colorful character, and not just because of his colorful coat. At age seventeen, this handsome visionary involuntarily entered a pagan culture where he had no support system and faced temptation daily. Through it all, he stayed faithful to God and rose to national prominence. It is not enough to have personal goals in one's spiritual life. A plan for reaching those goals is critical as well.

¹⁵ Navy Special Warfare Command, "Navy SEAL Code" (San Clemente Island, CA: 2005). The NSWC requires that this code be recited as a part of the indoctrination of SEAL candidates.

¹⁶ Shannon E. French, *The Code of the Warrior* (Lanham, MD: Rowman and Littlefield Publishers, 2003)3.

¹⁷ *Ibid.*, 8.

Joseph was guided by five principles that can form a “life thread,” that is, they can be woven throughout one’s training efforts as they develop as moral warriors. These five principles are: first, to respect God’s authority; second, to see God and his Word as the source of wisdom; third, to receive God’s grace and give grace to others; fourth, to find one’s destiny, or purpose, in God’s will; and fifth, to have the perspective that God is sovereign in everything. The result of following these five principles will be modern-day Josephs who stand fast when the world is crumbling around them. This is to be filled, led, and empowered by the work of the Holy Spirit as a modern day warrior.

NSWC: Attempts to Manage PTSD (COSC)

I recently attended a conference in the military called the Combat Operations Stress Control (COSC) Conference, which is held annually. One session, called “Mind-Body-Spiritual Approach for Managing PTSD Symptoms: Mantra Repetition,” was offered by Dr. Jill Bormann, PhD, RN. Mantras are now being offered as an alternative to help servicemen and women deal with combat stress. Though it was never mentioned by name, Transcendental Meditation (hereafter, TM) was essentially being proposed.

James P. Eckman, in his book, *The Truth about Worldviews: A Biblical Understanding of Worldview Alternatives*, discusses TM:

TM is the brainchild of Maharishi Mahesh Yogi, who was born in North Central India in 1917 and forty years later traveled to Europe and America preaching his gospel of TM. Different from yoga, TM practitioners use a “mantra,” a secret Sanskrit word that is repeated over and over silently in the mind to achieve expanded consciousness. TM is often portrayed as a nonreligious exercise to relieve stress and to relax. TM promises greater clarity of perception, expanded awareness, and full development of the individual. The goal is natural bliss and happiness. TM is presented as being nonreligious, but that is far from the truth. To Maharishi, humans are innately good, and TM enables one to reach that state

of goodness through meditation using the mantra. Such teaching clearly contradicts the biblical teachings on sin, salvation, and the nature of humanity.¹⁸

The initiatives for spiritual care in the federal government may appear to be helpful for the soul, but they may not be in the best interest of the service members. Many years ago, in the 1970s and 1980s, the general idea was if it worked, it was truth. Today the military is teetering on the same precipice. For a Christian, though, only God's word should be meditated upon, based on Psalms 1:1-3: "Oh, the joys of those who do not follow the advice of the wicked, or stand around with sinners, or join in with mockers. But they delight in the law of the Lord, *meditating on it day and night*. They are like trees planted along the riverbank, bearing fruit each season. Their leaves never wither, and they prosper in all they do" (italics added).

Conclusion

This chapter has presented the setting of ministry to Navy SEALs. It discussed the NSWC environment, particularly the closed society, the pluralistic approach to faith, and the focus on physical and emotional strength. This chapter has also presented the core values and codes of the Navy, particularly the SEALs. Finally, the efforts of the Navy to deal with stress and trauma have been discussed. The next chapter will consider the unique role of the chaplain assigned to the NSWC.

¹⁸ James P. Eckman, *The Truth About Worldviews: A Biblical Understanding of Worldview Alternatives* (Wheaton, IL: Crossway Books, 2004), 27-35.

CHAPTER 2

THE ROLE OF THE CHAPLAIN IN NAVAL SPECIAL WARFARE

This chapter will discuss what spiritual leadership looks like in the military setting. Spiritual leadership is a process, not a destination. One does not become a spiritual leader based upon one's schooling, but rather spiritual leadership takes time to develop. Most military chaplains have had previous ministry experience in the local church, and this experience is critical. It is also critical that one's spiritual leadership comes only from the call of God. Spiritual leadership is the influence that clergy are entrusted with to move people toward Jesus Christ.

This chapter will consider the history of the chaplaincy, as well as the tasks involved in chaplaincy in the NSWC. The qualities need to be an effective chaplain will be presented. The importance of the chaplain's spiritual leadership will be considered, and the empowerment of the chaplain will be discussed. Finally, the unique role of the combat chaplain will be presented.

History and Tasks of the Chaplaincy

The military chaplain functions as a religious ministry professional. Chaplains are commissioned by the Department of Defense, approved and endorsed by individual

religious organizations called ecclesiastical endorsers, to meet the spiritual needs of the people in the Navy, the Marine Corps, and the Coast Guard. They have been designated to provide four basic core capabilities: to care, to provide, to facilitate, and to advise. The first task, “to care,” refers to providing care for all military members in their spiritual needs. If the chaplain is unable to meet a particular need, he or she finds someone (or an organization) who can meet the need. The second task, “to provide,” refers to providing basic service as clergy to service members. An example would be to offer services, the ordinances of the church, and pastoral visitation to the sick and wounded. The third task, “to facilitate,” refers to assisting the service member of a different faith tradition to practice his or her faith. For example, a Jewish service member may need a “Meal Ready to Eat” that is kosher. Another example would be reserving a space for a Muslim service member to have a Friday Jumu’ah prayer. The fourth task, “to advise,” refers to the chaplains’ relationship to his or her command. The Chaplain is expected to offer non-combat advice to help the commander complete the mission as it relates to morals, ethics, and religion.¹

¹ United States Navy, “Secretary of the Navy Instruction” (SECNAVINST), 1730.1D; (Religious Ministry in the Department of the Navy (DON)) defines Professional Navy Chaplaincy (PNC) as: “The field of endeavor in which Navy chaplains deliver to the Naval Service and authorized recipients religious ministry characterized by cooperation, tolerance, mutual respect and respect for diversity. It is further characterized by an understanding of both the pluralistic nature of the environment and the processes and structures of the organizations and institutions served. PNC includes the full range of responsibilities inherent in positions of leadership and authority in the Navy, as well as the standards and codes of behavior established for chaplains by the DON and those found in civilian religious professional life. Implicit in the PNC is the expectation that chaplains will not compromise the standards of their religious organizations and endorsing agents (RO). The Professional Naval Chaplaincy community comprises Navy chaplains, RPs [that is, Religious Program Specialists], civilian employees, contractors and volunteers engaged in providing any facet of religious ministry within the DON.”

History of Chaplaincy

It is an American tradition for religious leaders to be with the Navy, and it is also an ancient custom. The Bible records that the Israelites brought their priests with them into battle. The Romans did as well, and had their pagan priests perform ritual sacrifices and readings on the eve of battle.

The word “chaplain” derives from the early Christian era.² In the fourth century, a Roman soldier, Martin of Tours, is said to have divided his military cloak and given half to a beggar he found shivering in the cold. That night, he had a mystical vision in which he saw that the beggar was actually Jesus Christ. After converting to Christianity, Martin became a devout churchman, and when he died, he was canonized, becoming a patron saint of France. The Frankish kings would carry St. Martin’s cloak—called in Latin *cappa*—into battle as a holy relic. The priest who cared for the cloak was called a *cappellanus*, and ultimately all priests who served the military were called *cappellani*. The French translation was “chaplains,” which is where the English word comes from.³

The Middle Ages produced a number of sword-bearing warrior-priests, but by the Renaissance, chaplains played chiefly a non-combatant role in the military. In 1775, the Continental Congress gave birth to the military chaplaincy in the United States when it instituted a paid chaplaincy for the Army. When giving his approval for the decision on July 9, 1776, George Washington wrote, “The blessing and protection of Heaven are at

² Regine Pernoud, *Martin of Tours Soldier Bishop Saint* (San Francisco: Ignatius Press, 2006).

³ As it happens, St. Martin of Tours left military service because he believed that being a Christian was not compatible with being a soldier.

all times necessary, but especially so in times of public distress and danger.”⁴ Piety continued to be a tradition in American military ranks.

Being Present with the SEALs

The NSW is a very specialized setting in which ministry takes place.⁵ Though it is quite different from a civilian setting like the local church, nonetheless ministry does take place. The Mission beyond Commission is doing ministry during these one-on-one moments and in very obscure places. The greatest thing military chaplains bring is their willingness to be present with the SEALs wherever they find themselves.

Within and beyond the roles of caring, providing, facilitating, and advising, military chaplains perform other roles within the NSW community as well. They prepare SEALs to kill and to die without losing their souls. They bury SEALs in national cemeteries and they marry, counsel, deploy, work out, and pray with them as well. Chaplains also help SEALs re-integrate into the lives of their families and society. Chaplains ministering stateside in the NSW help families who are left behind get through months of emotional, marital, and sometimes spiritual hardship. Families in the NSW community are making very large sacrifices, and often they do not know where their loved ones are or when they will return. This can be exasperating, especially not knowing if they will *ever* come home. The worst nightmare is seeing a group of Navy officials approaching the front door with a chaplain to deliver some dreadful news.

⁴ Rod Dreher, “Ministers of War,” *National Review*, March 2003.

⁵ United States Navy, “Secretary of the Navy Instruction” (SECNAVINST), 1730.7D. This document exists to provide guidance and policy. This particular instruction governs Navy religious ministry within the Department of the Navy as mentioned earlier.

A Sign of God's Presence and "Force Multiplication"

Most importantly, on the battlefield and in everyday life, chaplains serve as a sign of the presence of a just and good God in the midst of hell on earth.⁶ Chaplains work very closely to the front lines, unarmed, but have bodyguards assigned to them called Religious Program Specialists. Chaplains have these "bodyguards" because chaplains are non-combatants. An effective chaplain during combat operations gives an enduring hope and will bring a presence of the divine, which in turn brings about a "force multiplication" to any military unit.⁷ Such encouragement is needed as SEALs walk the fine line of becoming the mirror image of the evil they hope to destroy. In combat, SEALs are asked to do very difficult tasks, and in many cases, only a belief that God is with them enables them to endure. The mission is always to just get home back to one's family.

A Pluralistic Community

Chaplains are expected to care for all service members, including those who claim no religious faith at all or a faith different from that of the chaplain. They are expected to facilitate the religious requirements of personnel of all faiths, provide faith specific ministries, and function as key advisors to the commander. In caring for people with whom they may disagree theologically, chaplains are uniquely gifted to provide specific

⁶ While deployed with SEAL Team Development Group, I was able to have several conversations after a mission. Several SEALs commented to me that that it meant a great deal to have me with them before and after a mission especially in the SEAL preparation area for prayer before going on a mission.

⁷ "Force multiplication" is a military term that means that the overall morale of a unit or individual is enhanced due to human kindness and compassion, which in turn strengthens the mission readiness in a unit. For example, a "force multiplication" might occur if a chaplain visits soldiers in a combat zone during a holiday period and walks around to greet service members.

institutional care, counseling, and coaching, which will meet the personal and relational needs of people outside the faith-specific group context.⁸ This includes counseling, which is made expedient by the chaplain's immediate presence in the community; legally there is to be "confidential communications" between the chaplain and the counselee.⁹

The Command Religious Program

To facilitate the religious needs of service personnel, chaplains manage and are caretakers of the command religious programs (hereafter, CRPs).¹⁰ This includes scheduling, budgeting, contracting, and coordinating religious ministry programs to include the management of volunteers and lay leaders. In regard to religious provision, chaplains are professionally credentialed, ecclesiastically endorsed, and commissioned military officers to meet faith group-specific needs, including worship services, sacraments, rites, ordinances, religious and/or pastoral counsel, Scripture study, and religious education.¹¹ An exhaustive study of the religious demographics of SEALs who complete "hell week" and then drop out of training on request reveals that about 60 percent of these individuals have a Protestant faith background. This information is

⁸ United States Navy, "Secretary of the Navy Instructions" (SECNAVINST), 1730.7D.

⁹ United States Navy, "Secretary of the Navy Instructions" (SECNAVINST), 1730.9, states that "confidential communications" include "the legal recognition of the clergy-penitent privilege, all communications between Navy chaplains and those who confide in them as an act of religion, a matter of conscience, or in their role as spiritual advisors. Commanders and chaplains are required to honor the confidential relationship between service personnel and chaplains. This protection extends to all authorized personnel and this obligation extends to all Navy chaplains." This is different from civilian confidentiality. In the Navy the unique role of Navy chaplains includes a sacred trust of maintaining absolute confidentiality. Therefore, chaplains are bound by this inviolable trust. Neither the holding of additional professional credentials, nor requirements imposed by state law, relieves the chaplain of this responsibility. Any person authorized to use chaplain services is covered by this policy.

¹⁰ United States Navy, "Secretary of the Navy Instructions" (SECNAVINST), 1730.7D.

¹¹ United States Navy, "Secretary of the Navy Instructions" (SECNAVINST), 1730.9.

important to understand how to integrate military ministry and understanding the community of those who share a faith in God (see Appendix B).¹²

The Chaplain's Advisory Role

In the function of advisement, chaplains strengthen the chain of command and assist in the development of leadership by providing advice to leaders at all levels. Chaplains serve as principle advisors to commanders for all matters regarding the command religious program to include matters of morale, morals, ethics, spiritual well-being, and emerging religious requirements that protect a service members' Title 10 rights and First Amendment Rights. Chaplains also advise commanders on the impact of religion on military operations within the boundaries of their non-combatant status.¹³ Thus, when a chaplain serves in the military it is understood that the ministry is done in a pluralistic and war-fighting community. Much sensitivity is needed in such ministry. The chaplain is a part of the staff and operates as the primary advisor to the commander concerning the free exercise of religion and all aspects of the CRP.

Qualities Needed for Successful Chaplain Ministry in the NSWC

Any chaplain will soon find out that a lack of knowledge serving in this community can result in alienation and frustration if he uses traditional and conventional techniques of ministry. Techniques learned in Chaplain School, on the other hand, are very relevant. First, to serve as a chaplain in NSWC, it is most important to have a strong moral center. Secondly, it is critical for a chaplain to operate in his "grace zone." By

¹² Gallup Consulting, *Naval Special Warfare Recruiting Directorate, Research Findings* (Irvine, CA: Gallup Consulting, 2009).

¹³ United States Navy, "Secretary of the Navy Instructions" (SECNAVINST), 1730.10.

grace zone based on (Ephesians 1:1, KJV) what God has called and chosen by the will of God to be an apostle of Christ Jesus. Third, chaplains must be aware of stereotypes that can be detrimental to their relationships and ministries, and seek to diminish those stereotypes. Fourth, chaplains ought to establish trust with SEALs and their families, which is a difficult task that takes time. Fifth, chaplains must help SEALs to fight with honor, in spite of the temptation to fight as the enemy fights. Finally, chaplains ought to serve with their teams, alongside them at every step.

Ministering from a Strong Moral Center

First, to serve as a chaplain in NSWC, it is most important to have a strong moral center. As Western culture is moving away from a godly heritage, it will more critical to have spiritually grounded men and women of God serving in the military chaplaincy. A moral center in the heart of the minister is critical to successful ministry and finishing well. Unfortunately, people are influenced by what is around them—both by people by the media. One's values are not static and may change over time. Maintaining one's moral center requires consistent analysis as one matures and grows. Introspection and the leading of the Holy Spirit, prayer and reading God's word are necessary to adjust one's priorities and beliefs to the truth of Jesus Christ.

One element of an individual's moral center that is particularly significant in the military context is sexuality. Men face a great challenge when they are called to be the priests of the home and to put their families first. In his book, *The Sexual Man*, Archibald Hart writes, "We need to be saved to a higher quality of life. To do this we must be prepared to sacrifice our immediate petty gratifications so that the real pleasures

of total intercourse involving all of our being can be experienced. God made us sexual. Our sexuality is a joy and a privilege.”¹⁴ It is a battle for integrity and decency. It is a struggle to overcome forces that seem uncontrollable, such as sexual desire. Many good men are losing this battle, including pastors and chaplains. While recent revelations of sexual abuse by Roman Catholic priests have rocked the confidence and trust of Catholic parishioners in North America, the Protestant Church is not exactly in order either. Hart continues, “The bottom line is that all men struggle to keep their heads above the turbulent waves of testosterone. The sex drive is a powerful force in healthy men, and clearly some have a harder battle with the fight than others. Men with strong sex drives can easily develop a pervasive sense of shame and self-rejection, even though a strong drive, in and of itself, is not abnormal.”¹⁵ Hart contends that pastors and chaplains must learn to control sexual urges and channel them into appropriate biblical outlets, which is the challenge all men face.¹⁶

Operating within God’s Grace

In order to minister successfully, chaplains in NSWC must operate within God’s grace. In the New Living Translation of 2 Corinthians 10:12-14, the Apostle Paul writes,

Oh, don’t worry; we wouldn’t dare say that we are as wonderful as these other men who tell you how important they are! But they are only comparing themselves with each other, using themselves as the standard of measurement. How ignorant! We will not boast about things done outside our area of authority. We will boast only about what has happened within the boundaries of the work God has given us, which includes our working with you.

¹⁴ Archibald Hart, *The Sexual Man* (Dallas: Word Publishing, 1994), 205.

¹⁵ Ibid.

¹⁶ Ibid.

This Scripture reminds the reader to minister and operate in the parameters of the Lord's assignment. Believers are not to compare themselves to others in terms of position, rank, or education, and they are to be faithful the assignment God has given.

Indeed, the men of the NSWC community are looking for a chaplain who operates in his "grace zone" and within the boundaries of the work God has given him. Such a chaplain is on assignment from the Lord Jesus Christ. When operating within God's grace, chaplains will know who they are, what they are to do, who to do it for, their authority, and their audience (Ephesians 1:1, KJV). Whether or not they are religious themselves, SEALs and their families will seek out a chaplain who exudes such confidence. There will be salt and light in this chaplain's life and ministry, which people are drawn to. It is more important to be in the right place, with the right people, and doing the right work—that is, being where God has called one to be—than it is to show up in a uniform and to be someone other than whom God has called one to be.

Overcoming Stereotypes

Unfortunately, stereotypes exist which affect both chaplains and SEALs. If stereotypes are believed, ministry is prevented and alienation occurs. Some SEALs believe the stereotype that every chaplain seeks to proselytize the service members within his or her unit.¹⁷ Likewise, some believe that every SEAL is a whoremonger who desires to kill. In the case of each stereotype, nothing could be further from the truth. Chaplains

¹⁷ *Webster's Dictionary*, s. v. "proselytize" (Springfield, MO: Merriam-Webster, 2008). The definitions given are: "to induce someone to convert to one's faith," and "to recruit someone to join one's party, institution, or cause."

are not to seek to convert those who do not share their faith, but they are to share faith in relationship, according to the endorsement of his or her endorsing agent.

Establishing Trust

It takes time, hard work, and dedication to establish trust and a rapport with the men in NSW. Trust is primarily built on authenticity. In this strongly male environment, certain things are expected of the chaplain. SEALs do not want a chaplain to be a SEAL “wannabe,” but someone who is physically fit, mentally tough, morally courageous, and spiritually connected to God. If the NSW chaplain has been in combat, that is always preferred, as such a person can relate to the SEALs. This community of men has the ability to sense fear or a lack of genuineness in faith. Both qualities can disqualify a chaplain for having an effective ministry.

It is critical in this ministry setting to be filled, led, and empowered by the Holy Spirit. This is an unconventional strategy in that not every chaplain will operate in cooperation with the leading and empowerment of the Holy Spirit. But to follow the Holy Spirit in this way is very effective in producing God’s will in the lives of the Navy SEAL community. When the SEALs learn that the chaplain has a relationship with a God who loves them with an unrequited love, that the chaplain follows a God of war and not simply a religious system, they want to know more about this relationship.

