2013

# Toward Enhanced Military Chaplaincy Education at Andrews University Seventh-day Adventist Theological Seminary

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ABSTRACT


TOWARD ENHANCED MILITARY CHAPLAINCY EDUCATION AT ANDREWS

UNIVERSITY SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY


by


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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title:   TOWARD ENHANCED MILITARY CHAPLAINCY EDUCATION AT
         ANDREWS UNIVERSITY SEVENTH-DAY ADVENTIST THEOLOGICAL
         SEMINARY

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Date completed:  June 2013

**Problem**

Military chaplains who are graduates of the Master of Divinity (MDiv) program at

Andrews University Seventh-day Adventist Theological Seminary (SDATS) will require

enhanced military chaplaincy training to identify and cope with the rapidly changing

needs of modern military chaplaincy.  Information relating to the United States (US)

Navy Chaplain Corps will be presented within this project to illustrate the broader need

within the military chaplain community.  The needs within the US Navy are largely due

to the implementation of four programs: The revised Chaplain Command Program within

Secretary of the Navy Instruction (SECNAVINST) 1730.8B, Professional Naval

Chaplaincy within SECNAVINST 5351.1, Naval Combat Operational Stress Control (NCOSC), and Clinical Training for Combat Stress within the Professional Development Training Course (PDTC).

US Navy Chaplain candidates are now required to screen for selection to active duty. A primary factor in this screening is the examination of the candidate's professional education (see Appendices A and I) The move toward enhancing the current MDiv program at Andrews University SDATS with the latest in military chaplaincy instruction will create the possibility of producing a specialty degree from the existing military chaplaincy training.

Graduates with this enhanced degree will achieve a sub-specialty code that will affect their professional selection and advancement opportunities and will make them more desirable as candidates. Several accredited theological seminaries throughout the country are in the process of shifting their MDiv programs from a broad scope of ministry to professionally-focused degrees in military chaplaincy (see Appendix C). Andrews University SDATS must not fall behind in this arena of education, so that its graduates can continue to be placed among the most highly trained chaplains in the military.

## Results

The result of this project document will be the identification of enhanced professional requirements within the rapidly changing profession of military chaplaincy. The primary reference literature of the United States Navy Chaplain Corps describes the need for enhanced educational requirements within the new Professional Naval Chaplaincy (PNC) Instruction as shown in Appendices A and L-M.

A primary factor in the screening of military chaplain candidates is the examination of the candidate's professional education (see Appendices A and L). The move toward enhancing the current MDiv emphasis in chaplaincy at AU SDATS with the latest in military chaplaincy instruction will create the opportunity for a specialty degree.

Graduates with this enhanced degree will achieve a sub-specialty code that will affect their professional selection and advancement opportunities and will make them more desirable as candidates. This specialized education will prepare students venturing forth into this increasingly complex field of military ministry with documented sub-specialty education. The desired objective of this project document is to move Andrews University SDATS toward offering a Master of Divinity in Military Chaplaincy specialty degree that will provide these key advantages.

**Conclusions**

The current MDiv emphasis in chaplaincy at AU SDATS must be upgraded with the most recent teachable subject matter to avoid the danger of falling behind in this competitive educational arena. As demonstrated in Appendix C, other accredited seminaries in the United States are advertising Master of Divinity in Military Chaplaincy degrees. This project will demonstrate that enhancing military chaplaincy training within the existing Master of Divinity at AU SDATS will prepare graduates for professional, comprehensive ministry and make them more competitive for selection into the active chaplain corps ranks.

Andrews University

Seventh-day Adventist Theological Seminary

TOWARD ENHANCED MILITARY CHAPLAINCY EDUCATION AT ANDREWS

UNIVERSITY SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY

A Project Document

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Michael A. Chester

LT, CHC, USN, MDIV, MNSS, BCC, DCC

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Keith Mattingly                          Date Approved

DEDICATION

To my lovely wife and best friend, Rebecca Jean, and my dearly departed grandmother,

Carmelita Pifer, who left me the inheritance to pursue the

Doctor of Ministry.