Helping SEALs Fight with Honor

Another role of the chaplain is to help SEALs fight with honor. When warriors fight terrorists and murderers, they will be tempted many times to become the mirror image of the evil they hoped to destroy. In her book, *The Code of the Warrior*, Shannon

E. French explains that some will say this entrance into evil is their only protection, which is a code of honor.¹⁸ This may be true for a fallen world that has turned its back on God, but the most effective protection against this temptation is spiritual resiliency.¹⁹ French rightly states, “The ethics that restrain warriors which keeps them from targeting those who cannot fight back, from taking pleasure in killing, from striking harder than is necessary and that encourages them to offer mercy to their defeated enemies and even to help rebuild their countries and communities—are also their own protection against becoming what they abhor.”²⁰ This is where the military chaplain can help a warrior fight with honor. The transformational approach is to allow the power of the Holy Spirit to lead in this environment, and in combat ministry with the SEAL squadrons in combat. The Holy Spirit can guard the hearts of the SEALs as they encounter evil, and guide them to fight with honor.

Serving with the Teams

Talking to these men during my years serving as their chaplain, I was struck by their moral realism, and how starkly it contrasts with so many clergymen today. Chaplains must have a sterner faith than mainstream America is accustomed to. It has to be, because the world beyond our shores is filled with hot, cruel places, lands where a faith can only survive in the cross of Christ who has overcome death and the grave. The

¹⁸ Shannon E. French, *The Code of the Warrior* (Lanham, MD: Rowman and Littlefield Publishers, 2003), 5-17.

¹⁹ Christians are not immune from living in a fallen world and the suffering common to all human beings. In fact, Jesus specifically warned his disciples that they would have trouble in this life, but that he would take them through it (John 16:1-Acts 4:31).

²⁰ Shannon E. French, *The Code of the Warrior* (Lanham, MD: Rowman and Littlefield Publishers, 2003), 241.

United States asks its service members to kill people with the skill of a heart surgeon.

The last thing these SEALs want is a watered down faith. Many of them may not attend a chapel service, but how they love God and how God loves them is the hallmark of this project. They come to faith as a result of having a relationship with a chaplain.

The Sunday before “hell week,” a religious service is offered at BUDS which has been going on for years, long before my arrival. Hell week is the pivotal point in the training because of the lack of sleep, which simulates combat stress on the body. During this particular service, I would bring in a “Hell week worship band” that would play Christian rock music, and I would speak to these future warriors. It was amazing to me that in every class at BUDS, over 90 percent of the class would attend this service voluntarily. Hundreds of them made first-time commitments to follow Christ unashamedly. I did not have to say, “With every head bowed and eye closed.” The men just stood in front of their peers and wanted to take their faith into war. It was amazing to see how God was such a real presence in the midst of the most difficult military training in the world. When I was forward in Afghanistan with DEVGRU, some would come to service, and we would have services for their weapons. We would affectionately call it a “Weapons Service.” I would anoint the weapons with oil and pray that they would shoot straight and fight with strength and honor.²¹ See Appendix A for an example of how the Holy Spirit is present in a warrior community when effective methodology is implemented.

²¹ The implications of this sort of ministry may bring up theological questions regarding how a warrior culture fits with loving one’s enemies. For a helpful discussion of this, see John Helgeland, Robert J. Daly, and J. Patout Burns, *Christians and the Military* (Philadelphia: Fortress Press, 1985).

The Navy Chaplain as Spiritual Leader

Chaplains in the Navy must serve as counselors to men and women living through a kind of trauma that few civilians or civilian ministers will ever experience. Some military chaplains are ordained clergy, and they are considered religious experts. Chaplains are seen as men and women who live their lives in close relationship with God. The chaplain is the person who military servicemen and women turn to in need of spiritual direction, spiritual fitness, and spiritual care. Many times when young service men and women come into the military, going to chapel/church services can often become a challenge because of the demands and schedules of military culture. Over time, the soul that does not receive spiritual nurture in the military setting can suffer: this individual will often begin to make unhealthy decisions, and the results of these will cause various problems as time passes.

In their book, *Spiritual Leadership: Moving People on to God's Agenda*, Henry Blackaby and Richard Blackaby write, "The primary purpose of spiritual leadership is not to achieve our goals but to accomplish God's will."²² Spiritual leaders in the military and civilian ministry setting do not use their people to accomplish their goals; their people *are* the goal. It takes spiritual leadership to deploy for several months with those whom a chaplain serving, much more so than simply sending e-mails and text message to wish them well.²³

²² Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville: B&H Publishing House, 2001).

²³ Ibid.

“In the World but Not of the World”

In the military, much of what chaplains do is measured for effectiveness, which is indeed important for a Naval Officer. Chaplains often desire to please the institution, as any good employee would, but the result is that they unintentionally become a part of that institution. This low-grade induction over the years will quickly disqualify Spirit-led ministry. To be “in the world and not of the world,” chaplains ought to assume the role of prophets to the institution. This entails speaking truth to power, and naturally there are risks involved with this. Serving as a prophet and being led by the Holy Spirit puts military ministry into perspective, particularly for one serving the SEAL community.

A Minister of Influence

There is no legal power in the chaplain’s position. The Navy chaplain must be able to influence others to facilitate change in the lives of people and the community he is serving. There are many ways to become a chaplain who is a minister of influence. The first criterion is to be called by God to chaplaincy. The second is humility among the many “bosses” the chaplain has, and adherence to God as one’s final authority. Finally, in order to have influence it is critical to be empowered by the Holy Spirit.

When the call of God is upon a servant of God, an authentication process begins. This process is the journey that God will take a minister on, shaping and molding his or her heart. During this process, it can be a painful experience as the Lord prunes away areas of one’s heart that need to be removed. Spiritual leaders are great not just because they are great leaders, but because they are great spiritual leaders. During the developmental years of the spiritual leader, God remains clearly absent. Generally, a

calling happens prior to military service and even before ordination. Yet like Moses, spiritual leaders feel different from others. This awareness often begins in childhood and throughout adolescence. Moses experienced what clergy fear—rejection by the people one is called to lead.²⁴ Spiritual leaders must be called by God; otherwise it is not the leadership God desires.²⁵

A second way to become a minister of influence is to be humble, and to answer to God as one's final authority. The Navy Chaplain Corps is not a Christian organization, and because of that, it can be very confusing and difficult for the community in the Navy as they try to understand the chaplain's role and function. Military chaplains must be humble, understanding that they are not to serve their own flesh with rank, titles, or ribbons on their uniforms. It is also important within this community to ultimately follow the Lord and Savior Jesus Christ first and foremost. Secondly, chaplains should follow the spiritual leadership serving as their endorsing agents. And finally, chaplains should follow their Command leadership and senior chaplains. For a chaplain there are many bosses, but only one Lord. The influence and language of spiritual leadership is critical to SEALs, especially when they are in crisis and are looking for the chaplain to do just that: spiritually lead.²⁶

A final way to have a ministry of influence is to be empowered by the Holy Spirit. The power of Holy Spirit-led leadership is extraordinary, and Spirit-led leaders

²⁴ Reggie McNeal, *A Work of Heart* (San Francisco: Jossey-Bass, 2000).

²⁵ This statement is based upon the fact that truth is only found in Jesus Christ according to John 14:6.

²⁶ Many times military chaplains have a preoccupation with themselves and their particular denomination, which in many cases can prevent them from cooperating with being led by the Holy Spirit, and thus forfeiting empowerment for effective chaplain ministry.

understand how that influence impacts the people and community they serve, whether it is the military or civilian setting of the local church. Effective and healthy chaplaincy begins with healthy clergy. The military setting in the SEAL community is not the place to try to figure out what kind of minister/chaplain one is. In order to have eternal effectiveness and not just a form of godliness, with no power, the individual chaplain will need to be filled, led, and empowered by the Holy Spirit. Without the Holy Spirit, a chaplain in the SEAL community will only find many frustrating moments, and in many cases will be marginalized as an “ineffective” chaplain. Spirituality that is wrongly understood or pursued is a major source of misery, which is why it is so important to have a clear understanding of spiritual formation, spirit baptism, spirituality, and the understanding of the person of the Holy Spirit.²⁷ Working with and being led by the Holy Spirit allows one to see with a spiritual vision that every word one speaks is measured, every step is considered, and every gesture is being read by the world. In short, the spiritual leader has influence.

Being Spirit-Filled

The presence of a Spirit-led chaplain imparts meaning and can connect a soul with his or her creator. This is the “mission” of which is at the heart of this project: connecting military chaplains with the source of their effectiveness in military ministry. When this is taking place, a chaplain’s ministry is clean and pure, and in the end all the glory goes to God.²⁸

²⁷ Dallas Willard, *The Spirit of the Disciplines* (New York: Harper Collins, 1991).

²⁸ John Maxwell, *Becoming a Person of Influence* (Nashville: Thomas Nelson Publishers, 1997).

Augustine discusses the importance of the Holy Spirit in the Christian life. He draws from 1 John 4:7-16. In verse 12, John writes, “If we love one another, God lives in us.”²⁹ Augustine draws his conclusion by connecting God’s love with the Spirit. He explains that the Holy Spirit is the vehicle of one knowing that one lives in God and his love. The Spirit is the gift of love, not knowledge. It is this love that creates abiding, constancy, and unity. It is this love that makes the Holy Spirit personal. Augustine has a lifelong interest in the Holy Spirit. He saw the Spirit not only as a gift of love, but as the divine love itself, making it possible to be in communion with God as his creatures.

The issue in heart development—which will be defined in this paper as heart maturity for the love of people—for the military chaplain is a strategic ministerial approach. The heart of a spiritual leader can never be overlooked. Even the disciplines of scholarship and devotion are capable of being employed with such a systematic institutional style that a chaplain could easily remain self-dependent or unwittingly carnal. As a military chaplain in the SEAL community, it is tempting to trust the “arm of the flesh” to advance in one’s own strength, which is shaped by the environment. In successful Spirit-led ministry, the chaplain is not shaped by his environment, but he shapes the environment around him. This takes place when he allows God to touch and shape his heart.

Embracing this concept of Spirit-led military ministry in the SEAL community is very challenging. When I was assigned to NSWC, I was not in the business of producing results and good evaluations; rather, my goal was to bring Navy SEALs to their deepest and highest fulfillment in the care of their souls. This fruitful leadership is helping others

²⁹ Veli-Matti Karkkainen, *Pneumatology* (Grand Rapids: Baker, 2002).

realize that they can be Navy SEALs and men of God at the same time. This understanding will impact them personally, domestically, vocationally, on the battlefield, in terms of liberty, and ultimately, eternally.

Leading from a Moral Center

Prior to a SEAL returning home from battle, the initiative of Third Location Decompression (hereafter, TLD) is offered. TLD is an opportunity for SEALs to decompress before going home to their families. Often times these venues are offered in different countries where the chaplain, psychologist, medical doctors will address adjustments of returning from combat. Many times these venues become a time for infidelity and drunkenness and a few power-point lessons. TLD can be helpful, but it is never a replacement to the healing power of the Holy Spirit.³⁰

Many SEALs need healing from post-traumatic stress disorder (hereafter, PTSD), or what is now called combat operational stress control (COSC). In 2010, Navy leadership questioned the role of its chaplains in dealing with PTSD/COSC. The chaplain's position as the moral ethical advisor was called into question. Part of the problem was that the chaplain community had not clearly defined exactly what chaplains bring to the institution. Generally speaking, the Navy values its chaplains, but the secular culture of today has affected the Navy, and there is some contention regarding the chaplain's role.

³⁰ It should be made clear that many SEALs benefit from TLD. However, presence of ministry and the invitation to the community as a military chaplain can have an impact on the command climate when the chaplain is organic and integrated to be a part of the SEAL community. When chaplains are not a part of a command's leadership, negative results ensue. The influence a chaplain can bring to the thinking, behavior, and development of warriors and their professional lives can be a force multiplying factor in any command. Chaplains refer to this as spiritual fitness.

The “Secretary of the Navy Instruction” (SECNAVINST), 5351.1 addresses guidance regarding the chaplain’s role in terms of accessions, career progression, chaplain competencies, religious program specialist competencies, and the like. It tells the commanders what “general services” are expected from a religious ministry team. The contention regarding a chaplain’s role stems from what is not addressed in SECNAVINST 5351.1, which involves the intangibles of spiritual leadership. Indeed, it is difficult to address these from an institutional perspective. The moral center of a Christian chaplain is the personal intimate relationship the chaplain has with Jesus Christ. The contention arises when the chaplain’s secular leadership will not support a moral or ethical decision, or when the chaplain’s own conscience cannot support an executive decision made by the President or the Department of Defense which is unethical or immoral. At this point, a chaplain would contract out that support for the individual service members and disqualify himself as a chaplain in that particular venue. This is called “facilitating for others,” one of the chaplain’s four capabilities. In such instances, chaplains must rely on the leading of the Holy Spirit.

The Navy SEAL culture is closed and suspect by nature, and trying to understand what exactly the military chaplain brings to the fight has been challenging. Dr. Ravi Zacharias, in his book, *Why Jesus*, describes the “new spirituality” of the secular culture:

The new spirituality has solved that dilemma. We have found a religion that has helped us to revolve around ourselves, and once we have believed that the spiritual imagination needs no boundaries because we are gods, everything becomes plausible and nothing needs justification. Truth is being cast aside in the name of worldly tolerance, pluralism, political correctness under the guise of a

new spirituality. Nothing is so destructive as running from the truth, even as we know it will always outdistance us.³¹

Chaplains within the NSW must learn that the primary challenge is not necessarily to win the hearts and minds of the community, but to guard one's own heart as a Spirit-led leader and to lead from a moral, truthful center.³²

The Holy Spirit gives the military chaplain the ability to operate "beyond" in areas of ministry in a secular institution.³³ The challenge is to avoid sacrificing Kingdom truths to win the favor of those one serves. All people, including clergy, need to feel valued, but this desire for acceptance and approval can become a barrier to a chaplain's ministry if this desire becomes too important. This is spiritual warfare in the truest sense. Chaplains must not be controlled by the methods, techniques, or slogans used to measure effective military ministry. There is a part of military ministry that simply cannot be measured. To go "beyond" is to answer the call that sounds from the only truth and shapes the chaplain in the deepest corners of his soul. Success can be achieved when the chaplain commits to faithfully, constantly, and honestly answering just one question: Am I maintaining integrity of heart?³⁴ Spiritual leaders must lead from this place of integrity.

³¹ Ravi Zacharias, *Why Jesus* (New York: FaithWords Hachette Book Group, 2012).

³² George Barna, *Leaders on Leadership* (Ventura, CA: Regal, 1997).

³³ The term "beyond" refers to the Pentecostal position in the Assemblies of God. As part of the "Mission beyond Commission" strategy, it refers to the Holy Spirit operating "beyond" what clergy can do in this particular setting.

³⁴ Integrity of heart refers to being true to one's calling, and representing one's faith in Jesus Christ.

The Calling to the Uttermost Parts

This *beyond* aspect in the title Mission *beyond* Commission is the cornerstone of this project; it demonstrates the desire to be at a place that is beyond the human origin and a part of the calling and equipping to minister to Navy SEALs. It is answering the call that sounds from the Holy Spirit and shapes the chaplain in the deepest most personal corners of his soul. This is the *beyond* that cannot be artificial in ministry to the military, although many times it is tried. There are times in military ministry when ministry happens in austere locations or in the uttermost parts of the world in which we live. Many times this mission is far beyond the local church, and that is how the idea of beyond is connected with uttermost parts and the empowerment of the Holy Spirit in this ministry. The working of the person of the Holy Spirit is critical in the process to be detailed to any assignment with Navy SEALs. This would be difficult to do from the perspective of the detailer. The Navy Chaplain Detailer would have no way of knowing this.³⁵ If it were possible, it would certainly be very useful.

Effective Ministry: A Ministry of Presence

Much of the fruit and evidence of effective ministry will not be initially evident in a warrior culture. Effective ministry is when the chaplain would have the spiritual discernment to meet the spiritual, moral, and ethical needs of the community the chaplain is assigned to. Effective ministry is when a chaplain is ministering the way the individual chaplain's endorsing agent has asked you to minister. An effective way to measure

³⁵ A detailer is a community manager who works in the assignment process of where one's military orders originate. Generally this individual would assign a military member to a particular unit and will designate his or her career progression.

ministry in this setting is if SEAL/s are seeking out the chaplain. At times the individual chaplain can be assigned to another area of ministry and SEAL/s will continue to reach out to the individual chaplain who just detached. That means relationship has been established.

The uttermost parts can be in any area we deem, but in this project the utter most part is the ministry within Navy Special Warfare Command. Effective ministry happens long before a tour with NSWC when we do not care who gets the credit and we learn to follow the leading of the Holy Spirit. It is about how by the power of the Holy Spirit chaplains are able to minister to SEAL/s. The Holy Spirit is able to soften the heart of a SEAL if it is only just the presence of the chaplain that can help the soul that longs to know its creator.

This presence of ministry can be described as reflective. Scripture tells us that we bear the presence of God in our lives as comforters. In 2 Corinthians 3:18, the Apostle Paul indicates that our unveiled faces reflect the Lord's glory. Further, he indicates that the Lord's glory is detectable and manifested through our appearance and demeanor expressed in our faces. He then goes on to say that we are in this process of being transformed into the likeness of Christ developing spiritually from "glory to glory." This transformation is critical in the calling to ministry to the SEAL community. The apostle Paul writes, "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit." This is directly a part of ministry of present when in close proximity to SEAL/s wherever they are in the world.

A Chaplain Should Be Empowered for Service

The empowerment for service is critical for a minister in the military setting. The human spirit always desires to be centered and worshipped, which is exactly the opposite of what Christ calls his followers to. The emphasis in the book of Acts is power for service, not power for recognition or sanctification. It is critical to practice the disciplines of prayer and the reading of God's Word in order to develop the spiritual sensitivity that is necessary in this specific setting.³⁶ This empowerment deepens the experience of love for God, for his Word, for one another, and for the lost. This is not just a climatic experience on the periphery of Christian life, but it is central for service and effective ministry.³⁷

In Pentecostal circles, no aspect of Spirit baptism's purpose has received more attention than the fact that Spirit baptism is for the evangelization of the world. This is firmly based in Acts 1:8, in which Jesus states, "You shall receive power . . . and you shall be my witnesses . . . even to the remotest part of the earth." The association of power (*dunamis* in Greek) with the Holy Spirit was evident in the earthly ministry of Jesus (Luke 4:14; Acts 10:38), and it continued in the ministry of the New Testament disciples. It is the momentum for the evangelization of the world. The book of Acts is a commentary on two related themes: first, that the disciples would receive power when the Spirit came upon them, and second, that they would be Jesus' witnesses to all the world.

The gospel can be lived out as chaplains serve warriors in the military community. Many come from different faith backgrounds or from places where no faith

³⁶ William W. and Stanley M. Horton Menzies, *Bible Doctrines A Pentecostal Perspective* (Springfield, MO: Gospel Publishing House, 1993).

³⁷ Everett A. Wilson, *Strategy of the Spirit* (Carlisle, Cumbria: Paternoster Publishing, 1997).

exists. This is the opportunity for Jesus to shine and truth to surface in a time where truth is questioned. As a Pentecostal chaplain, one is called to live in way that people see a demonstration of the Spirit's power and presence. Each denomination has its own strengths and weaknesses, and a strength of the Pentecostals is their emphasis on the Spirit's power. Chaplains in the Assemblies of God need to give a reason for the doctrine that they embrace, but unless they see the fruit of the Spirit in their lives and ministry, the people they serve will not see the fruit either. For some chaplains in the Assemblies of God their Spirit baptism can become a medal to wear on their chest, rather than a grace to serve. Without being filled, led, and empowered by the Holy Spirit, one simply can become a "clanging gong and cymbal" (1 Corinthians 13:1).³⁸

The Combat Chaplain

The chaplain serving with SEALs can affectionately become known as a "combat chaplain" because the SEALs are often in combat, and therefore their chaplains are as well. The divide between military and civilian clergy over the Iraq and Afghanistan war is philosophically very deep. It cuts to the core of one's belief in evil and the nature of human beings. Military clergy who have been with American troops in war have seen a side of humanity that bishops in well-appointed chanceries and pastors sitting in suburban middle-class comfort never see. Philip M. Hannan, the retired Catholic archbishop of New Orleans and a World War II military chaplain, criticized his fellow American bishops for their pacifist pronouncements on the Iraq war. Hannan, who is eighty-nine years old, was with G.I.s when they liberated two concentration camps, and he remarked

³⁸ Wood, *Living in the Spirit*, 72.

at the time that the bishops had no experience with tyranny, and had no idea how to cope with it.³⁹

Chaplains have actually seen the oppression, the devastation, the hopelessness, the absolutely inexplicable, irrational hatred a person can have against another human being. It is astounding. But evil definitely exists, and in Iraq and Afghanistan, the wars are against evil. There is only one way to deal with that kind of evil, and that is to confront it, with force if necessary.

This bond that chaplains have with their sailors and marines is forged in extreme hardship and intensely strong. I share that bond as one who has the vision to care for our military. There is only one word for it: love. It can be heard in the voices of chaplains who have ministered in combat zones. A combat chaplain has seen young men on the threshold of eternity. That keeps a chaplain motivated, because he is concerned about eternal life.

Conclusion

This chapter has focused on the role of the chaplain in the NSWC. The chapter first discussed the history of the chaplaincy, as well as the tasks involved in chaplaincy in the NSWC. The qualities needed to be an effective chaplain have also been presented. The importance of the chaplain's spiritual leadership has been considered, and the empowerment of the chaplain by the Holy Spirit has been discussed. Finally, the unique role of the combat chaplain has been presented. The next section, Part Two, will move on to present a literature review for this ministry focus paper (Chapter 3), and to present

³⁹ Rod Dreher, "Ministers of War," *National Review*, March 2003.

both the theology of the Assemblies of God denomination (Chapter 4) and the chaplain's mission (Chapter 5).

PART TWO
THEOLOGICAL REFLECTION

CHAPTER 3

LITERATURE REVIEW

This chapter will explore how the power of the Holy Spirit is essential to ministry, especially military ministry. A brief discussion of the Pentecostal and evangelical heritage of the Holy Spirit will provide a theological foundation for current practice, both in the military ministry and civilian setting. This chapter will give specialized consideration of the baptism of the Holy Spirit as empowerment for Christian service, along with other elements of faith. Finally, the chapter will analyze and assess ministerial health and the role of prayer in a military chaplain's public and private life.

The role of the Holy Spirit is rich and varied. It can very easily be misunderstood to include heresy and substandard doctrine. It is critical to understand the role, function, and the personal working of the Holy Spirit. While conducting the literature review for this project, it is important to note that there are those who do not share the expressed view that the person and work of the Holy Spirit are essential for effective military ministry. This project will maintain, however, that without the Holy Spirit's presence with the chaplain, the ministry to SEALs will be compromised.

This chapter offers a compilation of Pentecostal perspectives concerning the person and ministry of the Holy Spirit in a pluralistic setting.¹ This orthodox Pentecostal theology will show the enduring evidence of the fullness of the Spirit from the birth of the Assemblies of God to how the Spirit is involved today in the Church. This approach may be viewed as irresponsible by some who will ignore the uniqueness of the working of the Holy Spirit evidenced by the two-fold meaning of *glossolalia*. This review does not claim to be exhaustive, and indeed many writers have addressed the work of the Holy Spirit. The goal of this literature review is to discover varied works pertaining to the Holy Spirit, but not to establish the outside limits of research. It should also be noted that all of the texts discussed in the literature review are appropriate to use in the SOS initiative, which will be presented at length in Chapter 6.

The Power of the Holy Spirit from a Pentecostal Perspective

Living in the Spirit: Drawing Us to God, Sending Us to the World,
by George O. Wood

George O. Wood, in his book, *Living in the Spirit: Drawing Us to God, Sending Us to the World*, seeks to draw the reader deeper into worship and to God. Kingdom work cannot be done in the military chaplaincy effectively without the assistance of the Spirit. In the Pentecostal tradition, the baptism of the Holy Spirit, which is subsequent to salvation, calls believers out of a spiritual complacency to a place of deep surrender.

¹ The books in this review are recommended specifically to demonstrate a Pentecostal understanding, although they could be helpful to chaplains from other denominations as well. The goal of the SOS program is to provide fellowship with the person of the Holy Spirit and guidance for new chaplains in relation to their advisory role, their prophetic role, and the fulfillment of their ministry. The gift and person of the Holy Spirit can work within an institutional, pluralistic environment that can be hostile toward the Gospel. Chaplains carry the Gospel into this setting.

Believers can have the joy of hearing from God like they have never had before.² The author's analysis reminds the reader that living in the Spirit affects personal spirituality both in worship and witness, as it brings one into greater intimacy with God and equips one to proclaim the message of Jesus to the world.³

Wood's book is very timely, conveying the truths, values, and commitment that compelled the forefathers of Pentecostalism by emphasizing the believer's vital need for living in the Spirit today. *Living in the Spirit* is a compilation of a variety of sources, including his own experience as the General Superintendent of the Assemblies of God. Wood contends that the Church cannot function without the Holy Spirit, nor can a individual believer function without the Holy Spirit.

The Pentecostal message is greatly misunderstood if anyone assumes that someone who has not received the baptism of the Holy Spirit has not received the person of the Spirit in conversion.⁴ Wood states that believers ought to follow the pattern of Scripture with regards to the distinctive doctrine of the baptism of the Holy Spirit. The Scriptures refer to the baptism of the Holy Spirit in Acts 2, 8, 9, 10 and 19. The experience of Spirit baptism and the doctrine supporting the initial physical evidence are inseparable, according to Wood.⁵

Wood also discusses how the gift of tongues might be used or misused in a public gathering of believers, as well as how correction of misuses takes place. He explains that

² Wood, *Living in the Spirit*.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

one who refuses correction is generally spiritually immature. He also states that an individual's family members can be very defensive when someone is corrected; even gentle correction can make one feel alienated, but pastors still must take their role of correction seriously.

Wood also discusses limiting the exercise of spiritual gifts to people whom the pastor knows and has a relationship with, and who are spiritually fruitful. Wood recommends that pastoral intervention be done gently, and suggests a statement like the following: "My brother, my sister, you're not familiar to us, and I would like for you to establish your walk in this congregation so we know your life and ministry prior to exercising a gift."⁶

Wood also considers the fact that the Holy Spirit has an agenda that church leaders cannot always see. The leadership may plan a certain type of service, but on occasion, the Holy Spirit, who knows everyone's hearts, has a very personal message to give to one person, several people, or the entire congregation. The Spirit does not interrupt; rather, the Holy Spirit's agenda ought to be welcomed by leadership.

With guidelines in place, church members learn about various spiritual gifts. Prophecy, for example, is for correction, consolation, and encouragement. A prophetic word can be an anointed sermon or a person speaking on behalf of God. A prophetic word from the congregation, when given with sensitivity, can accomplish valuable spiritual goals. Wood states that if guidelines are set aside, and prophecy becomes some sort of extemporaneous speech that happens unplanned or interrupts a service, the blessing of the prophecy can be missed.

⁶ Ibid.

Wood encourages maximizing what the Holy Spirit would accomplish among God's people. The person exercising the gift should desire to positively impact fellow members of the body. Those exercising gifts should not resent instruction or correction, but should partner with the pastor to ensure God's purposes are fulfilled in the church (1 Corinthians 12-14).

This is a tremendous contribution to the topic of "Mission beyond Commission." In fact, the "beyond" portion of the title has to do with the Holy Spirit. Spirit-filled ministry in the military is critical and essential for Kingdom success in this specialized setting with Navy SEALs. One limitation of the book is related to the fact that the Navy SEALs are part of a government organization, and therefore wisdom will be needed when exercising Spirit-filled ministry and evangelism. Ministry can in fact be accomplished in the military, but Spirit leading and mentoring will be central to this ministry being beneficial and effective.

Systematic Theology: A Pentecostal Perspective,
edited by Stanley M. Horton

Stanley M. Horton is the editor of *Systematic Theology: A Pentecostal Perspective*, which is a collection of twenty of the finest Pentecostal educators addressing various subjects of the Christian faith from a Pentecostal perspective. The book is grounded in Pentecostal theology and the Assemblies of God doctrine. Many believe that Pentecostalism is an experience-based theology rather than a biblically based theology. Contrary to this thought, though, Horton's book asserts that Pentecostalism bears strong commonalities with evangelical doctrines, while testifying to long-neglected truths about the work of the Holy Spirit in the life and mission of the Church. The growing

identification with evangelicalism has led to an increase in reflection upon the distinctiveness of the Pentecostal tradition. The culture, which is continually challenging God's Word and standards, requires prayerful examination of the Church in responding with the truth of Scriptures, theology, missiology and church history.

The contribution to "Mission beyond Commission" is Horton's discussion of the distinctive doctrine of the Assemblies of God, which is speaking in tongues. Today, believers from all denominations are looking seriously at "the promise of the father" in Acts 1:4-5, seeking to determine what this promise refers to. The purpose is to be a sign to the unbeliever and to edify the body of Christ. The end result is that *glossolalia* has played a major role in Pentecostalism, more than Paul would have been comfortable with in light of 1 Corinthians 12-14. This leads to a paradox in that this power is found in human weakness, not in strength or Christian maturity. C. S. Lewis, in his book, *Transportation and Other Addresses*, explains that "the one speaking in tongues is not in "ecstasy" but in "control" of his or her faculties."⁷

Beyond the Uttermost Parts: A Pentecostal Perspective

The Book of Acts, by Stanley M. Horton

J. Philip Hogan, a Pentecostal statesman, once said,

Make no mistake, the missionary venture of the church, no matter how well planned, how finely administered and finely supported, would fail like every other vast human enterprise were it not that where human instrumentality leaves off, a blessed ally takes over. It is the Holy Spirit, the "Paraclete," that calls, it is the

⁷ The dynamic between sign and thing signified is greatly explained in C.S. Lewis's theory of transportation. When a higher medium (the spiritual) transposes itself into a lower medium (the physical), the only way in which it could express itself is in characteristics associated strictly with the lower. Thus, tongues will always sound no more than "gibberish" to those who approach it from a human view. C.S. Lewis, *Transportation and Other Addresses* (London: Geoffrey Blos, 1949), 9-20.

Holy Spirit that inspires, it is the Holy Spirit that reveals and the Holy Spirit that administers.⁸

In Acts, the Holy Spirit is more prominent in many ways than the apostles because Jesus' attention and focus are on the Holy Spirit. The Spirit is mentioned fifty-one times in the book of Acts. The outpouring in Acts 2:4 sets the action of the book in motion. Many have suggested that the book should be called the "Acts of the Holy Spirit" rather than the Acts of the Apostles. The book of Acts is centered upon the living Christ, who is risen, ascended, and seated at the right hand of the Father, interceding for believers. His resurrection power and life flow through the book of Acts.⁹

The Book of Acts, by Stanley M. Horton, is a biblical commentary. Horton's thesis is Acts 2:4. "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." Horton explains that the Holy Spirit is a person, and one's experience with the Holy Spirit brings about a relationship with God. Horton contends that each characteristic in the book of Acts brings out some aspect of the Pentecostal experience, and no one term brings out all the aspects of that experience.¹⁰

Horton's commentary on Acts is a helpful contribution to Pentecostal scholarship, authentically reflecting the values and insights of the Pentecostal revival. It presents the need for the empowerment and ministry of the Holy Spirit in the Church. This commentary provides important teachings concerning the nature, growth, life, and

⁸ Everett A. Wilson, *Strategy of the Spirit* (Carlisle, UK: Paternoster Publishing, 1997).

⁹ Stanley M. Horton, *Acts: The Wind of the Spirit* (Springfield, MO: Gospel Publishing House, 1998).

¹⁰ Ibid.

purpose of the Church. Some today would deny that the book of Acts has anything to teach the present-day Church.

Many believe that one must go to the epistles for doctrine and that Acts is only history, not doctrinal teaching or didactic narrative. Those who make this claim overlook the fact that the Bible does not provide history to satisfy readers' historical curiosity, but rather to teach truth. Jesus is central in Acts. The books in the Gospels complement one another and exalt him.¹¹ Jesus' resurrection life and power flow through this book. He is the Prince of Life, the One who has come, who is present through the Spirit and who will come again.

The limitations of this book are not inherent in the book itself, but in the difficulty that some may have believing the truth of it. The culture and the world have moved away from the truth, and to read, speak, or follow the truth of Jesus Christ is difficult and costs the follower of Christ everything. To go a step further and apply this truth of Acts in the military setting is even more difficult because many do not want the truth and their hearts have grown cold.

The Role of Holy Spirit in the Minister and Ministry

Pentecostalism in Context: Essays in Honor of William W. Menzies,
edited by Wonsuk Ma and Robert P. Menzies

Pentecostals are not satisfied with simply having an experience of the Spirit without theology. Without theology, the experience cannot be sustained for long.¹² In their book, *Pentecostalism in Context*, Wonsuk Ma and Robert P. Menzies have collected

¹¹ Ibid.

¹² Ma and Menzies, *Pentecostalism in Context*.

essays that highlight the theology of Pentecostalism. This work presents a twofold meaning of *glossolalia*, which is historic among Pentecostals: tongues as a sign of the initial evidence of the Holy Spirit, and as a gift expressed as a private prayer language and publicly when accompanied with an interpretation.¹³ In this reading, the expression “initial physical evidence of the baptism of the Holy Spirit,” refers to the first outward observable sign that the Holy Spirit has come in filling power.¹⁴ This takes place several times: in Acts 2:4 when the 120 disciples were filled with the Spirit, in Acts 10:44-48 in the household of Cornelius, and again in Acts 19:1-6 when the Ephesian believers were baptized in the Spirit and spoke in tongues and were baptized.¹⁵ Speaking in tongues is not the only evidence of the Spirit-filled life, because there is always the initial evidence that one has been baptized in the Holy Spirit subsequent to salvation.

The main argument in *Pentecostalism in Context* is that the many purposes of the baptism in the Holy Spirit are: divine guidance, the enabling in the presentation of the gospel, and the miraculous manifestations of God’s power before unbelievers.¹⁶ The contribution to Mission beyond Commission is a clear biblical perspective on ministry in the fullness of the Spirit.

Some limitations can be seen, for example, in the differences related to the gift of tongues: specifically, whether the gift of tongues has ceased for today or whether a

¹³ Wonsuk Ma and Robert P. Menzies, *Pentecostalism in Context* (Sheffield, England: Sheffield Academic Press, 1997).

¹⁴ Ibid.

¹⁵ Ralph W. Harris, *Acts Today: Signs and Wonders of the Holy Spirit* (Springfield, MO: Gospel Publishing House, 1995).

¹⁶ Ma and Menzies, *Pentecostalism in Context*.

person can be filled with the baptism of the Spirit and not speak in tongues. Also, the style of preaching and ministry in the Pentecostal tradition is more anecdotal and narrative than schematic and doctrinal.¹⁷ Members of other Christian traditions often say that they are more impressed by Pentecostal practice than Pentecostal theory. One of the book's contributors, who comes from a Catholic point of view, states that he was more impressed by the use of Scripture in prophetic utterance and in narrative sermons than in the doctrinal expositions found in Pentecostal literature.¹⁸

Another limitation of this book is that most Pentecostals see themselves coming from a restorationist movement, or a revival movement. Some theologians refer to this type of movement as “The Latter Rain,” “The Full Gospel,” or “The Apostolic Faith.” This still does not adequately account for the distinctiveness of Pentecostalism and the eschatological character of the Pentecostal-charismatic outpouring.

The Function of the Holy Spirit in the Health of a Minister

Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective
by Veli-Matti Karkkainen

In his book, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, Veli-Matti Karkkainen states that no church can claim a monopoly on the Spirit of the Lord Jesus Christ. No tradition is a specifically spirited one. On the contrary, only by carefully listening to and learning from various faith traditions and often conflicted testimonies concerning the Spirit can God's people come to any kind of a comprehensive understanding.

¹⁷ Ibid.

¹⁸ Ibid.

The main argument of Karkkainen's book is that walking in the path of the Spirit is a very personal and communal event. Karkkainen explains that Westerners today live in a culture that is very individualistic in nature and that imposes its views on the rest of the world. He exhorts the reader to transcend themselves and to reach out to others to receive and to give.¹⁹

The contribution to *Mission beyond Commission* is significant. Karkkainen presents the views of several faith traditions and how they define, live with, and interact with the Holy Spirit. He also brings awareness to the fact that the fullness of the Spirit is individual and private and humble in nature. In the Navy, many faith traditions are represented. Because of this, it is important to have this awareness of the different theologies when it comes to the Holy Spirit and the spiritual health of the minister.

One limitation of this book is that the author at times gives the impression that there are many truths and not a clear way ahead to experience the fullness and truth from the Father, which was promised to those who would wait for it. Public and private worship are gifts from the Father. Karkkainen may not necessarily understand the intimacy and humility required that in fact breaks through the self-centeredness.

Another limitation is related to the study of pneumatology itself. It is important to remember that pneumatology has grown out of two millennia of Christian reflection, based on the heritage of Israel's long tradition.²⁰ The author does discuss the history of pneumatology, revealing that theology of the Spirit has been varied and conflicting over the years. According to the author, the Scripture does not require harmony of belief, and

¹⁹ Karkkainen, *Pneumatology*.

²⁰ Ibid.

he asserts that God opens himself to a myriad of experiences: the Eastern idea of a vision of deification in the Spirit; the Roman Catholic belief of infallibility through the Spirit; the ecological hope of the preservation of the earth by spiritual resources; and the liberationist idea of Spirit-wrought freedom—all of which testify to the endless bounty of richness of the Spirit’s agenda and God’s creation.²¹

God’s people need to adjust to the truth, not seek to have their experiences validated and thereby expect God to adjust to us. Jesus said in Matthew 10:34-39,

Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—a man’s enemies will be the members of his own household. Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me. Whoever does not take up their cross and follow me is not worthy of me. Whoever finds their life will lose it, and whoever loses their life for my sake will find it.

Karkkainen’s book is in many respects an excellent resource to show the pluralism of pneumatology. That said, the limitation is that the many expressions need to align with the Spirit and the authority of Scripture, not people’s experiences. God is diverse and creative, but ultimately people are the creation and he is the creator, and people need to accept their created status.

²¹ Ibid.

CHAPTER 4

THE THEOLOGY OF THE CHURCH

This chapter will introduce the Assemblies of God denomination and outline the primary tenets of ecclesiology in the Assemblies of God tradition. First, the history of the denomination will be presented. Next, the chapter will discuss the primary tenets of the denomination, including: the Scriptures inspired, the nature and purpose of the Church, the salvation of humankind, the baptism of the Holy Spirit with initial evidence, and sanctification. The tenet of sanctification will then be specifically considered in comparison with the views of the Catholic Church.

The History of the Assemblies of God

The General Council of the Assemblies of God was birthed in Hot Springs, Arkansas in April of 1914. The five values that were presented at the beginning of the Assemblies of God were “personal experience, oral communication, spontaneity, otherworldliness and scripture.”¹ Russell P. Spittler, in his book, *Theological Style among Pentecostals and Charismatics*, explains that “these values define much of the

¹ Russell P. Spittler, *Theological Style among Pentecostals and Charismatics* (Grand Rapids: Zondervan, 1991).

uniqueness of Pentecostalism, and explain why little emphasis was placed on the academic treatment of theology.”² Later, what are held today as the “sixteen fundamental truths” were developed by Reverend Daniel W. Kerr, upholding orthodox theology with the view of the triune Godhead.