To my primary adviser and mentor Dr. James North, Jr. who is the forefather

of professional SDA military chaplaincy formation.

To my father, LCDR James A. Chester, USN (Ret.), who taught me the meaning of

service to God and Country, and to my mother and stepfather Judy and Greg Garnier,

who have always supported my naval ministry to the fleet while serving in the

United States Navy and United States Marine Corps.

To all the Marines and Sailors I have served with and have been honored to watch deploy

into harm's way to protect those who cannot protect themselves.

To Adventist Chaplaincy Ministries, whose professional caring, ministerial support, and

Ecclesiastical Endorsement make it possible for us to provide our military ministry.  May

this project document provide support for the ordination of all Seventh-day Adventist

military chaplains serving throughout militaries of the world nations.

And especially, a salute to all Seventh-day Adventist professional military chaplains who

have served those who served in the US Armed Forces throughout the

*Global War on Terror*.

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# LIST OF ACRONYMS

| | |
|---|---|
| 1MEF | First Marine Expeditionary Force (Marine Corps) |
| ACM | Adventist Chaplaincy Ministries |
| ACPE | Association of Clinical Pastoral Education |
| ADRA | Adventist Disaster and Relief Agency |
| AMHC | Association of Mental Hospital Chaplains |
| APA | American Psychiatric Association |
| APC | Association of Professional Chaplains |
| APHA | American Psychological Health Association |
| AQD | Additional Qualification Designators |
| AU | Andrews University |
| BCC | Board Certified Chaplain (All DoD Branches) |
| BRAC | Base Realignment and Closure (All DoD Branches) |
| BUMED | Bureau of Medicine and Surgery |
| BUPERS | Bureau of Personnel |
| CACO | Casualty Assistant Call Officer |
| CAPPE | Canadian Association for Pastoral Practice and Education |
| CAPT | Captain |
| CARE | Chaplain Appointment and Retention Eligibility |
| CCPO | Chaplain Candidate Program Officer (All DoD Branches) |
| CHC | Chaplain Corps |
| CISM | Critical Incident Stress Management (All DoD Branches) |
| CJCS | Chairman of Joint Chiefs of Staff |

| | |
|---|---|
| CNP | Chief of Naval Personnel |
| CO | Commanding Officer |
| COMISS | Congress on Ministry in Specialized Settings (All DoD Branches) |
| CONUS | Continental United States |
| COSC | Combat Operational Stress Control (Marine Corps, Navy) |
| COST | Combat Operation Stress Tool (Marine Corps, Navy) |
| COSFA | Combat Operation Stress First Aid (Marine Corps, Navy) |
| CRMP | Contract Religious Ministry Professional |
| CPE | Clinical Pastoral Education |
| CPSP | College of Pastoral Supervision and Psychotherapy |
| CREDO | Chaplain's Religious Enrichment Development Operation |
| CSB | Career Service Board |
| CTCS | Clinical Training for Combat Stress |
| DCC | Distance Counseling Credentials (Specialty Code Credentials) |
| DMSS | Defense Medical Surveillance System |
| DMin | Doctor of Ministry Program |
| DoD | Department of Defense |
| DoN | Department of Navy |
| DSM | Diagnostic and Statistical Manual |
| F-18 | Fighter Aviation 18 D (Marine Corps, Navy Aircraft) |
| FEMA | Federal Emergency Management Agency |
| FMF | Fleet Marine Force (Marines Corps, Navy) |
| FMFQO | Fleet Marine Force Qualified Officer (Marine Corps, Navy) |