Currently the Assemblies of God has approximately 300,000 churches and 66 million members. Before there was the Assemblies of God, there was one assembly. On April 2, 1914, just three hundred people traveled to Hot Springs, Arkansas, gathering together to promote unity among the various churches that made up the Pentecostal movement. Over the course of those three days, the founding mothers and fathers of the Assemblies of God created a movement with the audacious goal of becoming “the greatest work of evangelism the world has ever seen.”³ That was one hundred years ago, and still today the denomination is thriving.

Although the Assemblies of God denomination was not founded until 1914, there are records of Pentecostalism that precede the birth of the denomination. For example, on January 1, 1901 in Topeka, Kansas, it was recorded that Charles F. Parham and several of his students experienced speaking in tongues at Bethel Bible School.⁴ Several years later in 1906 in Los Angeles, Reverend William J. Seymour, an African American minister, preached a message of Pentecost at the Azusa Street Mission, and the revival that followed was considered an “outpouring” of the Holy Spirit. The revival lasted for

² Ibid.

³ George O. Wood, “Minister’s Letter to the Assemblies of God USA” (letter to all ordained ministers in the Assemblies of God from the General Superintendent, Springfield, MO, January 5, 1914).

⁴ Charles F. Parham, *A Voice Crying in the Wilderness* (Baxter Springs, KS: Apostolic Faith Bible College, 1910).

three years, and the early meetings with Rev. Seymour would last from ten in the morning until midnight every night. The participants included rich and poor, and people from all nationalities.⁵ This was very unusual at the time due to the racial tension and the division between the wealthy and poor. E. N. Bell, a Baptist minister who received the baptism in the Spirit at the Azusa Street Mission, called for the meeting in Hot Springs, Arkansas where the Assemblies of God was birthed.

The Scriptures Inspired

One of the sixteen fundamental truths adhered to by the Assemblies of God is “the Scriptures inspired.” The denomination’s website explains this tenet further: “The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct.”⁶ God sets the time and method of his revelation. He did not reveal himself all at once, but he chose to make himself known over time and centuries. The book of Hebrews explains that God revealed himself to our forefathers over many centuries. He revealed himself when he was ready and in his sovereign time. The manner in which God revealed his nature and his relationship with his creation was various, through dreams and through signs and wonders. Karl Barth describes God as the one “to whom there is no path nor

⁵ Edith L. Blumhofer, *The Assemblies of God*, Vol. 1 (Springfield: Gospel Publishing House, 1989).

⁶ Assemblies of God website, “Our 16 Fundamental Truths,” http://ag.org/top/Beliefs/Statement_of_fundamental_truths/sft_full.cfm#1 (accessed May 31, 2013). The website provides the following Scripture verses as giving reason for focusing on this tenet: 2 Timothy 3:15-17; 1 Thessalonians 2:13; 2 Peter 1:21.

bridge, concerning whom we could not say . . . a single word if He did not of His own initiative meet us.”⁷

This revelation of God originates in a personal God to a personal creation. He is not simply a force in the cosmic world in outer space, as he is portrayed in the movie *Star Wars* by George Lucas, in the book *The Da Vinci Code* by Dan Brown, and in the theories of scientist Steven Hawking. On the contrary, he is a personal God who speaks love and cares for his creation and who is involved in his creation. He will scorn “other gods” that people create who are only the work of the craftsman’s hands (Isaiah 40:12-28; 46:5-10), and he reveals himself in personal relationships. Believers are privileged to know him. Horton writes the following, drawing on Psalm 8:3-5,

When I look at the night sky and see the work of your fingers the moon and the stars you set in place what are mere mortals that you should think about them, human beings that you should care for them? Yet you made them only a little lower than God and crowned them with glory and honor. It is in the heart of God to have mercy to a fallen race. To walk in the garden with Adam and Eve was mercy but to call rebellious, wayward sinners to forgiveness and reconciliation is another matter altogether. We could see the love story end with the sword at the garden or the golden calf or even the cross at Calvary; however redemption and mercy are in the heart of the Lord Jesus Christ.⁸

God is self-disclosing. God brings light into darkness, that he is the God-man of yesterday, today, and forever. The Assemblies of God denomination views the Bible as the infallible and authoritative rule of God. Ancient writers such as Irnaeus, Terutullian, Augustine, Zwingli, Calvin, and Luther accepted the full authority of Scripture. Paul confirms this in 2 Timothy 3:16-17 when he writes, “All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It

⁷ Karl Barth, *Church Dogmatics*, Vol. 1 (London & New York: Edinburgh: T. & T. Clark, 1975).

⁸ Stanley M. Horton, *Systematic Theology, A Pentecostal Perspective* (Springfield, MO: Logion Press, 1994).

corrects us when we are wrong and teaches us to do what is right. God uses it to prepare and equip his people to do every good work.”⁹

The Nature and Purpose of the Church

A second tenet of the Assemblies of God Church is that the nature and purpose of the Church begins with the people of God. The Bible describes the Church in various ways throughout both testaments. The divine assembly is comprised of “members of God’s elect” (Romans 8:33; Colossians 3:12). The Church consists of “those God foreknew” (Romans 8:29-30). The Church is “God’s possession” (1 Peter 2:9; Titus 2:14). Members of the Church are also “members of Christ” or “believers in Christ” (Romans 4:14; 1 Corinthians 15:21-22). Life in the Church is “life in Christ” and “in his fellowship” (Romans 6:6; Galatians 2:19; 1 Corinthians 1:9), in which members have the “fellowship of the spirit” and are “of one spirit” (1 Corinthians 12:13). The Holy Spirit makes the presence of Jesus more authentic (Acts 2). Christians are the “faithful ones” (Ephesians 1; Colossians 1:2). The Church is frequently referred to those as “who believe” (Acts 2:44; 4:32; 1 Thessalonians 1:7).

Often Jesus called his followers “disciples,” not converts (John 8:31-32; Matthew 28:19). They are also called “Christians,” which is similar to “disciple” in meaning. The term “Christian” is first used in Antioch (Acts 11:26). Christians are the “Body of Christ,” and Christ is “the head of his Church” (Colossians 1:18; 2:19; Ephesians 1:22-23; Romans 12:5; 1 Corinthians 12:12-31). Three qualities of the members of the body ought to be: unity, diversity, and mutuality. The Church is the people of God, not the

⁹ Ibid.

building.¹⁰ The Church is often referred to as the “cornerstone,” “keystone,” or “capstone” (Ephesians 2:20; Acts 4:11). Believers comprise the “priesthood” (1 Peter 2:9), and this Kingdom of priests is through a service of sacrifice, intercession, and witnessing. The Church is the “Bride of Christ” (Ephesians 5:24; 25; 29). Christians respond to God by their love and an expression of thankfulness to the Lord for what he has done. Finally, the Church is the “Flock of Christ” (Psalms 23; 80; Isaiah 40). Jesus’ sheep “hear his voice” and they obey (John 10:27-30).

In order to effectively minister to Navy SEALs, it is critical to understand the function of the Church God intended. Often, those in the Church become disconnected from the world which Christ came to save. Understanding the context, which in this case is a warrior culture, is critical to bridging the faith gap. The function of the Church is to display God’s grace and wisdom (Ephesians 2:6-7; 1 Corinthians 1:8; Ephesians 2:7), as well as to be an agency of God to evangelize the world, which takes place outside the walls of the Church to include the uttermost parts of the world (Acts 1:8; Mark 16:15-16). This directly relates to institutional ministry within the Department of Defense (DOD), and the role of the chaplain:

Chaplains are uniquely qualified to deliver specific institutional care, counseling, and coaching, which attend to the personal and relational needs outside of a faith group-specific context. This includes relational counseling by chaplains which is motivated by their proximity and immediate presence, distinguished by confidentiality, and imbued with professional wisdom and genuine respect for human beings. Such counseling is most effective when based on strong relationships developed in the context of shared life in the same unit. Some examples of care include deck-plate ministry, counseling, coaching on military life, pre-and post deployment training and response, the CREDO program, memorial observances and combat casualty ministry. Chaplains also strengthen

¹⁰ Stanley M. Horton, *Systematic Theology, A Pentecostal Perspective* (Springfield, MO: Logion Press, 1994).

community life by delivering training and education to service members and other authorized personnel.¹¹

Navy chaplains are expected to do counseling by order of the instruction and by one's faith tradition. When people in the military need help when they are experiencing difficulties in life, they go see a chaplain. No military member is required or ordered to see a chaplain. Fortunately the military community has grown to appreciate chaplains, and they are seen not only as religious figures, but as people who care about others and are experienced in providing guidance, wisdom, and good counsel.

In his book, *A Theology of Christian Counseling*, Jay E. Adams writes, "Man is not autonomous."¹² Men and women are created beings, and the creation can never be equal to or above the creator. Therefore humankind is dependent upon its creator for many things. The knowledge and background for one's purpose and meaning of life, one's very existence, and one's direction must come from the creator. When humankind is left to its own devices to find answers to these questions, it is left with only speculation. Thankfully, God has not left humankind to its own devices to find answers to these questions. Adams explains that "God has given man His Word; His direct revelation to bring him revelation and to understand God, creation, himself, his proper relationship with others, his place and functions in creation and his limitations."¹³ When people serving in the military are struggling with difficulties in life, they see a chaplain for help. In the sovereign design of God, he included somewhere the idea of ordained

¹¹ United States Navy, "Secretary of the Navy Instruction" (SECNAVINST), 1730.7D.

¹² Jay E. Adams, *A Theology of Christian Counseling* (Grand Rapids: Zondervan, 1979).

¹³ Ibid.

ministers from a cross-section of denominations serving in uniform as chaplains to meet the needs of his people.

The purpose of the Church (which functions as a spiritual family in many ways) is to be a corporate body in which followers of Jesus may worship God (1 Corinthians 12:13; John 4:23, 24). The reason why God created men and women is for them to worship God and have fellowship with God (John 17:3-4; Ephesians 1:5-6; 3:21). Ultimately the Church is to be a channel of God's purpose to build a body of saints being perfected in the image of his son (Ephesians 4:13-16; Hebrews 12:5-12). In summary, the Church is to edify, comfort, and purify the body (Ephesians 4:13-16; 1 Thessalonians 5:11; Ephesians 5:25-27).

The Salvation of Humankind

Another tenet of the Assemblies of God denomination is focused upon the salvation of humankind. Humankind was created good and upright; for God said, "Let us make man in our own image, after our likeness" (Genesis 1:26-27). However, by voluntary transgression, humankind fell from grace, and thereby incurred not only physical death but also spiritual death, which is separation from God (Genesis 2:17; 3:6; Romans 5:12-19). Until victory over death, when Jesus became sin, the entire human race was held in fear of death (Hebrews 2:14-15). The believer's salvation and hope is what Jesus accomplished on the cross; Jesus removed the wrath of God that was against humankind because of their sin. Then Jesus was raised to life to justify his people (Romans 4:25). Therefore, death holds no terror for believers because they are justified in

living in relationship with Jesus Christ. They can say, as Paul said, “To me to live is Christ, to die is gain” (Philippians 1:21).

The Baptism in the Holy Spirit with Initial Evidence

The initial physical evidence of the baptism of the Holy Spirit is speaking in tongues, certainly an unconventional expression of faith in the world, including within military chaplaincy. This is the beyond portion of the “Mission beyond Commission.” Historically, Pentecostals have distinguished themselves from their holiness and Wesleyan counterparts by the doctrine of the baptism of the Holy Spirit. The Assemblies of God has a two-pronged approach in this doctrine in that tongues, or *glossolalia*, is, first, a sign to the unbeliever, and second, the initial evidence that one is Spirit-filled subsequent to salvation. A believer’s life is accompanied by various forms of evidence that he or she is filled with the Spirit, and the initial evidence is speaking in tongues. In the Assemblies of God tradition and doctrine, it is understood that the pattern is set in Scripture in Acts 2, 8, 9, 10, and 19. These are the three baptisms in Scripture: baptism into Christ, baptism in the Spirit, baptism in water (1 Corinthians 12-13; Acts 2:4; Acts 2:38-41).¹⁴

One point of clarification is that the Pentecostal message is greatly misunderstood if anyone assumes that someone who has not received the baptism in the Spirit has not received the person of the Spirit in conversion. Every person who receives Christ in conversion receives the person of the Spirit. All believers have the Father, Son, and Holy Spirit at the moment of salvation. One is either baptized by the Spirit or in the Spirit.

¹⁴ Wood, *Living in the Spirit*, 64.

Paul said in 1 Corinthians 12 “that by the Spirit we are all baptized into Christ.” Jesus said that believers are to be baptized in the Spirit.¹⁵

Pentecostals read the book of Acts as a model for their lives. This is a promise for every believer in Acts 1-2 and should not be confused with regeneration or conversion; rather it is a missiological empowering. Evangelical scholars like James D.G. Dunn will say that this is a distinctive doctrine, which is unique and unrepeatable.¹⁶ Pentecostals read the Bible differently and hope that Evangelical brothers and sisters will grow in appreciation of the Luke-Acts approach.¹⁷

Sanctification

Sanctification is an act of separation from that which is evil, and an act of dedication unto God (Romans 12:2; 1 Thessalonians 5:23; Hebrews 13:12-14). The Scriptures teach a life of “holiness without which no man will see the Lord” (Hebrews 12:14). By the power of the Holy Spirit one is able to obey the command, “Be holy for I am holy” (1 Peter 1:15-16). Sanctification is realized in the believer when one identifies with Christ in his death and resurrection, and when one offers every part of oneself to the dominion of the Holy Spirit (Romans 6; 8:1-2; 12-17; Galatians 2:20; Philippians 2:12-13; 1 Peter 1:13-16).¹⁸

When theologians today discuss the Spirit’s work with regards to sanctification, it includes all three in the Godhead. God’s desire is for nothing less than the sanctification

¹⁵ Ibid.

¹⁶ Robert P. Menzies, *Pentecost* (Springfield, MO: Gospel Publishing House, 2013), 26.

¹⁷ Ibid.

¹⁸ Horton and Menzies, *Bible Doctrines*, 146.

of the entire world. Scripture reveals three aspects of sanctification: positional, instantaneous, and progressive. In positional holiness, the believer is made holy and set apart at the onset of the Christian life, made possible through the work of the cross. Christ has made it possible for a Holy God to see his people not as they are in sin, but wrapped with robes of righteousness (Philippians 3:9).

Sanctification occurs by faith in Christ instantaneously at the moment of one's conversion, which is the second aspect of holiness. In a very real sense, one is sanctified at the moment one is saved. Christians have been made holy through the sacrifice of Jesus Christ on the cross once for all. They have turned their backs on sin and evil, and have committed themselves to follow Christ, only in the power of Christ who gives that ability.

The third aspect of sanctification is its progressive nature. Believers are sanctified instantaneously, but they grow in holiness as they continue along the path of faith. The Apostle Paul, for example, did not consider himself as having attained holiness, but rather he acknowledged that he was yearning with an intense longing to be more pleasing to God day by day (Philippians 3:13-14). What was good for yesterday is not adequate for today in the life of a believer, for growth enlarges one's capacity for the things of God. Although believers may begin with spiritual "milk," they are expected to grow up to the point where they can digest "solid food" (Hebrews 5:12-14; 1 Peter 2:1-3). This is accomplished through daily renewal of one's consecration and dedication to God. Paul writes, "So all of us who have had that veil removed can see and reflect the glory of the Lord. And the Lord—who is the Spirit—makes us more and more like him as we are changed into his glorious image" (2 Corinthians 3:18).

Sanctification from a Roman Catholic View: A Comparison of Denominational Beliefs

In an effort to consider the theology of sanctification as put forth by the Assemblies of God denomination, it is helpful to consider alternative ecclesiological models. In this case, the doctrine of the Catholic Church will be considered in this regard. As discussed above, the Assemblies of God Church holds that sanctification is the continuing work of God in the life of a believer. This process makes the individual believer holy, which means that the person is bearing the actual likeness of God.¹⁹ Sanctification is a process of one's moral condition brought into alignment with one's "legal" status before a Holy God. Peter refers to his readers as "a chosen people, a royal priesthood, a holy nation, a people belonging to God" (1 Peter 2:9). Millard J. Erickson, in his book, *Christian Theology*, asserts that being sanctified means "to belong to the Lord," even though one is far from perfect.²⁰

Protestant denominations hold that it is possible to come to a state where a believer does not sin, and that indeed some actually come to that point in this life. This, however, does not mean that a believer cannot sin, but that he or she in fact does not sin.²¹ The standard to be aimed for is complete freedom from sin. The command is to strive, by the grace of God, to live and move and have one's being in the freedom from sin according to the Bible (Romans 6-7).

Roman Catholic theology holds that sanctification and justification occur by an inherent righteousness. In his book, *The Christian Theology Reader*, Alister McGrath

¹⁹ Assemblies of God, *Where We Stand* (Springfield, MO: Gospel Publishing House, 1990), 110.

²⁰ Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Books, 1998), 968.

²¹ Ibid.

quotes Basil the Great of the fourth century A.D. Catholic Church, who wrote, “All who are in need of sanctification turn to the Spirit; all those who seek him live by this virtue, for his breath refreshes them and comes to their aid in the pursuit of this perfection of sanctification.”²² Roman Catholicism does not separate justification from sanctification. For Catholics, justification includes sanctification, while for the Protestant, sanctification comes later and the two are separate. For Catholics, works play a large part in the process, and they would disagree with the concept of “justification by faith alone”; Catholics would say that faith alone is inadequate. This disagreement is one of the issues that led to the Protestant Reformation in 1517. The Catholic conception of sanctification is that it is included in a lifelong process of justification. Catholics believe that only right at the end of the process can anybody be said to be saved, Protestants would say they are saved based on the verse, “For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ” (2 Corinthians 5:21).

Catholicism rejects the idea of a restored man or woman being declared righteous without the presence of any works. This is largely because sacramentalism—the Catholic Mass (Eucharist), with the high view of transubstantiation, confession, penance, prayers, understanding of purgatory, plus a range of self-righteous and charitable works—is right at the very center of Roman Catholic theology. Robin K. Brace, in his article, “Justification by Faith,” explains that these sacraments are the “works” that will reveal

²² Basil the Great, “*de spiritu sancto*,” IX, 22-3, in *The Book of Saint Basil the Great on the Holy Spirit*, ed. C. F. H. Johnston (Oxford: Clarendon Press, 1892), 51-54, as quoted by Alister E. McGrath, *The Christian Theology Reader* (Malden, NJ: Blackwell, 1997), 98.

Catholic “justification.”²³ Brace writes, “Catholicism regards justification as equivalent to the whole process of salvation, not just its inception; they believe that justification is flowing from the grace of God and taking effect through the infusion of the very righteousness of God into the human soul. This theology forms the idea that when one sins one should sin boldly because justification (sinner and saint) is a part of the whole.”²⁴ One could summarize this by saying that the Protestant view is that justification equals justification by faith, while the Roman Catholic position is that justification equals justification by faith and works, including acceptance and appropriation of the role of the sacraments.²⁵

Justification by faith is at the very foundation of Protestant Church doctrine, and it grounds of the believer's assurance of salvation. Luther proclaimed that the just shall live by faith alone and scripture alone, which emphasized the incapacity of humanity for any kind of self-justification or self-righteousness.²⁶ The believer receives a righteousness that is not his or her own, but a foreign righteousness as a free gift of God's grace. Protestant sanctification involves works facilitated by the Holy Spirit, which are then seen as Christ's works as he lives within the believer. Catholics believe it is the believer who must produce the good works since the believer has been infused with the very

²³ Robin K. Brace, “Justification by Faith” (February 20, 2010), <http://www.ukapologetics.net/10/justification.htm> (accessed January 21, 2014).

²⁴ Ibid.

²⁵ McGrath, *The Christian Theology Reader*.

²⁶ Woodbridge, *Great Leaders of the Christian Church*.

righteousness of God. This is a works-based, earning approach to salvation, an approach that Paul clearly rejected in his writings.²⁷

In ministering to Navy SEALs, the community as a whole is not very interested in specific matters of theology, but when they do engage the chaplain, it is critical that relationship is very much a part of how the chaplain will interact in the various places a chaplain can find himself. Clearly, the viewpoint one holds directly has impact on how ministry is delivered in the SEAL community. Sanctification as a process is helpful because of the grace that is built into the understanding that a warrior who kills an enemy receives a righteousness that is not his or her own. This sanctification is a foreign righteousness as a free gift of God's grace. A works-based, earning approach to salvation, an approach that Paul clearly rejected in his writings, promotes insecurity of one's assurance of salvation. During a crisis situation, where a minister is at the bedside of a warrior who is expected to die, the warrior is saved based on God's Word (not outward works). Scripture states, "For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ" (2 Corinthians 5:21). This is hopeful and completes the ministry of a military chaplain beyond what will happen in a seminary or church; such ministry is specific to the battlefield. Spiritual resiliency with a biblical view on sanctification on the battlefield will guard a soldier's humanity, future, heart, and bring healing that goes far beyond what any professional can do. Without it, soldiers are no good to themselves, their teammates, or those whom they protect. Without it, they may not find the way back from war.

²⁷ Gerald F. Hawthorne, Daniel G. Reid, and Ralph P. Martin, *Dictionary of Paul and His Letters* (Leicester: Intervarsity Press, 1993).

Warriors need to know that no matter what their country asks of them, sanctification and salvation is theirs because of grace.

Conclusion

This chapter began by presenting the history of the Assemblies of God denomination. Then the primary tenets of ecclesiology in the Assemblies of God tradition were outlined, including: the Scriptures inspired, the nature and purpose of the Church, the salvation of humankind, the baptism of the Holy Spirit with initial evidence, and sanctification. The tenet of sanctification was specifically considered in comparison with the views of the Catholic Church. The next chapter will continue presenting a theological basis for this doctoral project, specifically outlining the theology of the military chaplain's mission.

CHAPTER 5

THEOLOGY OF THE MILITARY CHAPLAIN'S MISSION

This chapter will present a theological dialogue for effective ministry in the Navy SEAL community. It will bring the understanding of what God desires a man to be from the Scriptures. This is important because many times the SEAL community will measure one's ministry by the measure of a chaplain's authentic godliness. Respect comes in the SEAL community when one is authentic and accepting of oneself and one's role. This chapter investigates themes from the Pentecostal tradition in the Assemblies of God and the importance of God shaping the heart of the military chaplain in this context. This shaping from the Holy Spirit will in turn build a spiritual resiliency to include the fivefold office of the Church, which is critical for ministry to SEALs (Ephesians 4:11-13). This chapter will also look closely at supporting Scripture. A military chaplain must have a healthy self-awareness and self-understanding in order to function effectively in this community. Indeed, the idea of being shaped by the Spirit is also very applicable to the civilian Church as well. Finally, the chapter will carefully demonstrate the biblical pattern of these qualities and clergy self care. This chapter will look at what it means to

be a godly man, both in the examination of the Scriptures and Jesus in his ministry to unconventional communities he served.

The Military Chaplain, the Holy Spirit Shaping the Minister

The Holy Spirit is the promise of the Father and not just a promise, but the third person of the Trinity and part of the Godhead. In the calling to serve in the ministry, there is a shaping of the soul of the individual that happens only as the minister cooperates. How the Holy Spirit shapes the minister is grounded on the Word of God. The shaping takes place when one learns to hear the still, small voice of God (1 Kings 19:13) and cooperate with him. Truth is birthed in each human being. How God speaks to his followers is less important than what they do with what he says. God speaks most clearly today through his Word when people are listening for him to speak. The more believers learn his voice, the more ready they will be to recognize his voice when he speaks, and then the more likely they will be to obey and desire to obey what they hear (Galatians 5:16-17). This shaping process is the godliness that the SEALs will see in a chaplain long before anything else. A man of God fulfilling his divine calling and operating within God's grace is attractive, and people want to know the hope that is within the chaplain who is walking in the Spirit of God.

Assemblies of God members are a Bible-believing people. The Assemblies of God Church subscribes to "all the counsel of God" (Acts 20:27). Spiritual blessings are balanced by the doctrinal teachings of the Scriptures, so that believers might be "rooted and built up in him and established in the faith" (Colossians 2:7), "that the man of God

may be perfect (in Christ), thoroughly furnished unto all good works” (2 Timothy 3:17).¹ The Bible provides a pattern of how the Holy Spirit can shape people to be effective in any ministry setting, specifically, the ministry with the Navy SEALs.

It can be painful to be pruned and shaped by the Holy Spirit, and often times one can lose perspective and question what is happening in the midst of that process. This is the “fog” of ministry maturity. The chaplain who understands the sinfulness of his or her heart and who appreciates the wonder of knowing a forgiving God will generally finish well in ministry. The sin of self-protection will weaken the maturing Christian’s desire to know more of himself or herself in order to remove the obstacles to knowing more of God. Believers must listen for his conviction of how they sinfully relate to others and themselves. The Holy Spirit can help in this process, as believers look close at the mission, a theology of failure, their own spiritual health, and ministering to military warriors dealing with combat stress and trauma.² The more fully believers look into the face of Jesus, the more fully others around them see the image of God in them as people of God. This is what Jesus means when he speaks of being “the salt of the earth”; it is the shaping of the heart by the Holy Spirit.

Moses: A Man on a Mission

Moses’ greatest weakness was his anger. He got angry one day and killed an Egyptian so he was kicked out of Egypt. He got angry one day and struck a rock that God told him to speak to and that kept him out of the Promised Land. He got angry and

¹ Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles: L.I.F.E. Bible College, 1983).

² Larry Crabb, *Inside Out* (Colorado Springs, CO: NAVPRESS, 1988).

threw the Ten Commandments down and broke them. He had to go back and get them again. Anger was Moses' greatest weakness. And yet, in the Bible, there were only two people called meek. "Meek" means "anger under control" – Jesus and Moses. God took his greatest weakness and turned it into his greatest strength. He was a patient man but insecure when God told to him to go to Pharaoh. He came up with a list of his disqualifying factors as we all do. He put up with a million people who complained for forty years in the wilderness. Moses' mission began with the lash; the pain came. For a moment the Hebrew slave's muscles corded in rebellion. Moses bent again to the task of mixing stubble with the slimy clay. It was Moses' faithfulness to his task that counted with God all along. Moses was to faithfully discharge his duty, being faithful to the task, and faithful to the house of God.

When Moses got the mission, he said to himself, "I didn't want to." It sounded almost like someone else's voice. "I don't know why I went along with them. I guess, well, I guess I was afraid." The history of Israel's emancipation mirrors and instructs believers in the freedom from slavery to sin that they are invited to know in Christ.³ There are limits to the responsibility of leaders. These limits are imposed by the very freedom God himself gives all which is to turn to him, or to turn away. Moses' ministry could bring Israel to the point of decision. This is what the military chaplain does just by showing up (presence of ministry) in a work center without ever saying a word.⁴ With

³ Larry Richards and Lawrence O. Richards, *The Teacher's Commentary* (Wheaton, IL: Victor Books, 1987).

⁴ At times a military chaplain needs to speak, but "presence of ministry" is a critical aspect of the ministry of a Navy chaplain. It means to just be seen and available in the many different venues in which SEALs operate. For example, during the holidays when a chaplain can be home, the chaplain will deploy and spend time in a Combat Zone to facilitate ministry.

Moses, one generation turned from God and one generation turned to God. One SEAL will turn toward God and one will not. It is the choice of the generation or the command or the individual service member.

It was not through Moses' failure that the first generation turned away. It was not by the skill Moses displayed when the second generation did turn toward the Lord. Moses was called to be faithful to God and to fulfill his commission. He was not called to "succeed" or to "fail." This is what the chaplain ministering to SEALs needs to do. The chaplain is called to be faithful to God and fulfill his mission beyond commission. This can be a point of conflict in a competitive environment as a Navy chaplain. The New Testament commendation of Moses focuses not on what Moses accomplished, but on his faithfulness. The same is true for the Chaplain Corps; it is not on accomplishments but faithfulness. "Moses ... faithfully discharged his duty in the household of God" (Hebrews 3:2). It was Moses' faithfulness to his task that counted with God all along. To summarize, what chaplains working with SEALs should do is to faithfully discharge their duty, faithfulness to the task, faithfulness to the Kingdom of God.

It is the same for church leaders today as it was for Moses. Where there is faithfulness, failure does not bring blame. And it should not bring a sense of guilt. Where faithfulness is, success does not bring glory. The leader's responsibility is limited. They are called merely to bring others to the place where they can freely choose.⁵ Moses is a man on a mission. He is a man with successes and failures that Navy SEALs can follow and learn from as they look very close to the Navy Chaplain serving them.

⁵ Larry Richards and Lawrence O. Richards, *The Teacher's Commentary* (Wheaton, IL: Victor Books, 1987).

Jacob: A Theology of Failure

Jacob was a swindler. Jacob was a manipulator. Jacob was a plotter. All his life, he spent scheming to get his way. He made one mess after another and then he would run from it. He ran his entire life because of all the messes he created. He ran out of one relationship into another. One night he had a dream. He had a vision that he was wrestling with God. He said, "I'm not going to let go until you bless me, God." And God said, "Ok, I'll bless your life." Then the Scriptures states, "He grabbed his thigh and pulls his hip out of socket." He touched him. The thigh muscle is the strongest muscle in the body. God touched Jacob at his greatest point of strength. The Bible says from that point on, Jacob's life was blessed, but he walked with a limp the rest of his life. Jacob was touched at his greatest point of strength and turned into a weakness for two reasons: first, God wanted him to have a constant reminder that he had to depend on God from then on, and second, Jacob could no longer run away from his problems. He could not continue in his old habit of creating a problem and running from it, due to his limp. Jacob's name was changed to Israel, and the entire nation was named after him. It was changed from Jacob, which means "schemer, deceiver, manipulator," to Israel, which means "Prince of God."

This is a theology of failure. People have difficulty with failure, but it is necessary in the formation of the minister heart so they understand that all glory of their success goes to the Lord when they have success. Those in the BUDS program, who are training to become SEALs, also have a problem with failure in not being able to graduate. People who feel that they are not blessed or experience a failure can become strong-willed. The more that person develops this willfulness to maintain control, which comes

from the experience of being hurt, the harder one's heart can become. People who feel blessed and know they are loved are the opposite, and in turn are flexible, receptive, and willing to live with others, talk with others, live in community, understand that failure is a part of success, and have the ability to minister to Navy SEALs.

Those who do not feel blessed are willful wrestlers like Jacob. What one learns from Jacob is that recognition in this life is not the ultimate goal, and when recognition does come in this life, it will not even come close to God's affirmation in one's pastoral and personal identity. Secondly, chaplains should allow the Lord to give them a new name in their identity, not what military rank or position they hold or the rank of servicemen and women but that they serve as a chaplain. Thirdly, as people are affirmed, they will reflect that affirmation to others.⁶ They also need a theology of success. One can look at Joseph, who experienced many failures but who also experienced a theology of success when the Lord, in a matter of a few hours, promoted Joseph from slave to second in command in all of Egypt.

As a culture, Americans are addicted to themselves, their gods, their religions; and success; this plays out in the Church and in the secular world as well. It is when one is in love with success instead of being in love with Jesus that problems arise. In 2 Corinthians 12:9-10, the Apostle Paul states, "Each time he said, 'My grace is all you need. My power works best in weakness.' So now I am glad to boast about my weaknesses, so that the power of Christ can work through me. That's why I take pleasure in my weaknesses, and in the insults, hardships, persecutions, and troubles that I suffer for Christ. For when I am weak, then I am strong." This is a critical understanding to

⁶ Lloyd J. Ogilvie, *Lord of the Impossible* (Nashville: Abingdon Press, 1984).

have an effective ministry in the NSWC. It seems counterintuitive, but nonetheless it is critical to finishing well.

Jesus Christ, the Model of Ministry

Jesus Christ was fully God and fully man (Matthew 28:6).⁷ Jesus models this relationship that he has with the Holy Spirit and his Father. Jesus was without sin; he was the Lamb of God, the perfect offering for sin. The Scriptures teach that believers will do even greater things than what Jesus and the disciples did in their time (John 14:12-14). In the life of Christ, nothing was done unless the Son was in agreement with the Father. This relationship serves as a model for ministers and chaplains to follow. The Scripture provides an example of this process of leading.

In Romans 12:2, the Apostle Paul explains that when people offer their bodies as living sacrifices, God is able to transform them in the renewing of their minds, so that they are then able to minister effectively by being filled, led, and empowered by the Holy Spirit. This is a critical foundation for the Spirit leading in ministry to the Navy SEAL community. A transformed mind is concerned with those issues of life that are of lasting importance. By nature, human thought tends to dwell on the momentary. But that which passes quickly is often insignificant. As the Apostle Paul writes, “What is seen is temporary, but what is unseen is eternal” (2 Corinthians 4:18).

The mind renewed enables one to discern the will of God. Released from the control of the world, one can come to know God’s will, which is “good, pleasing and perfect” (Romans 12:2). It is good because it brings about moral and spiritual growth. It

⁷ See Horton, *Systematic Theology*; Menzies and Horton, *Bible Doctrines*; and Erickson, *Christian Theology*.

is pleasing to God because it is an expression of his nature. It is perfect in that no one could possibly improve on what God desires to see happen.⁸ In John 10:1-18, the gospel writer explains how one can have a very clear understanding of the leading of the Spirit, which is critical in any ministry, especially in the military chaplaincy setting. In these verses, John quotes Jesus as saying,

“I tell you the truth, anyone who sneaks over the wall of a sheepfold, rather than going through the gate, must surely be a thief and a robber! *But the one who enters through the gate is the shepherd of the sheep.* The gatekeeper opens the gate for him, and the sheep recognize his voice and come to him. He calls his own sheep by name and leads them out. After he has gathered his own flock, he walks ahead of them, and they follow him because they know his voice. They won’t follow a stranger; they will run from him because they don’t know his voice.” Those who heard Jesus use this illustration didn’t understand what he meant, so he explained it to them: “I tell you the truth, I am the gate for the sheep. All who came before me were thieves and robbers. But the true sheep did not listen to them. Yes, I am the gate. Those who come in through me will be saved. They will come and go freely and will find good pastures. The thief’s purpose is to steal and kill and destroy. My purpose is to give them a rich and satisfying life. . . . I am the good shepherd. The good shepherd sacrifices his life for the sheep. A hired hand will run when he sees a wolf coming. He will abandon the sheep because they don’t belong to him and he isn’t their shepherd. And so the wolf attacks them and scatters the flock. The hired hand runs away because he’s working only for the money and doesn’t really care about the sheep. . . . I am the good shepherd; *I know my own sheep, and they know me*, just as my Father knows me and I know the Father. So I sacrifice my life for the sheep. I have other sheep, too, that are not in this sheepfold. I must bring them also. They will listen to my voice, and there will be one flock with one shepherd. . . . The Father loves me because I sacrifice my life so I may take it back again.” (italics added)

Jesus modeled what it was to be a chaplain, and this apostolic approach cannot be improved upon. Jesus modeled leadership for his disciples by living with them, by his reactions to their betrayal, and by his response of love even when they let him down (Matthew 16:23). The positive effects of Jesus’ ministry and the ministry of his disciples,

⁸ Robert H. Mounce, *Romans*, The New American Commentary, vol. 27 (Nashville: Broadman & Holman Publishers, 1995), 233.

who went to the uttermost parts of the world preaching the gospel, are still seen today. The disciples were told to wait for the promise of the Father, and this promised baptism of the Holy Spirit is the essence of the “beyond” element in the Mission beyond Commission. When chaplains today allow for this transformation day by day, they can know what is good, acceptable, and God’s will. Additionally, the SEAL community has a keen sense of awareness of the “beyond” aspect of the chaplain serving with the teams. It is unique in communities of warrior culture to demand this otherness, holiness, a relationship with the divine, a man of God walking out life in a very physically dangerous place for imbedded chaplains. This keen sense of awareness keeps SEALs alive and in some cases would be considered a spiritual gift of discernment. Transformation into the *imago Dei* is the key to being effective in ministry to Navy SEALs.

Pastoral Spiritual Health, a Critical Foundation

Working in NSW is very demanding. Many chaplains can be successful in NSW, but spiritual health is critical in having a successful ministry in the Navy SEALs. In my own personal experience as chaplain to the SEALs, it was important to understand who I was as a minister to these most elite warriors. I needed to know myself and the health of my own soul and my family to enter into a very difficult tour.

As military chaplains are engaged with people and causes much greater than themselves, this care costs something, as with any ministry. At certain times one is willing to sacrifice one’s personal safety by going into harm’s way; the sacrifice is that of one’s own health for the sake of love and ministering to a service member. Those are the tangible issues chaplains deal with and are measurable. The intangibles can only be seen

when often the spiritual health of a chaplain is in poor condition and then the evidence of that becomes public. Few voices are asking the chaplain the questions put forth by Roy Oswald in his book, *Clergy Self Care: Are you living sexually pure? Do you have any sort of accountability? Are you having fun in this ministry? How is your marriage? Are you sexually healthy as a single? What is happening to your relationships as a result of your ministry? What impact has your ministry had on your body and where are you getting your spiritual feeding? Are you taking a Sabbath for yourself?*⁹ These sorts of questions are critical in keeping focus as minister runs this marathon of ministry.¹⁰

It is God's grace that provides the ability to confront the brokenness people carry as humans, but people must be broken in the right place. Self-care means facing into the pain and confusion in people's lives, so in turn they can face the wounded warrior or themselves. Chaplains are in the health and wholeness business in the institution of the military. The areas chaplains need to give attention to simultaneously are spiritual, intellectual, emotional, and physical. This will create a spiritual resiliency that will be needed in this ministry setting. The Apostle Paul writes in Ephesians 4:11-13, "Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be *mature* in the Lord, measuring up to the *full and complete standard* of Christ" (italics added). This is the complete healthy package that clergy must bring to this setting, and it will give them the

⁹ Roy M. Oswald, *Clergy Self Care* (New York: Alban Institute, 1991).

¹⁰ Nils C. and Mark R. Laaser Friberg, *Before the Fall* (Collegeville, MN: The Liturgical Press, 1998).

protection and resiliency needed. Who one is, is more important than what one does. Each chaplain in the military makes a powerful statement the moment he or she enters a work space. Some chaplains can pray publically and say all the right words and yet still communicate nonverbally they would much rather be somewhere else. This alone can cause confusion regarding the role and function of the military chaplain. The only way to be healthy and have the proper foundation to keep oneself healthy is in the strength and power of Jesus Christ, otherwise stress and burnout will overcome.¹¹

Clergy Self-Care

The argument goes, “But I enjoy what I do, so it can’t be all that bad,” or “But I don’t feel anxious or tense, so I can’t be under all that much stress.” This is a delusion and can cause all kinds of relationship problems, health problems in the cardiovascular system, clinical depression, and a host of other metabolic diseases. Generally clergy never complain or know they are depressed or have these stress symptoms. On the contrary, clergy persons often object to anyone intruding into their denial by reminding them they might be more stressed, spiritually unfit, or sexually unhealthy than they realized. Adrenal arousal is seldom unpleasant; it invigorates and excites while it wears one’s system down.¹²

The Bible says in James 1:13-14, “When tempted, no one should say, ‘God is tempting me.’ For God cannot be tempted by evil, nor does he tempt anyone; but each person is tempted when they are dragged away by their own evil desire and enticed.