| | |
|---|---|
| FGE | Funded Graduate Education |
| FY | Fiscal Year (All DoD Branches) |
| GC | General Conference of Seventh-day Adventists |
| H&HS | Headquarters and Headquarters Squadron |
| HIPPA | United States Health Insurance Portability and Accountability Act |
| IA | Individual Augmentee |
| IMR | Individual Medical Readiness (All DoD Branches) |
| JCAHO | Joint Commission on Accreditation of Healthcare Organizations |
| JC | Joint Chief of Staff |
| LPD | Landing Platform Dock Warship (Navy) |
| LT | Lieutenant |
| LTCOL | Lieutenant Colonel |
| MCAS | Marine Corps Air Station |
| M.DIV. | Master of Divinity |
| MEDEVAC | Medical Evacuation Flight |
| MOUA | Memorandum of Understanding Agreement |
| MOS | Military Operational Specialty (Army) |
| MTC | Military Chaplaincy Training |
| MTF | Medical Treatment Facility |
| NACC | National Association of Catholic Chaplains (All DoD Branches) |
| NAD | North American Division Conference of Seventh-day Adventists |
| NADEI | North American Division Evangelistic Institute (SDATS) |
| NAS | Naval Air Station |

| | |
|---|---|
| NAVEDTA | Navy Education, Training and Academics |
| NAVPERS | Navy Personnel (Navy) |
| NBCC | National Board of Certified Counselors |
| NCOSC | Naval Combat Operation Stress Control (Marine Corps, Navy) |
| NKO | Navy Knowledge Online (Navy) |
| NOBC | Navy Officer Billet Codes (Navy) |
| NPEG | Navy Performance Excellence Guidebook (Navy) |
| NPC | Navy Personnel Command |
| NSS | Navy Subspecialty System |
| NWC | Naval War College (All DoD Branches) |
| ODC | Officer Data Card |
| OEF | Operation Enduring Freedom |
| OIF | Operation Iraqi Freedom |
| OPNAVINST | Operational Navy Instruction |
| OSCAR | Operational Stress Control and Readiness |
| OSHA | Occupational Safety and Health Administration |
| OSR | Officer Summary Record |
| PDHRA | Post-Deployment Health Re-Assessment (Marine Corps, Navy) |
| PDTC | Professional Development Training Course (Navy) |
| PNC | Professional Naval Chaplaincy (Coast Guard, Marine Corps, Navy) |
| PTSD | Post-Traumatic Stress Disorder |
| RET | Retired |
| RMP | Religious Ministries Professional  (Coast Guard, Marine Corps, Navy) |

| | |
|---|---|
| RP | Religious Program Specialist (Coast Guard, Marine Corps, Navy) |
| SAPR | Sexual Assault Prevention Response |
| SC | South Carolina |
| SDA | Seventh-day Adventist |
| SDAMC | Seventh-day Adventist Military Chaplaincy |
| SDATS | Seventh-day Adventist Theological Seminary |
| SR | Senior |
| STD | Secondary Trauma Disorder (All DoD Branches) |
| SETD | Staff Education and Training Department |
| SECNAV | Secretary of the Navy |
| SECNAVINST | Secretary of the Navy Instruction |
| SOP | Standard Operating Procedure |
| TAD | Temporary Active Duty |
| UCMJ | United States Code of Military Justice (All DoD Branches) |
| US | United States |
| USS | United States Ship |
| USA | United States Army |
| USAF | United States Air Force |
| USCG | United States Coast Guard |
| USMC | United States Marine Corps |
| USN | United States Navy |
| VA | Veterans Administration of America |
| WWII | Second World War |

PREFACE

The following project document explores and recommends the implementation of enhanced military chaplaincy education to result in a Master of Divinity in Military Chaplaincy degree at AU SDATS. The supportive materials found in Appendices A, L and M include documents of the US Navy Chaplain Corps submitted to enhance the description of this complex and unique ministry.

The multitude of people that SDA military chaplains minister to cannot be counted. The increasing number of SDA church members serving in the military requires an increasing number of professional SDA military chaplains providing and facilitating for their spiritual care. The number of SDA service members who did not declare a religion on their service record is believed to be quite high. Of those who did declare SDA as their religion, a recent article in *Visitor* magazine's profile of SDA military chaplains stated: "Chaplains also tend to the spiritual welfare of the 7,500-plus Adventist military members in North America and thousands of others who dedicate their lives to protecting our freedom" (Michaels, 2009, p. 7).