¹¹ Ibid.

¹² Archibald Hart, *Adrenaline and Stress* (Wheaton, IL: Tyndale House Publishers, 1995).

Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.” The Bible goes on to say in Romans 12:1-2, “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.” I believe this is directly addressing sexual health and how people conduct themselves in private. When it comes to clergy, spiritual health is critical with the implementation of these verses. If not taken seriously, one’s own evil desire, birthing death of one’s moral center and not allowing the renewal of one’s minds, will destroy a chaplain or pastor in the ministry.

Much more isolation occurs in the military ministry, so sexual health is critical to finishing well. Dr. Archibald Hart states,

In the souls of all good men there is a battle raging, a battle as real as the war we are fighting against terrorism. It is a battle for integrity, moral center, modesty and purity. It is a struggle to overcome forces that seem uncontrollable – in human terms. And many good men and chaplains are losing this battle, including pastors. I have not encountered an issue more bewildering to my fellow colleagues and the younger generation we often see for counseling.

Despite the sexual revolution, or perhaps because of it, men seem to be more confused about their sexuality than ever before. To even understand what it means to be a man is in jeopardy. Things like rejecting passivity, accepting responsibility, leading courageously, and expecting the greater reward--God’s reward--are fundamental in being

a man.¹³ These fundamentals of being a man are being jeopardized today because of the lack of men being the priests in their homes and leading the way the Lord has commissioned men to with their families.¹⁴ Men struggle to understand sexual power, how to control it, and above all how to “sanctify” it according to the admonition of the apostle Paul.¹⁵ Sex is a joyous gift gone wrong, and it is from God.

The average male in the military growing up in today’s world is so bombarded by sexual stimulation and broken families that few young men escape its influence. Pornography also feeds the unrealistic expectations for fulfillment, changes how men view women in that they are only seen as sexual objects, and fosters a non-relational sexuality. This means that many men who have used pornography for a long time do not know how to relate to real women, and have great difficulty breaking the habit.¹⁶ Men need to acknowledge their need for divine intervention. While there is a lot of therapeutic help men can offer, only the power of God can get a man out of the mess of a distorted sexuality with any degree of permanency. It is a gift to be a man and to understand the purpose and privilege of being a man.

Many male chaplains struggle in this area of what it means to be a man and to be sexually healthy because the Church is silent on this topic. While practicing sexual sin in secret, ministry can be affected and even diminished, while at the same time the chaplain

¹³ Robert Lewis, *Raising a Modern-Day Knight* (Carol Stream, IL: Tyndale House Publishers, 2007).

¹⁴ John Eldredge, *Wild at Heart* (Nashville: Thomas Nelson, 2001).

¹⁵ Archibald Hart, *The Sexual Man* (Dallas: Word Publishing, 1994).

¹⁶ *Ibid.*

might have much success in rank, titles, and the like. But in the end, the loss is unspeakable. Much of the counseling that occurs today is in the area of sexual health, and counselors must be healthy in their sexuality to be able to offer help as the culture is trying to find the truth in this area of human sexuality.

The problems facing men as they seek to develop a sanctified sexuality are not going to go away (for those who desire to understand what sanctified sexuality even is). If anything, the challenges are much greater because of high technology and low standards that currently exist in the culture. The chaplain and the Church body are the change agents that can help men restore a sanctified sexuality. The first thing men need to do is not to bow down to this idol of sexual immorality, which is so ubiquitous today in the culture. The apostle Paul's advice to men in 1 Thessalonians 4:4-5 has never been more needed than now: "That each of you should learn to control his own body in a way that holy and honorable, not in passionate lust like the heathen, who do not know God." In one sense men need to learn how to control their bodies because the temptation to sin is greater in the sphere of sex than in anything else. Men also need to learn control because they have lost their way on the sexual road, and control is a fruit of the Spirit who gives them the ability to have a sanctified control.¹⁷

Warrior Health, Combat Stress, Trauma, and Healing

Currently in the Department of Defense (hereafter, DOD), an unresolved epidemic continues to grow exponentially. That epidemic is the systematic removal of the Lord Jesus Christ from all DOD programs. The DOD would give anything to resolve

¹⁷ Archibald Hart, *Healing Life's Hidden Addictions* (Ann Arbor, MI: Servant Publications, 1990).

the issue of suicide among all branches. DOD asserts that spiritual fitness programs are the key to addressing combat stress, trauma recovery, and healing. The DOD has spent millions of dollars trying to deal with the high rate of military suicide; nevertheless, between January and April of 2013, there was one suicide every eighteen hours among “active-duty troops, reservists, and National Guard members.”¹⁸ Instead of offering a truly beneficial solution, the DOD is concerned with being politically correct; therefore, they cannot honor any one faith. Instead, the DOD currently offers counterfeit solutions like “mantras,” which are being offered as an alternative to help servicemen and women deal with combat stress. This technique, based on Transcendental Meditation, has been offered to the nation’s best and brightest as a way to deal with combat stress. This is a great disservice to military members.

The reality is that today’s generation is the fruit of the generation who walked away from the Lord. These young men and women are struggling today because no spiritual foundation was laid in the home. The most significant problem in the military today is that fathers did not take their role as priests in the home. Many of the youth of America today struggle with who they are and understanding the God who loves them. They lack a spiritual resiliency, which is critical for today’s military. People were never designed to live without God and not know truth, but they are trying to do so in the present day.

¹⁸ Bill Briggs, “One Every Eighteen Hours,” *US News at NBC News*, May 23, 2013, http://usnews.nbcnews.com/_news/2013/05/23/18447439-one-every-18-hours-military-suicide-rate-still-high-despite-hard-fight-to-stem-deaths?lite (accessed January 29, 2014).

One effort the Navy Chaplain Corps has come up with is a Spiritual Fitness Guide.¹⁹ The four categories in which one might find himself or herself are: Fit, Stressed, Depleted, and Drained. The guide provides the following potential indicators for each of those categories. For “Fit,” the Spiritual Fitness Guide states that the markers are that the individual is: “engaged in life’s meaning/purpose,” “hopeful about life/future,” “[making] sound moral decisions,” “fully engaged with family, friends, and community,” “able to forgive self and others,” “respectful to others,” and “engaged in core values/beliefs.” For “Stressed,” the guide states that the individual is: “neglecting life’s meaning/purpose,” “less hopeful about life/future,” “[making] some poor moral decisions,” “somewhat engaged with family, friends, and community,” “[having] difficulty forgiving self or others,” “less respectful of others,” and “straying from core values/beliefs.” For “Depleted,” the Spiritual Fitness Guide states that the markers are that the individual is: “losing a sense of life’s meaning and purpose,” “[holding] very little hope about life/future,” “[making] poor moral decisions routinely,” “weakly engaged with family, friends, and community,” “not likely to forgive self or others,” “[having a] strong disrespect for others,” and “[disregarding] core values/beliefs.” The final category, “Drained,” is noted when the individual: “feels like life has no meaning/purpose,” “holds no hope about life/future,” “[is] engaged in extreme immoral behavior,” “[is] not engaged with family, friends, or community,” “[is unable to consider] forgiveness,” “[has] complete disrespect for others,” and “[has] abandoned core values/beliefs.”²⁰

This guide is beneficial from an institutional perspective in that it describes what a

¹⁹ Brian Hughes and George Handzo, *The Navy Spiritual Fitness Guide* (Navy Chief of Chaplains Office and Commander Naval Installations Command, 2013).

²⁰ Ibid.

person can look like without any spiritual resiliency. This guide is in nature and intent designed not to highlight any particular faith, but to start a conversation with those who hold no value system or no faith. It is used as an entry point to start a conversation with any service member. This is keeping with the integrity of serving in a pluralistic community.

When it comes to trauma and healing, the premise is that God is the true healer and Jesus Christ is the venue for that to happen. This is “the faith gap,” as discussed earlier in this project. With those who suffer from COSC, a step-by-step approach is helpful in working with warriors.²¹ First, one must understand and make a connection to the trauma, physically, spiritually, psychologically, physiologically. Next, one must adopt sound teaching of spiritual disciplines to bring the service member closer to God and eventually getting them to a safe plan for living, rather than experimenting with mantras and incantations. This is especially true for combat SEALs for healing of the soul to begin. Next, the individual must process loss and grief, as well as giving and receiving forgiveness. Then, it is important to rebuild the identity based on what God says about the person of the warrior, not what the warrior believes or what others believe. Finally, one must connect with people who understand and support the individual and reintegrate back into society. Living in community with others who share combat stress is imperative. Full integration as a man or woman of God includes the safe plan for living as Jesus Christ intended. This applies specifically to SEALs because, as with any warrior culture, what America asks of the SEAL community can be spiritually,

²¹ Jeffery T. Mitchell and George S. Everly, Jr., *Critical Incident Stress Debriefing* (Ellicott City, MD: Chevron Publishing Corporation, 1997).

psychologically, and physiologically traumatic unless God is ever present with these warriors long after the war is over.

This can be a challenge as the credibility of the chaplain is on the line in how to present truth and faith, God, and oneself. Of all places in the military, this is one community that the purity of truth wins the day. Military chaplains have a deep love for people and warriors, no matter what their belief system is or where they come from. Chaplains have actually seen oppression, devastation, hopelessness, and absolutely incomprehensible, unreasonable abhorrence a person can have against another human being. Evil definitely exists. There is only one way to deal with that kind of evil, and that is to confront it, with force if necessary. That force is the Navy SEALs. SEALs are in the ministry of God, and the arm of God to protect America, regardless of the fact that many in America have lost their identity in Christ.

This bond chaplains have with SEALs is forged in tremendous hardship and extremely strong, like family. I share that union, as do all military chaplains who have the vision to care for military men and women. There is only one word for it: love. One can hear it in the voices of chaplains who have ministered in combat zones. Chaplains have seen the faces of young men on the threshold of eternity. That keeps chaplains motivated, because they are concerned about their souls and eternal life.²² These are the nation's best men and women. Freedom is taken for granted in this country, but they are the ones who make it possible for others to have freedom. They willingly offer themselves as a sacrifice for the rest of the nation. A chaplain's willingness to sacrifice is at the heart of what it means to be a Sailor, SEAL, Marine, Soldier, or Coast Guardsman.

²² Rod Dreher, "Ministers of War," *National Review*, March 2003.

Jesus said no man has greater love than the one who will lay down his life, just as he did for each of us our moral absolute.²³ All are praying for that day as Isaiah 2:4 says, “The Lord will settle international disputes. All nations will beat their swords into plowshares and their spears into pruning hooks. All wars will stop, and military training will come to an end. Come people of Israel, let us walk in the light of the Lord.” This is the mission of the chaplain: to be the light of Jesus Christ in a world where people can create their own gods and where spirituality fails the test of truth when it comes to the healing of warriors.

²³ Ibid.

PART THREE
MINISTRY STRATEGY

CHAPTER 6

SPIRITUAL ONE SOURCE GROUPS: LEADING FROM A MORAL CENTER

Moral center leadership is the principle that one can lead from a moral center as a spiritual leader or a warrior. As noted in Chapter 3, living out of a moral center is living in the Spirit, which affects personal spirituality in worship, life, and witness, as it brings one into greater intimacy with God and equips one to proclaim the message of Jesus to the world. The moral center of a Christian chaplain is the personal intimate relationship the chaplain has with Jesus Christ. This moral center is the bedrock of all spiritual leadership in the military in cooperation with the person of the Holy Spirit. This chapter will look at the process and dimensions in which to move this new ministry initiative forward.

The strategy proposed in this chapter is the implementation of Spiritual One Source groups (hereafter, SOS). The SOS program is a mentorship program for new chaplains. Experienced chaplains will serve as mentors, guiding new chaplains as they minister to military members. The chapter will begin by summarizing key theological conclusions of this doctoral project, and explaining the implications for the ministry

challenge. It will then present the strategy goals, the content of the strategy, a description of the target population, and a description of leadership and training.

Key Theological Conclusions

The theological conclusions of this doctoral project will directly impact the strategy proposed herein. In seeking transformation for the chaplain, it is important for chaplains to follow the model of Jesus Christ, to be Spirit-filled, to fulfill their prophetic role, and to lead from a moral center. Each of these components is critical for a chaplain to minister effectively to the SEALs.

Steps to Allowing the Holy Spirit to Enable One for Service

In the first few chapters of Acts, the promise of the Father is given to followers of Jesus Christ. It is important to understand that Mission beyond Commission is only accomplished when one has the enabling power of the Holy Spirit; otherwise ministry to the Navy SEALs can be compromised. This particular group of warriors has a very keen sense to know whether or not someone is in relationship with the Divine. For chaplains who are, they will see it when they come into close proximity and get to know them better. When the “probationary period” is over, those chaplains have access in the most sensitive areas in the military, not because of special clearance (although required), but because the NSW community recognizes these chaplains as people of the Spirit of God. In order to be invited to the “table” and into the SEAL Preparation Area, the chaplain will need empowerment from the Holy Spirit to understand how to minister in that moment. This pattern of the promise is evident in Acts 2, 8, 9, 10, and 19.

Spiritual leaders are mouthpieces of the Spirit, and though they remain in full

control of their faculties, the Spirit seeks cooperation and speaks through the individual. There are five specific steps for allowing the Holy Spirit to enable one for service. First, believers must be willing to seek more of Jesus. They must ask whether there is more they can receive. As long as believers' hearts have room, the infilling of the Spirit will flow through the individual at any age. The main feature of the Holy Spirit in believers' lives subsequent to salvation is vocational in result and purpose. The second step is to wait for an initial sign. The third step is to worship and praise the Lord Jesus Christ. The fourth step is to acknowledge the Spirit's work as a sign to those who do not believe. The fifth step is to abandon oneself to complete humility in a love and admiration of Jesus. It is not merely a matter of human will, for the Holy Spirit initiates this expression.¹

In many ways, even if a SEAL is "non-religious," that individual is closer to the ministry than anyone could imagine. SEALs, by nature of their vocation, are used of God to complete his divine will upon this earth as the Lord calls upon the ministry of the military Special Operation Forces. Certainly, for one who is filled with the Spirit, that chaplain's ministry will always have a seat at the table of the NSWC.

The Yielding of One's Will

The most difficult aspect of receiving the baptism in the Holy Spirit is the yielding of one's will. The purpose of ministering with the Holy Spirit and its supernatural power is not to build a resume or to out-perform other chaplains. It is not to have something impressive to publish or post on Facebook or Linked-In. The purpose is

¹ French L. Arrington and Roger Stronstad, *Full Life Bible Commentary* (Grand Rapids: Zondervan, 1999).

to be used effectively in reaching the lost and ministering to the Navy SEALs. There is a humility that comes from cooperation with the Spirit that will be reflected in the daily life of a chaplain who chooses to yield to the person of the Holy Spirit. This is only accomplished with the yielding of one's will that is a moment-by-moment and day-by-day display of courage. It is accomplished in reading the Word and prayer every day. Though it is God's work, the "flesh" will always desire to rise up and take the credit.

In my own experience as chaplain with the Navy SEALs, I was many times put into situations during which I had to depend upon the leading, empowerment, and wisdom of the Holy Spirit. In one instance, we were often outside the line² as we moved from forward operating base to forward operating base, taking small arms fire in the aircraft we were flying in. I began to pray in the Spirit for myself and for those whom I was comforting on the ride. The outcome was that many on that flight attended my services that evening to listen to more of the gospel I was sharing with them. Many times, in a dangerous situation, it is natural for chaplains to become concerned for their own safety and to forget why they are there in the first place. But by allowing the Holy Spirit to lead and transform, they can bring peace and the fact that God is with them.

The Gift of the Spirit

The gift of the Spirit, as described in 1 Corinthians 14, is for the edification of the body of Christ. It is still in effect in the Church today, contrary to what some would suggest. The gift of the Spirit is unique in that it comes from a place of weakness instead of strength (2 Corinthians 12:9-11).

² "Outside the line" means that one is in direct vicinity of the combat enemy forces.

The gift of the Spirit can provide discernment in difficult situations. Such discernment can assist military leaders and chaplains, when invited, in offering sound ethical advice in situations when God would like to partner with his creation. This Spirit-led advice, coupled with military education,³ can have a sustaining impact on the role the military chaplain can play.

Although refraining from giving military advice, chaplains can assist in the decisions Combatant Commanders make when they are called upon to advise regarding moral and ethical dilemmas during the fog of war. Spirit-led chaplains can be very helpful in such situations. The gift of the Spirit can move beyond all the training, providing divine wisdom in every difficult situation in which chaplains may find themselves.

Receiving the Spirit

As discussed in Chapter 4 of this doctoral project, all receive the Spirit of Christ at the time of salvation. In other words, all believers receive the Holy Spirit upon conversion. When receiving the “second blessing” or the gift of the Holy Spirit, believers do not lose their faculties, but they yield their minds and tongues as they desire more of Jesus Christ and as they him with audible praise. It is important to note that seeking Jesus should be the primary focus, not seeking a gift or *glossolia*. Acts 2:4 records that

³ The military education that chaplains participate in is called Joint Professional Military Education 1 and 2. These classes discuss the chaplain’s advisory role and consider ethical dilemmas that may present themselves. JPME instills joint core competencies by exposure to a Service-mix of faculty, students, and concepts. This mix is designed to provide a broad scope of the future joint force including interagency and multinational cultures and capabilities. The curriculum focus is on how the unified commanders, Joint Staff, and Department of Defense use the instruments of national power to develop and carry out national military strategy, develop joint operational expertise and perspectives, and hone joint warfighting skills. Once a chaplain completes this that chaplain will have a better line of sight in how to move in a combat zone and implement ministry to deployed forces.

“all of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.” This receiving of the Holy Spirit is not a finite human initiative. Rather, it is the infinite and almighty God who does the filling, and the Spirit who gives believers the ability to walk in fellowship and relationship.

Being filled with the Spirit is not a one-time experience, but Scripture intends for people to be filled again and again. It is a moment-by-moment filling and believers’ hearts ought to long for this filling of the fullness of the Spirit. Speaking in tongues is a very personal prayer language, as discussed in 1 Corinthians 14:2. Being filled with the Spirit is prayer comprised of confession, intercession, petition, giving, praise, and thanksgiving.

Paul explains in Romans 8:26-27 that at times “we do not know what we ought to pray for, but the Spirit himself intercedes for us.” When the 120 disciples in the upper room were done speaking in tongues (Acts 2:1-4), some were in “amazement and perplexity” (verse 12), while others mocked the believers (verse 13). When they heard Peter’s message, which followed in Acts 2, they were “pierced to the heart” (verse 37).⁴

The Chaplain as Prophet to the Institution

Chaplains serving in the military, and specifically serving with the U.S. Navy SEALs, need to keep several things in mind. First, they must remember why their particular endorsing agent has sent them there in the first place.⁵ Second, chaplains may

⁴ For specific elements of Spirit baptism, see Chapter 3 of this doctoral project.

⁵ As an ordained minister in the Assemblies of God, I am a home missionary to the military to fulfill the Great Commission of the Gospel of Jesus Christ. The Home Missions Department falls under the US Missions Department in the Assemblies of God National Headquarters in Springfield, MO. The entire Military Chaplain Department, Department of Veterans Affairs for Chaplains, and any institutional

not always be liked when they present truth, and this is where the “prophet role” comes in.⁶ It is in the chaplain’s oath and ethos to lift high a godly perspective in a war-fighting organization. Those who do this will be examples for others, as the believers were in 1

Thessalonians 1: 6-10:

So you received the message with joy from the Holy Spirit in spite of the severe suffering it brought you. In this way, you imitated both us and the Lord. *As a result, you have become an example to all the believers in Greece—throughout both Macedonia and Achaia.* And now the word of the Lord is ringing out from you to people everywhere, even beyond Macedonia and Achaia, for wherever we go we find people telling us about your faith in God. We don’t need to tell them about it, for they keep talking about the wonderful welcome you gave us and how you turned away from idols to serve the living and true God. And they speak of how you are looking forward to the coming of God’s Son from heaven—Jesus, whom God raised from the dead. He is the one who has rescued us from the terrors of the coming judgment (emphasis added).

The key to effective chaplaincy in the military is relationships. The chaplain has a very unique relationship with the troops, not like any officer or any other profession.⁷

From its beginning, Princeton Theological Seminary has been graced by many military chaplains among its graduates. One example is U. S. Navy chaplain Charles Stewart, whose history is recorded by William O. Harris in his article for the Princeton

Theological Seminary website:

One of the pioneers of the U. S. Navy chaplaincy was the Reverend Charles Stewart, Class of 1821, who spent his first five years in the ministry as a missionary in Hawaii. He then became a United States Navy chaplain, serving on board the USS *Vincennes* on its worldwide cruise, 1829–1830. It was the first U. S. warship to sail around the world. On this cruise, Chaplain Stewart

chaplains in the Assemblies of God would be considered “home missionaries” and have ecclesiastic endorsements.

⁶ This was discussed previously in Chapter 2 of this doctoral project, under the subheading, “In the World but Not of the World.”

⁷ This was discussed previously in Chapter 2 of this doctoral project, under the subheading, “Establishing Trust.”

distinguished himself by working strongly for the abolition of the practice of flogging sailors and also by his efforts in various foreign ports to prevent the exploitation of natives by American business interests. He served as a navy chaplain until his death in 1870 and is honored in the annals of the navy as a creator of the Chaplains Corps. An official historian of the navy chaplaincy, Clifford Drury, has described Stewart as one of the three “great” chaplains in the organization and development of the Chaplains Corps through the Civil War.⁸

Like Stewart, chaplains have an opportunity to make a difference in someone’s life. In other words, effective chaplains do not sit in their offices and wait for their flocks to come to them. Instead, they are out with the people, developing relationships. This unique relationship has the potential to change lives in many ways.

To be the “prophet” to the institution can be a very difficult role, but it is necessary, as evidenced by the ministry of Chaplain Stewart. Sometimes as the moral and ethical advisor to the command, the chaplain will need to be able to say difficult things that otherwise would not be said. If the chaplain passively stands by when the time comes to speak up for what is ethical, the role of prophet can be compromised and thus marginalized. This does not mean that chaplains should be unapproachable or act as the “ethical police,” but it means that there are times when chaplains will need to remain true to the sacred calling they have. It is important also that chaplains not be concerned with how their advice may interfere with advancement, fitness reports, and/or promotion. As much as those are desired, the importance of being the moral, ethical voice when needed should always come first.

⁸ William O. Harris, “Military Chaplains: Part of Princeton’s Earliest History,” Princeton Theological Seminary website, http://www.ptsem.edu/Publications/inspire2/6.3/feature_1/earliest_history.htm (accessed July 5, 2013).

A second story of being a prophet of the mercy of Christ to the institution would be the story of the USS *Dorchester*.⁹ Often the story is referred to as “The Four.” On January 23, 1943, the USS *Dorchester* was on its way to Greenland, carrying four chaplains and approximately several hundred others, as part of a convoy of three ships. The USS *Dorchester* carried these chaplains, who were relatively new who all held the rank of first lieutenant. They included a Methodist minister, Reverend George L. Fox, a Jewish rabbi, Rabbi Alexander D. Goode, a Roman Catholic priest, Father John P. Washington, and Reformed Church in America minister, Reverend Clark V. Poling. Their backgrounds, personalities, and faiths were all different, but they all carried the prophetic voice of the mercy of Jesus Christ serving others first, even if it meant putting their lives on the line. The USS *Dorchester* was torpedoed by the German submarine U-223 off Newfoundland in the North Atlantic. The torpedo knocked out the *Dorchester*'s electrical system, leaving the ship dark. Panic set in among the men on board, many of them trapped below decks. The chaplains sought to calm the men and organize an orderly evacuation of the ship, and helped guide wounded men to safety. As life jackets were passed out to the men, the supply ran out before each man had one. The chaplains removed their own life jackets and gave them to others. The four chaplains helped as many men as they could into lifeboats, and then linked arms and, saying prayers and singing hymns, went down with the ship. This is what every chaplain is saying today when they wear the nation’s military uniform. Chaplains are willing to give their lives if needed for the men and women they serve. This is another prophetic role of the chaplain

⁹ Immortal Chaplains website, “The Story of the Four Immortal Chaplains,” <http://www.immortalchaplains.org/Story/story.htm>” (accessed January 21, 2014).

who is reflecting Jesus Christ, reminding those in the military that God has not abandoned them.¹⁰

The Chaplain as the Institutional Moral and Ethical Advisor

A section of the Navy Instructions titled, “Religious Ministry in the Navy,” provides the following job description of chaplains:

A Navy chaplain is a commissioned officer who is endorsed as a religious ministry professional by an organization that has completed all administrative requirements of the Department of Defense for certifying chaplains for military service. A chaplain provides for the free exercise of religion for all military members of the Department of the Navy (DON), their families, and other authorized personnel in accordance with reference (b), and serves in a noncombatant capacity as outlined in governmentally-approved international conventions. . . . The chaplain shall serve as the principal advisor to the commander on all matters related to religious ministry and shall advise on ethical and moral matters and issues pertaining to the command.¹¹

This instruction plays directly into the Command climate, morals, and ethics, and can ultimately effect mission accomplishment if chaplains compromise themselves. This requires that the chaplain and the commanding officer have a very professional relationship, regardless of the commander’s belief system. Still, the chaplain serves at the pleasure of the commander, and in some cases, the fruit of a chaplain’s ministry who serves the commander well will not be seen until after the tour of duty is complete.¹²

¹⁰ Ibid.

¹¹ United States Navy, “Operations of the Navy Instructions” (OPNAVINST), 1730.1D, “Religious Ministry in the Navy.”

¹² Title 10 of the United States Code outlines the role of the Armed Forces in the United States Code; Navy (SORM) is Standard Organization and Regulations Manual and applies to each member of the Armed Services (SORM), such as 0722 of the SORM address Observances of Sunday Services and how they will be conducted. The Military Personnel Manual (MILPERSMAN) guides the Navy Chaplain as well as all military members in policy and procedures.

The Chaplain as a Spirit-Filled Transformational Leader

Chaplains who are Spirit-filled will be transformed, and will influence those around them towards transformation as well. Those who are led by the Spirit of God and filled with his Spirit become salt and light, which cannot be hidden. Jesus said,

You are the salt of the earth. But what good is salt if it has lost its flavor? Can you make it salty again? It will be thrown out and trampled underfoot as worthless. . . . You are the light of the world—like a city on a hilltop that cannot be hidden. No one lights a lamp and then puts it under a basket. Instead, a lamp is placed on a stand, where it gives light to everyone in the house. In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father. . . . Don't misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to accomplish their purpose. I tell you the truth, until heaven and earth disappear, not even the smallest detail of God's law will disappear until its purpose is achieved. (Matthew 5:13-18)

This biblical principle applies to the military chaplaincy as well. It will not be a chaplain's awards, ribbons, or even jump wings on the uniform that will attract the lost. Instead, when SEAL warriors see the crucified Christ in their chaplains, when they are intrigued by the "salt" in a chaplain's life, it is then that the light of Christ shines and God's purpose is achieved. That purpose is the calling of all people unto himself so that none perish.

The New Ministry Strategy

In order to help chaplains minister effectively, a new strategy is needed for new chaplains to be trained and mentored. Such a mentoring process will synthesize the theological conclusions of this paper, that chaplains ought to be Spirit-filled, prophetic, ministering from a moral center, and following the model of Jesus. The Spiritual One

Source (hereafter, SOS) groups, in which new chaplains will be mentored by experienced chaplains, will be created with these goals in mind.

Strategy Goals

The SOS program has two primary goals. The first goal is to alleviate the isolation and loneliness felt by those new to military ministry. One chaplain in five in all branches is relieved for cause in the first five years of military service for inappropriate conduct.¹³ Often, a minister who comes on active duty has to make many adjustments to military life. One of the many areas is being an example in personal conduct. It is generally assumed that military chaplains are maintaining their own personal ethics and morals. In the first tours of military service, approximately six or seven years, many chaplains can be vulnerable to loneliness and experience the same pressures that many service men and women experience. In many ways, the Navy Chaplain is a missionary from their specific religious organization and endorsed to serve on active duty. This is where SOS can be foundational to help the chaplain who desires to finish well in ministry and in the military setting.

The second goal is to provide guidance for new chaplains in relation to their advisory role, their prophetic role, and the fulfillment of their ministry in general. The spiritually healthy chaplain will have direct impact in ministry to the SEALs. It would be recommended that a chaplain have a minimum of three tours of duty before being assigned to the NSWC and the Navy in general. It would also be helpful if the chaplain who is being assigned to the NSWC have combat experience as a prior service member

¹³ Naval Chaplaincy School and Center, Intermediate Leadership Course, CIN V-5G-1201, Manpower and Personnel Management, Fort Jackson, SC

or chaplain. A chaplain can have his jump wings but the character of his heart wins the day.

Content of the Strategy

When the SOS program is implemented in the Navy Chaplain Corps, it is designed to be completely confidential and to be a support for the Navy chaplain adjusting on his first and second tour. The mentorees will meet at least once a quarter, and the program is optional. It is, however, highly encouraged and built on a foundation of professional relationships. The guidance will be that the senior chaplain is to serve and to model Jesus in this strategy and formation. Participants in the SOS program will use required readings (see APPENDIX D).¹⁴ In these texts, the authors discuss how Jesus stayed on track in his ministry by forming critical habits. These habits included solitude, prayer, study and application of Scripture, accepting and responding to God's unconditional love, and involvement in supportive relationships.¹⁵

Target Population

The SOS mentor groups will consist of former SEAL chaplains, 06 chaplains, the local 06 NSWC command chaplain, as well as senior leaders 04 and above, all of whom have served in NSW one full tour if mentoring NSW chaplains. The groups will consist of one 05, two 04s, and three civilian ministers in a leadership/ pastoral role from

¹⁴ Phil Hodges and Ken Blanchard, *Lead Like Jesus* (Nashville: Thomas Nelson, 2008).

¹⁵ Ibid.

different denominations.¹⁶ The inclusion of civilian ministers is not required but recommended for support, fellowship, prayer, and connection to local ministries. This connection can facilitate community relations and strengthen relationships and create awareness with the local churches.

The target population should be all Navy Chaplain Lieutenants and specifically those on the first three tours in the Navy. All senior chaplains who are serving and have served in NSWC understand that of all assignments in the Navy Chaplain Corps care and screening must happen outside of the detailing effort. The detailer and local senior chaplain leaders must work together in this screening and partner with the SOS teams. The SOS team would be a welcomed addition to get the right chaplain in the right place at the right time.

Leaders and Leadership Training

The mentors on the SOS teams should be local church leaders and O4 chaplains and above, and these members should hold a DMin and have at least ten years of ministry experience. If they are civilian church leaders, they should specifically have preaching and counseling experience, since these are primary tasks of chaplains. Additionally, these men and women should be handpicked with great care and prayer.

Training for the senior leaders will be provided by chaplains and subject matter experts from the Navy Chief of Chaplains Office. Specific training will be given by O6 claimant chaplains as to communicate the heart of the SOS team and the servant

¹⁶ The numerical designations indicate the following: O6 stands for Navy Captain; O5 stands for Navy Commander; and O4 stands for Navy Lieutenant Commander. It is the rank an individual chaplain will wear on one collar and then the cross or religious device is worn on the other collar.

leadership required. Sensitivity must be exercised in the development of the SOS vision and mission of service and it is to be used only in this way. The challenge will be to care for the chaplain community and care for the Navy. It must be noted that most Navy chaplains follow a Judeo-Christian ethic, which requires love of one another and understanding that change is difficult. As chaplains deal with the changing nature in the Navy Chaplain Corps, it is a challenge to respect diversity in unity.

Conclusion

This chapter has discussed moral center leadership, which is the principle that one can still lead from a moral center as a spiritual leader or a warrior. This chapter has covered the process and character in which to move this new ministry initiative forward. The SOS program is a mentorship program for new chaplains assimilating to Navy life and ministry with their families. Experienced chaplains will serve as mentors, guiding these new chaplains as they minister to military members. The rank and position needs to be deglamorized in the SOS team. This chapter has looked at key theological conclusions of this project, and it has explained the implications for the ministry challenge. The chapter has also presented the strategy goals, the content of the strategy, a description of the target population, and a description of leadership and training. Chaplains are not alone to do this ministry; the Holy Spirit is with them to help and empower them for service.

CHAPTER 7

IMPLEMENTATION PROCESS AND EVALUATION OF SPIRITUAL ONE SOURCE GROUPS

This chapter will develop an implementation process for the SOS ministry and consider assessment for the ministry. As part of the discussion of implementation, the following will be presented: a more detailed description of SOS ministry, a timeline for implementation, a process for training SOS mentors, a list of resources required for the ministry, and mention of additional personnel needed. In terms of assessment, evaluation tools will be identified and an assessment plan will be presented.

The Implementation of the SOS Ministry

This section includes a summary of the SOS ministry initiative, as described in Chapter 6. It also presents a timeline for implementation, as well as information regarding how leaders will be identified and trained. Finally, this section discusses what resources will be required and what additional personnel may be needed. The process will begin in March of 2015 by an executive briefing to the Navy Chief of Chaplains Office.

The SOS Ministry Initiative

The first goal of the SOS program is to alleviate the isolation and loneliness felt by those new to military ministry. The second goal is to provide guidance for new chaplains in relation to their advisory role, their prophetic role, and the fulfillment of their ministry as it relates to their respective religious organizations and endorsing agents. The SOS ministry promises to bring those goals to light and to seek the fulfillment of those goals.

The SOS program is designed to be completely confidential and to be a support for the Navy chaplain adjusting on his or her first and second tour. The program is an optional one, though highly encouraged. The mentorees will meet at least once per quarter with a SOS chaplain of their choice. Chaplains on their first or second tours will receive guidance and support from the senior chaplains involved in the program. The SOS program is another officer development program that is complimentary to the Professional Development Training Course (PDTC) offered annually.

Timeline

When approved, the suggested timeline will begin by March 31 of the first quarter of 2015 to brief the Navy Chief of Chaplains Office. Leaders will be recruited and screening will take place by November 1, 2014. Mentors will be assigned to the SOS teams, and teams will be offered to Lieutenant chaplains on their first, second, and third tours. The first year of the SOS implementation will be from April 1, 2015 to April 1, 2016. The assessment phase will begin April 2, 2016.

Identifying and Training SOS Mentors

Leadership selection criteria will need to be developed and implemented in the areas of maturity, experience, and gifting. Leaders of the SOS teams will need to have prior service in NSWC with rankings of O4 Navy Lieutenant Commanders and O5 Navy Commander or higher. Leadership tasks for the SOS will include modeling, guiding, and teaching.

Training sessions will be led by subject matter experts and supported by the Chief of Chaplains. Operations Planning and Assessment will be completed through Joint Professional Military Education 1 (hereafter, JPME 1). It is important for JPME 1 and DMin to be completed by the SOS team leaders so that they will be able to communicate more effectively about the environment a military chaplain operates in and provide guidance to the junior chaplains. Appendix D provides more details regarding SOS team leader requirements.

The Mission beyond Commission is not privately attained, but rather it is an interpersonally deliberated embodiment of the confidence found in Jesus Christ. It requires that God is shaping and molding his people. The goodness of his intentions and the contentment of his people in Christ alone with the Spirit is enough to complete the Mission beyond Commission.

Resources Required

No notes or minutes will be taken for the sake of confidentiality of those chaplains who are participating on the SOS teams. Meeting locations will be at the discretion of the chaplain requesting the SOS Team. No computers or projectors will be

needed unless requested as a teaching aid for presentations. A budget from the Chief of Chaplains' office will be requested annually for training and support staff if required.

Additional Personnel Needed

One SOS Regional Conference will be offered annually for training and feedback. The location will be local chapels or local partnering churches. Special speakers will be invited based upon availability and funding. Support personnel are already in place, with the use of Religious Program Specialists who will assist with logistics and any other support required.

Assessment of the SOS Ministry

The SOS ministry will be assessed at the end of the first two-year program. A questionnaire will be distributed to all those who have participated, and the results of this questionnaire will be tabulated and analyzed to make appropriate adjustments. The primary tool will be the questionnaire, which is created by the author and based upon two books related to church health.

Evaluation Tools

Two primary tools will be used in the evaluation process. First, the *Strengths Finder 2.0 Self-Assessment* by Tom Rath will be given to the SOS team leaders as part of the training process.¹ This tool will assist the leaders in determining what strengths they bring to ministry in general and the SOS teams in particular. The second tool will a questionnaire created by author based upon two books, *Studying Congregations* by

¹ Tom Rath, *Strengths Finder 2.0 Self-Assessment* (New York: Gallup Press, 2007).

Nancy Ammerman et al.,² and *Natural Church Development* by Christian Schwarz,³ which will be given to all participants at the end of the SOS program.

Assessment Plan

Assessment of the SOS program will take place at the end of the two-year program. The author-created questionnaire will measure the effectiveness of the program and will provide insight into what appropriate adjustments may need to be made for future SOS programs in 2015. A tabulation of the results will be presented to SOS leadership, the Navy Chief of Chaplains office and those overseeing the program, and the results will be analyzed at this time. This questionnaire will focus on measuring efforts and goals in order to evaluate the impact of the Holy Spirit on the participants as well as moral center leadership for the military chaplain.

It is important to look closely at mission analysis and consider other ways to make the transition to moral center leadership in military chaplaincy in the twenty-first century. A successful SOS program will result in a great improvement in the preparation of the chaplain serving the SEAL community. The SEAL community will in return have more seasoned and mature chaplains, secure in self-awareness and self-understanding.

The Importance of Ministerial Health

The Mission beyond Commission requires ministerial health. In other words, clergy self care is critical and essential in the military setting when one is serving as

² Nancy T. Ammerman et.al, *Studying Congregations* (Nashville: Abingdon Press, 1998).

³ Christian A. Schwarz, *Natural Church Development* (Carol Stream, IL: Church Smart Resources, 1998).

chaplain. Unless it is addressed prior to entering military service, the chaplain serving without being a healthy minister will be a very disillusioned and frustrated. One cannot just say, “I am healthy, so I should serve now in the military.” Rather, one should get professional counseling, mentoring, education, and live in the faith community for a sustained period of time before entering military service and addressing the intangibles of a life and ministry.

If neglected, it can result in the chaplain not caring for the people of God in the service to our country. In his book, *Inside Out*, Larry Crabb writes, “Many clergy try to remain confident on the ability to manage life until we face the reality of our own soul.”⁴ Nothing is so painful as when one realizes the deep thirst for approval is dependent on someone else for fulfillment. Nothing is so painful as when sin touches and stains everything one does, including the efforts to reform, only to discover just how selfish one really is and that it really is not at “all about me.” The Bible says in Matthew 23:25-28:

What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you are so careful to clean the outside of the cup and the dish, but inside you are filthy—full of greed and self-indulgence! You blind Pharisee! First wash the inside of the cup and the dish, and then the outside will become clean, too. “What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you are like whitewashed tombs—beautiful on the outside but filled on the inside with dead people’s bones and all sorts of impurity. Outwardly you look like righteous people, but inwardly your hearts are filled with hypocrisy and lawlessness.