Recent sharp increases in the number of service personnel suffering from combat operational stress and traumatic illness has prompted significant instruction changes for professional military chaplains. Moreover, with the current political atmosphere toward organized religion, and with the introduction of the National Healthcare law, professionally specialized board certified clergy is the mandated priority for military chaplaincy as seen in instruction 1730.2A found in Appendix A. This has created the need for accredited seminaries to redesign MDiv programs to enhance their curricula to

specifically prepare future military chaplains for the unique environments in which they will be serving.

Military chaplains must have the most recent education in topics such as rising global religious and ethical issues, combat and operational stress, family dynamics, clinical care in operational stress, spiritual readiness, and advisement. Enhancing the current SDA military chaplaincy training courses to include topics being taught within the current chaplain corps environment, AU SDATS will be prepared to create a Master of Divinity Degree in Military Chaplaincy. This will prepare new graduates to enter into military ministry with documented competence and professionalism and equip them for competitive selection and active duty accession.

CHAPTER 1

INTRODUCTION

**Personal History**

I am a naval veteran of the United States Military.  I am an ordained and ecclesiastically-endorsed Seventh-day Adventist United States Navy Chaplain with the current duty of serving and ministering to Joint United States Military Wounded Warriors.  Having deployed into harm's way in Northern Iraq and the Arabian Gulf with the finest of Marines and Sailors, I write this document to honor those I have served and ministered to.  To that end, I propose enhancing the current Master of Divinity degree to provide a specialty track of unique education necessary for upcoming SDA ministers called to serve as military chaplains.

My story begins in Riverside, California, where I was born into a Seventh-day Adventist naval family.  As an infant I was dedicated by my mother to the service of God in the biblical tradition of Samuel.  Growing up in a naval environment I developed a love for military life at a very young age. I shaped my ministry on the guiding principle that was taught to me by my father, that a navy officer exists only to lead and care for those who have chosen to serve their country.

As a youngster, I experienced daily visits to the Arlington Seventh-day Adventist Church near my home in Riverside.  I was not yet ten years of age when I began spending formative time with then Senior Pastor, Calvin Osborne. Growing into my adolescent years, I served as Junior Deacon at Arlington SDA Church. On Sundays I would go to the

warships in port with my father to experience the life of a sailor. I struggled to reconcile my life-long dream of being a navy officer with the strong pull that I felt toward ministry.

Standing in the United States Naval Academy in Annapolis, MD, I was struck by the beauty of a stained glass window depicting a uniformed naval officer holding a Holy Bible and looking toward God. In that Naval Academy Chapel I felt the strong spiritual pull toward the ministry of naval chaplaincy. Not long after that I found myself walking into the forest behind my father's house near Naval Station Bremerton in Washington State. I could hear and see the great naval ships in the Puget Sound. During this time of searching and praying for God's guidance, God answered my plea and I knew that I was called to military chaplaincy.

Obtaining the information from the military theological student recruiter, I began acquiring the requirements for a commission as a navy chaplain. I remember being unable at the time to locate a Seventh-day Adventist education program offering a step-by-step path for entering navy chaplaincy. My journey led me to enroll in a Bachelor of Arts program in Ministerial Studies and Pastoral Ministry at La Sierra University in Southern California.

After completion, I went on to study for my Master of Divinity degree at Andrews University in Berrien Springs, Michigan, where I was blessed to meet my lovely wife, Rebecca. I enrolled in the pre-chaplaincy program for military, hospital, and prison ministry under the mentoring of Dr. James North, Jr., who is a retired Air Force Chaplain. The original formation class in chaplaincy that I took, offering basic knowledge in military chaplaincy, is still offered in the emphasis today.

## Statement of the Problem

Seminaries of many denominations compete for theological students intending to study military chaplaincy. Seminary students at these institutions will graduate with Master of Divinity degrees that specialize in military chaplaincy. Attaining these specialized degrees will provide those graduates joining the United States Navy Chaplain Corps with a second sub-specialty code, thereby increasing their opportunity for employment placement and career advancement.

The Andrews University SDATS currently offers two distinct tracks within its Master of Divinity chaplaincy program. As seen in Appendix D, the first is health care and the second is military. The military track is not current with the latest operating development courses that provide professional naval chaplaincy training. There is an urgent need for an updated and more specialized array of classes designed to enhance the existing program and present a more complete and comprehensive education for SDA military chaplain students.

## Purpose

The primary purpose of this dissertation is to offer recommendations for constructing enhanced military chaplaincy training designed to propel the SDATS toward offering a Master of Divinity in Military Chaplaincy degree. The current emphasis offers basic awareness in chaplaincy within either the track of health care chaplaincy or military chaplaincy. Entrance into the Navy Chaplain Corps has now been made more challenging as the chaplain candidate must now pass a screening by official Chaplain Appointment and Retention Eligibility (CARE) Boards. These Boards are to determine whether the minister being examined can adapt to the customs and traditions unique to

the military setting.  The description of the characteristics that the Navy Chaplain Corps

CARE Appointment Advancement Selection Board is seeking in a chaplain candidate is

described in the following citation:

> Fully qualified officers must be capable of leading personnel from widely varying
> backgrounds while executing the Navy's Strategic Diversity Initiatives.  The Navy's
> ability to meet this leadership challenge depends, in part, on having leaders who
> reflect our very best, including performance, professional experience, education and
> the spectrum of professional communities. (US Navy, PDTC, 2011)

Teaching these topics with an updated curriculum will develop and prepare new

military chaplaincy students to avoid the traditional challenges of junior active duty

chaplains.

## Justification for the Project Dissertation

Military chaplaincy provides moral and ethical advising to the chain of command

on issues that pertain to spiritual and religious needs while facilitating to meet the

religious needs of military members of all faith groups.  The primary ACM historic

reference for the first Seventh-day Adventist Military Chaplain authorized by the Church

to enter military chaplaincy is embodied in the following citation:

> Chaplaincy ministries in the Adventist Church began at Battle Creek College (ca.
> 1875) and expanded shortly after at Battle Creek Sanitarium and other Adventist
> healthcare facilities. WW II prompted a few Adventist ministers with vision to
> venture into the military services as chaplains. (Adventist Chaplaincy Ministries,
> 2010)

Following WWII the SDA Church realized the need to send SDA clergy into

military institutions to minister within this uniquely pluralistic environment.  The goal of

military chaplaincy is to provide and facilitate ministry for all people of vastly different

faiths and backgrounds.  Understanding the differences between military chaplaincy and

traditional ministry, Dr. James North, the AU SDATS Chaplain, developed the first

Chaplaincy Formation Emphasis Track for the existing MDiv Program.  Recently other theological seminaries have introduced specialized military chaplaincy degrees, adding fuel to the already competitive accession process for active duty entrance and promotion. These recent advancements in military chaplaincy degrees have made it evident that the time is right for AU SDATS to initiate an enhanced curriculum for military chaplaincy training with pertinent coursework covering the most current active duty military chaplaincy.

Andrews University SDATS began by developing the different chaplaincy tracks within the Doctor of Ministry program.  The next logical step in professional military chaplaincy education is to create a specialized Master of Divinity in Military Chaplaincy degree. The new degree will enhance both the SDA military chaplain candidate's ministry and his or her opportunity for advancement.  Obtaining a Master of Divinity in Military Chaplaincy degree will give AU SDATS graduates an advantage over those with theological degrees not specific to military chaplaincy.

At last year's US Navy Chaplain Corps' PDTC, the primary issue was the importance of leading and operating in the newly defined direction of the joint professional military chaplain community.   An official list of professional education degrees conferred specifically in advanced military chaplaincy was published, entitled "Recognized Partner Institutions," as shown in Appendix C.   Accredited seminaries such as Baptist Holy Bible, Denver, Fuller, Iliff, Liberty, Regent, and Trinity already advertise accredited master level degrees specifically in military chaplaincy.