To understand oneself and have a self-awareness of who one really is and face this truth, it places one at a level of helplessness that no minister or person desires to face or experience. However, in order to have an effective military ministry, chaplains must continue to pursue truth and integrity of their hearts to finish well in the ministry. When

⁴ Larry Crabb, *Inside Out* (Colorado Springs, CO: NAVPRESS, 1988).

chaplains surrender and develop an intimacy with Jesus Christ, and when they allow the Holy Spirit to bring that change from the inside out, true relief is available and one can enjoy spiritual satisfaction.⁵ Many followers of Christ manage to keep life moving along rather than looking deeply at the pain in their souls. Those who do have the courage to look inside many times will crumble at what they will find. But such introspection and attainment of spiritual health is vital for ministers, particularly chaplains.

The Influence of Chaplains upon Navy SEALs

This project is an outgrowth of the time I was assigned as the chaplain for the Navy SEALs (Force Chaplain) and the BUDS Training Command Chaplain. As mentioned in Chapter 1, BUDS is the Navy SEAL boot camp. In this role, I was able to learn more about the type of individual that would desire to become a Navy SEAL. Additionally, I was able to receive feedback regarding the type of chaplain that was needed for this training environment and subsequent tours with the Navy SEALs. The SOS groups focus on guiding new chaplains toward having success in the SEAL environment, which will, in turn, affect those who proceed through the BUDS training and become Navy SEALs.⁶

Chaplains who participate in the SOS training will have a greater likelihood of helping warriors to develop a moral center. This in turn leads to high potential candidates for the Navy SEALs. High potential refers to those individuals most likely to complete

⁵ Ibid.

⁶ Gallup Consulting, Navy Special Warfare Recruiting Directorate, Research (San Diego: Gallup Consulting, 2009).

the BUDS training and to have the resilience to finish a military career while reflecting the core values of the Navy.

Master Chiefs in the NSW community have attempted mentorship programs, which are good, but they will never replace the ministry of a Navy chaplain in the training pipeline and presence of ministry. The development of a moral center or ethics training in BUDS by chaplains can be developed to come into alignment with the Navy core values and the ethos of the Navy SEAL community. A moral center initiative as explained is needed to reduce the instances of marital conflict, suicide, sexual assault, alcohol-related incidents, and liberty incidents, which nationally are all on the rise.

Conclusion

This chapter has presented an implementation process for the SOS ministry as well as an assessment plan for the ministry with Navy SEALs. The implementation plan includes a timeline for implementation, a process for training SOS mentors, a list of resources required for the military ministry, and mention of additional personnel needed. Evaluation tools were identified and an assessment plan was presented.

SUMMARY AND CONCLUSION

The outcomes and insights gained was the development to effectively minister to Navy SEALs with the empowerment of the person of the Holy Spirit. This ministry can be accomplished only by being filled, led, and empowered by the Holy Spirit. A chaplain in this setting must be capable of holding his own, by being physically, spiritually, and intellectually proficient to effectively minister to God's people. One of the insights gained from this project is that complete dependency on the finished work of Jesus Christ must be a part of the individual chaplains ministry model. The challenge is how to measure that in a way that is compatible with ministry to SEALs. The U.S. Navy demands the very best of the Navy SEALs, and the Chaplain Corps needs to continue to screen and ensure that the very best chaplains are assigned to the SEAL community. In many ways, serving in the SEAL community has changed me and made me a better minister to a warrior culture and our conventional forces. In essence, anyone serving and following Jesus in the kingdom of God needs to be a warrior for Jesus Christ. Some of the insights gained are that this project serves a military community; however, even though a chaplain may not be ministering to a SEAL community or in the military, the application of this research paper serves any minister in ministry including the civilian community.

This project has discussed how a chaplain to the Navy SEALs must first be a man of God—a man of character and integrity who is able to confront hard and difficult men with the only hope of the world, Jesus Christ; rejection of this message and this project is to be expected. The SEAL chaplain must be physically and morally fit and demonstrate

that Christian workers can use biblical themes and examples to be effectual witnesses and ministers of Christ.

The project has examined the unique setting of military ministry with the U. S. Navy SEALs and the “mission” as in Acts 1:8: “But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem, in all Judea and Samaria, and the ends of the earth.” A ministry that is effective in the SEAL community is one that should be inclusive of Luke’s Spirit-inspired intention. When a chaplain operates in this power narrative and in this expressive gift, ministry will be effective and eternal.

This project has brought to remembrance the relevant theological data with the “beyond” portion of the Mission beyond Commission. The role of the Holy Spirit is critical for effective ministry in any setting and especially needed to fulfill the Great Commission. The focus and content of this unique setting in ministry will require a power beyond formal education and a chaplain’s own abilities.

One of the next steps for the plans for the future church is to have an awareness of the Church’s role and function to our servicemen and women. It is critical for the local military chaplain to have a partnership with the local church for a couple of reasons. One reason the chaplain needs a spiritual covering and spiritual family as he operates as a missionary from his local church. Secondly, the church needs to partner with the local chaplain to support and receive ministry from the chaplain to the local body of Christ. Ministry to the military is very different than civilian ministry, and having a relationship with a military chaplain from the local church is critical for many reasons. Unfortunately, some churches have come to an understanding that a military chaplain has

left the ministry to serve as a chaplain, but nothing could be further from the truth. A military chaplain is in ministry full-time, every day, and has often ministered as a pastor for several years prior to coming on active duty. Many military chaplains can be underutilized in the local church because of this misunderstanding. Most military chaplains have a Master of Divinity degree, and some have doctorate degrees as well as several years of pastoral experience prior to active duty. The relationship between the local pastor and military chaplain is critical and essential for ministry to military. This relationship between the local pastor helps facilitate the pastoral identity of the chaplain in clear focus and his heart tender to the Lord and people he serves. The local church should look for every opportunity to invite the military chaplain to preach, teach, and be a part of the church's local staff of pastors, as the chaplain is able. The local church should view the military chaplain as a colleague and missionary in full-time ministry.

The implications of this project on the larger Christian community will create an awareness of the ministry to the military and their families. Often times, where a civilian pastor cannot go to care for military service members, a military chaplain can. So the partnership between the church's pastoral staff and chaplain is critical and essential. Part of the SOS program includes the local civilian pastor in caring for the chaplain's first active duty station. This partnership will foster the fellowship and care needed in this relationship in the chaplain adjusting to military culture. By partnering with the local military chaplain, it will have a direct impact on military families and the unique needs the military chaplain may experience. It will also be a blessing to the local church and the National Office of Chaplaincy to have this relationship that the chaplain can give and

receive as they minister to our Armed Forces. It is always about care for the service members and care for our colleagues in ministry.

One of the great strengths of the Pentecostal Assemblies of God movement is that it has read the promise of Pentecost in Peter's quotation of Joel (Acts 2:17-21) as a model for the mission of the Church. May our prayer as military chaplains be that of the early Church: "Lord . . . enable your servants to speak your word with great boldness. . . . Stretch out your hand to heal and perform many miraculous signs and wonders through the name of your holy servant Jesus" (Acts 4:29-30).¹ My prayer is that we as Pentecostals in the Assemblies of God who serve as military chaplains will be faithful stewards of the important theological legacy and calling to serve the military. I pray that the voice given at Azusa Street many years ago will continue in our ministry to our military men and women as we serve our Mission beyond Commission.²

¹ Robert P. Menzies, *Pentecost* (Springfield, MO: Gospel Publishing House, 2013), 38.

² *Ibid.*, 147.

APPENDIX A

SERVING WITH THE TEAMS



DEPARTMENT OF THE NAVY
NAVAL SPECIAL WARFARE CENTER
2446 TRIDENT WAY
SAN DIEGO, CALIFORNIA 92155-5494

1420
Ser 00/051
19 Feb 09

From: Commanding Officer, Naval Special Warfare Center
To: President, FY10 Active Duty O-4 LCDR, Chaplain Corps
Promotion Selection Board #300

Subj: LETTER OF RECOMMENDATION FOR PROMOTION ICO LT WESLEY J.
MODDER, USN, XXX-XX-1624

1. Forwarded, strongly recommending the promotion of Lieutenant Wesley J. Modder to the rank of Lieutenant Commander.

2. LT Wesley Modder is a multi faceted leader that is focused and dedicated to the spiritual fitness of the service members and their families in the Special Operations Community. Chaplain Modder is a national asset and mission essential to my command with unique set of skills relevant to the Navy Special Warfare Center (NSWC). We have seen exponential growth in our retention from the students and staff which I believe in part is from the ministry which Chaplain Modder provides. His responsibilities at NSWC encompass the spiritual fitness and counseling of service members and families in 27 UICs from all faiths, seven geographically diverse detachments, 800 PCS personnel, and over 2,000 students annually. His ministry is on the cutting edge, and designed to mitigate the effects of sustained combat deployments.

3. Chaplain Modder's contributions to NSWC are unparalleled. He has set the highest standards of combat zone ministry with his last deployment in theater. It is obvious that Chaplain Modder operates at a level of a seasoned Lieutenant Commander. His dedication and loyalty to the Navy separates him from his peers!

4. The Navy has the best of the best in Chaplain Wes Modder. He is a valuable asset to the Chaplain Corps, the Navy Special Warfare Community, and the United States Navy! This talented officer has my strongest recommendation possible to promotion to Lieutenant Commander, and is ready to take on the Navy's most challenging ministry positions!


S. G. ELLIOTT

ENCLOSURE (3)

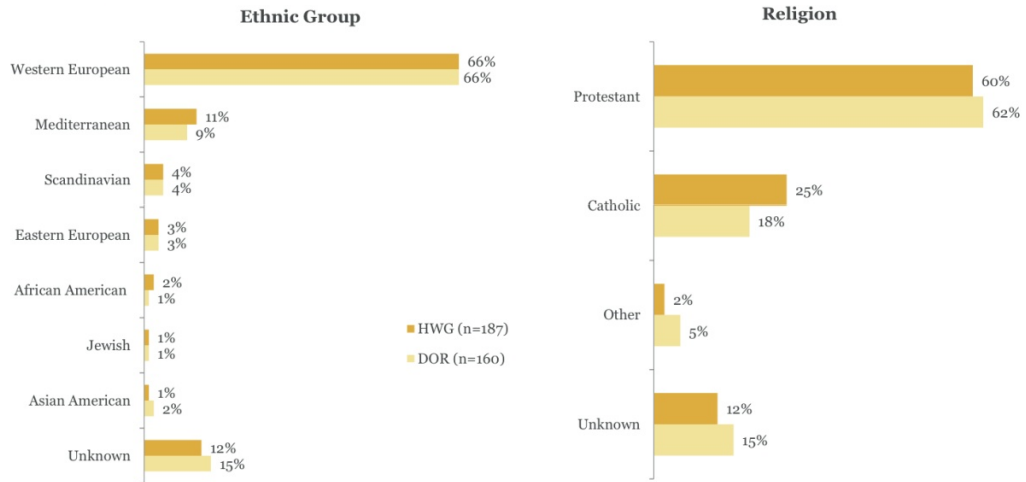
LT WESLEY J. MODDER, CHC, USN

APPENDIX B

RELIGIOUS BACKGROUND OF SEAL CANDIDATES

Heritage (Appended Marketing Data)

Most people who try out to be a SEAL are Protestant with a Western European background.



Source: Gallup Consulting, *Naval Special Warfare Recruiting Directorate*, Research Findings (Irvine: Gallup Consulting, 2009).

APPENDIX C

GUIDANCE FROM ENDORSING AGENT ON SIN



1445 N. BOONVILLE AVENUE | SPRINGFIELD, MISSOURI 65802 | 417862-2781 | CHAPLAINCY.AG.ORG

August 29, 2013

Fellow Chaplains,

In light of the many issues surrounding the recent decision by the Supreme Court regarding DOMA, this email is my attempt to provide some interim guidance as military and VA chaplains attempt to navigate during these challenging times. At the outset, let me say two things. First, what I offer today will undoubtedly be supplemented in the coming months as our Commission on Chaplains meets in November. Rest assured we will discuss these matters thoroughly and report back to you. Secondly, the guidance in this writing is meant to provide helpful information and support as you minister, but it cannot possibly go into sufficient detail to specific answers to all of the questions and situations you presently face or will encounter in the coming months. I think you know that.

I have been monitoring a wide range of communication from the DOD, the military services, fellow endorsers, many chaplains, and certainly your emails, texts and phone calls as well. The obvious strategy for the military/VA in responding to present circumstances is to take inventory of plans and resources for meeting the increased ministry demands. Critical to this effort, of course, is to ascertain how chaplains choose to respond in light of their personal faith convictions, church/denominational guidance and responsibilities to DOD and the military/VA. I have read a variety of surveys addressed to chaplains from higher in order to gather this info. Some of the surveys are quite specific, even limiting responses to a "yes" or "no" to individual questions. We all know that many answers aren't that simple and answering "yes" or "no" carries considerable risk for misinterpretation or misrepresentation. And yet, I know that many of you are "under the gun" to provide responses.

Here's some guidance along with some brief explanation as needed. The AG policy regarding same-sex ceremonies is clear. General Council Bylaws (Article IX, Section 6, d.(3) states: "Same-sex ceremonies: No minister shall perform any type of marriage, cohabitation, or covenant ceremony for persons who are of the same sex. Such a ceremony would endorse homosexuality, which is a sin and strictly forbidden in God's Word. Any minister...who performs a ceremony for these types of disapproved relations, unless innocently deceived into doing so, shall be dismissed from the Fellowship."

The above being said, I realize that there are numerous questions and situations presently confronting chaplains that involve same-sex couples. Many of these challenge us to the core of our being - who we are as chaplains, what we believe and how far can we go to minister to the needs of others. My guidance to you is pretty straightforward. The AG is not restricting your participation in the wide range of venues that would cause you to interact with persons involved in same-sex relationships.

We live in a world populated with sin and those who commit sin. That would be all of us. When we look at the life of Christ and the times in which He lived, it seems hard for me to imagine him dodging the tough issues. The Gospels reflect clearly that while hating the sin, Jesus loved the sinner. He involved himself with all kinds of people, many of whom were viewed as sinful and the lowest of the lowest. And just like our present day, homosexuality during Jesus' day was only one among an exhaustive list of thinking and behavior that runs contrary to God, His Word and His intentions for mankind.

ALVIN F. WORTHLEY
DIRECTOR,
CHAPLAINCY MINISTRIES

ZOLLIE L. SMITH, JR.
EXECUTIVE DIRECTOR,
ASSEMBLES OF GOD U.S. MISSIONS

MANUEL A. CORDERO
CORRECTIONAL MINISTRIES
REPRESENTATIVE

SCOTT MCCHRYSTAL
MILITARY/VA MINISTRIES
REPRESENTATIVE

MIKE REIGHARD
CRITICAL INCIDENT MINISTRIES
REPRESENTATIVE



- EXTRAORDINARY -

So what am I saying? Simply, without trampling on your own conscience, you have the AG's blessing to minister for Jesus' sake and with His love to the host of people around you who need God's healing touch. Does that mean participating in a Strong Bonds Retreat at which gay couples are present (or equivalent)? Yes - if your personal convictions and conscience allow you to do so. Can you counsel with gay couples? Yes - assuming your personal convictions and conscience allow you to do so. Of course, it will take wisdom on your part and should not in any way mislead a couple into thinking you condone homosexual partnerships or will agree to participate in any kind of religious ceremony that would sanction same-sex union.

What I have stated above gives you wide latitude and demonstrates the trust that I and the AG leadership have in your abilities to minister in the pluralistic and diverse environment that characterize military and VA ministry. There is nothing simple or easy about it. I know this. Chaplain Worthley and our AG leaders know this. We also know that we are leaving a lot on your shoulders - decisions you must personally make as you meet each new day and the challenges that come with it.

Some practical reminders:

- No one can force you to violate your conscience as you perform your chaplain responsibilities
- Recommend that you don't violate direct orders from your chain of command. Call me first.
- Don't let your emotions rule when circumstances get tough. Bluntly, don't do dumb stuff.
- When in doubt, ask questions. The only dumb questions are the ones you don't ask.
- Cross talk with other chaplains, especially AG chaplains.
- Do not hesitate to contact me. If it is of an emergency nature, make sure you let me know the urgency.
- Trust the Lord. Seek His face constantly. Read His Word and obey it. Pray without ceasing.

As we move into the days and months ahead we all know that there will be second and third order consequences resulting from recent legal decisions and changes in our social and cultural landscape. As much as we try to anticipate what these issues will be, we will experience some surprises. The uncertainty and ambiguity of these present days virtually guarantee it. I, along with our AG leadership, will do our best to update our guidance in an effort to provide you as much support as possible.

In the right sense, I am extremely proud of each one of you. As I pray for you, I can't possibly improve on the words of the Apostle Paul in his letter to the Philippians:

I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus. (Philippians 1:3-6)

In His Service,



Scott McChrystal
CH (COL), USA Ret.
Mil/VA Rep & Endorser
Assemblies of God Chaplaincy Ministries
(417) 862-2781, Ext 3281

APPENDIX D

POLICY FOR SPIRITUAL ONE SOURCE MENTOR REQUIREMENTS

Spiritual One Source (SOS) Mentor Requirements:

Rank: 04-06.

SOS Team of no less than 5 officers and local pastor.

Time in service: 9 years + in the Chaplain Corps.

7 years min in the Chaplain Corps over the chaplain you mentor.

One rank senior.

Not a supervisory chaplain to the mentored.

Meet with your mentored chaplain regularly (1 time a month est.).

Have a good working knowledge of the chaplain career milestones.

Previous NSW experience or currently serving and have 1 1/2 years experience in NSW to mentor NSW Chaplains otherwise this is not required.

Completed JPME 1.

Completed D-MIN.

Required Reading:

To Lead Like Jesus by Blanchard and Hodges

Leadership Is an Art by Max DePree

The Sexual Man by Archibald Hart

Understanding Leadership by Tom Marshall

Captured by Grace by David Jeremiah

Overcoming the Dark Side of Leadership by McIntosh and Rima

Leaders on Leadership by George Barna

Mentored:

Rank: 02-03

Time in service: 02-08 yrs in Chaplain Corps

Seek out 3 mentors (possibly 1 line officer as well)

- 1 (04), 1 (05), 1 (06)

The following will be requirements and talking points on the mentorship program:

1. An agreement contract (4 months initial, 1 year sub sequential agreements / written or verbal).
2. Agreements on file with the Navy Chief of Chaplains (COC) office; not to influence promotion boards.

3. An annual mentor symposium (2 days / held in local locations / proctored by the Navy Chaplain School house).
4. Informal pastoral relationship during mentorship (i.e. names, not ranks).
5. No uniforms during meetings.
6. Mentors will not influence detailing.
7. Mentors will not sit on promotion boards.
8. Conflict of interest will be avoided (i.e. mentors being detailers, supervisory officers etc.)
9. Web site of officers willing to be mentors with information helping to pair mentors and mentored (i.e. Rank, previous billets, interests, denomination, time in the Navy, etc.)
10. Mentors should not be allowed to be mentors unless they are being mentored themselves if within the rank and time in service window.
11. Objectivity is paramount when discussing situations (i.e. a mentor is friends with the mentored and not his or her supervisory chaplain).
12. There should be a mentorship program officer; this will be a collateral duty, preferably out of the COC office helping pair junior chaplains with senior chaplains (it should be a 05/06 who knows many of the senior chaplains in the chaplain corps).
13. Open line of communication between the junior chaplains and mentor program director to offer feedback to continually better the program.
14. Allow for 3 days per year no cost TAD orders (when possible) to spend time with a (1) mentor and shadow him or her (for relaxation and rejuvenation in the ministry within the institution). Not to include a mentor who happens to be stationed at the COC's office or a line officer who is a junior chaplains mentor.
15. Commanders and Captains in zone can be allowed to put mentorship information on fitness reports with a standard bullet line.

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