The traditional SDA military chaplaincy training in the current program at AU SDATS is now directly affected by other military chaplaincy MDiv programs using

updated competitive curricula.  As the professional requirements for military chaplains

increase, greater investment in enhanced military chaplaincy education is required.

Andrews University SDATS now has the chance to provide SDA chaplain candidates

with a competitive Master of Divinity in Military Chaplaincy.

The understanding gained through enhanced military chaplaincy training will

provide chaplain candidates with relevant knowledge to minister through the hardships of

crisis situations unique to military chaplaincy.  It will impart the skills to minister within

this uniquely pluralistic environment, providing ministry for people of vastly different

faiths and backgrounds.  These skills are of the utmost importance when ministering

under circumstances surrounded by the application of warfare.

**Expectations for the Project**

The expectations for this project include reducing the chaplain candidates'

difficulty in grasping the professional differences between the roles of civilian minister

and military chaplain.  Enhanced military chaplaincy education will afford students the

opportunity to study the specific Professional Development Training Courses taught to

active duty military chaplains currently serving.  Modern military chaplaincy is saturated

with complex and detailed subjects used within the ministry of serving professional

military chaplains.  This information is obtainable through Adventist Chaplaincy

Ministries (ACM) and can easily be modified to fit into the coursework taught at SDATS.

In order to meet that goal, the recommended enhanced curriculum must be

initiated into the Master of Divinity program at Andrews University SDATS.  As

discussed in detail within the entirety of this project document, if implemented properly

and marketed correctly, this Master of Divinity in Military Chaplaincy specialty degree could bring financial profit and further the scholastic excellence of the seminary.

## Delimitations

Due to advancing change in the realm of institutional chaplaincy there is a great need to provide superior education. My delimiting scope falls upon the unique ministry of military chaplaincy, specifically in the area of Professional Naval Chaplaincy (PNC). Addressing need, mission and recommended coursework based on current instruction and knowledge necessitates an academic move to advance the existing curriculum toward teaching current operating knowledge and skills within the SDATS Master of Divinity Degree.

## Limitations

I am limited to firsthand knowledge of the US Navy Chaplain Corps. The US Navy Chaplain Corps serves all of the US Sea Services including the US Marine Corps, US Coast Guard, and Merchant Marines. I have served the Navy and Marine Corps with this corps of chaplains. This being the case, I cannot convey firsthand knowledge of US Army, US Air Force, Reserve Forces, or National Guard duty.

I have completed Joint Professional Military Education and the Master of National Security and Strategic Studies degree. While this has been a great benefit, my professional knowledge of other branches is limited without serving on active duty in those chaplain corps. Therefore, I write this document from a US Navy Chaplain Corps perspective as an example for broader use in other military chaplaincy communities.

**Explanation of Special Terms**

Defining the terms used within modern military chaplaincy training requires

knowledge relating to the duties encompassed within that realm.   The recommendations

for enhancement of the SDATS MDiv education program are based upon current naval

instruction (Appendix A) and Professional Development Training Courses (PDTC). The

US Navy openly invites military chaplains from the US Air Force and US Army to attend

the yearly PDTC to foster a joint operational ministry environment.

All of the following terms are presented within the breadth of this project.  The

institutional structure of US military chaplaincy ensures that high and competitive

standards are maintained in all areas of military chaplaincy training.

*Professional Naval Chaplaincy*:  Professional Naval Chaplaincy (PNC) as defined

in SECNAV 1730.7D is the field of endeavor in which Navy chaplains deliver to the sea

services 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 (US Navy, PDTC 2011, p.10).

During the development of this document PNC was published for full use.

Appendices A, L and M, contain the full description of its import for all future AU

SDATS applicants seeking professional education to be a Navy Chaplain.

*Advising Ministry* is defined as: "A military chaplain serving as moral and ethical

adviser presenting spiritual advisement to a member of the armed forces" (PDTC,

February 15, 2010).

Professional Naval Chaplaincy and Advising Ministry have recently been emphasized by the United States Navy Chaplain Corps and have been broken down into multiple levels of operational theory within implemented practice.

*Seventh-day Adventist Military Chaplain:* An SDA military chaplain is a member of SDA clergy that is attached to the chaplain corps of a branch of the military. The Adventist Chaplaincy Ministries website says of military chaplains: "Military Chaplains help meet the spiritual needs of persons in uniform." (Adventist Chaplaincy Ministries, 2010)

## Explanation of Recommendation: Description of the Project Process

Military chaplaincy is one of the most challenging and professional forms of institutional chaplaincy. It is now possible for US Navy Chaplain candidates to enter into the chaplaincy with specialized education entries in their Officer Data Cards for two professional degrees and a sub-specialty code (as discussed in the fourth chapter of this document and at Appendices A, L, and M). The recommendation put forth by this project document redesigns the current chaplaincy emphasis at AU SDATS toward a Master of Divinity in Military Chaplaincy.

The preliminary step examines the necessity of enhancing Andrews University's current professional military ministry instruction by adding core leadership information taught in the current active duty military chaplain ranks. The second step introduces the recommended PDTC topics for updated professional AU SDATS military chaplaincy education in accordance with current practicing chaplain direction and instruction.

The third step seeks out supportive literature detailing specific information that can enhance the all-encompassing subject of modern military chaplaincy education. The

final step outlines the recommended enhancements leading to an update of the current

MDiv education into a Master of Divinity in Military Chaplaincy.  This academic change

will bring AU SDATS on par with other theological seminaries offering military

chaplaincy-specific degree programs as referenced in Appendix C.

CHAPTER 2

SPIRITUAL AND THEOLOGICAL REFLECTION OF THE BIBLICAL MOTIF OF

THE WATCHMAN TO ENHANCE MILITARY CHAPLAINCY EDUCATION

**Introduction**

Reflecting upon the theological motif of service to God and Country, it is prudent

to look back to an example of early military chaplaincy found in the Holy Bible. This

theological reflection presents the biblical example of Old Testament military chaplaincy

based upon the motif of Ezekiel and reflects this light upon the scriptural application of

military ministry today.  Meaning for the Seventh-day Adventist military chaplain is

embodied in the biblical motif of the spiritual watchman.

The military chaplain has the responsibility to provide pastoral care, pastoral

advisement and religious facilitation regarding oncoming spiritual and religious issues

within the confines of the warfare-fighting military communities.  The motif of the

watchman, based upon the life of Ezekiel, is the closest and most detailed example of a

military chaplain in the Holy Bible.  The record of the ministry he provided in the

aftermath of the first recorded world war gives us a clear picture of his ministry to the

fighting men of his day.

This project calls for a move toward the implementation of enhanced military

chaplaincy training by utilizing the biblical theology found in the story of Ezekiel relating

to the ministry of institutional military chaplaincy. This theological reflection offers a

historical and exegetical examination of the biblical account outlining the parameters that

constitute the watchman motif.  Once firmly established, the watchman motif can stand

as the backbone of a specialty in military chaplaincy for the Master of Divinity Degree at

AU SDATS.

**Theological Reflection of the Biblical Watchman Motif**
**of Military Chaplaincy**

A Master of Divinity in Military Chaplaincy degree should be firmly based on

solid biblical and historical evidence presented in the Holy Bible.  This theological

reflection unfolds the history and example of the original prophetic watchman and

chaplain in a warfare setting ministering to all the children of God present in the world of

his time. Military chaplains now serve in this same role as present day watchmen for

God.  In Zodhiates's *Hebrew-Greek Key Study Bible,* King James Version, the

introduction of the Old Testament Book of Ezekiel presents a thorough historic sketch of

the original watchman:

> Ezekiel went to Babylon in the second deportation in 597 B.C.  Four Years later he
> began a prophetic career that was to last more than twenty years, all of it in Babylon.
> He had the helpful habit of dating many of his prophecies, and most of the messages
> about contemporary events were delivered before the fall of Jerusalem in 586 B.C.
> The New Jerusalem section in chapters 40-48 held hope for restoration of the land
> and the temple after the exile.  Of all the prophets, Ezekiel was probably the most
> colorful.  He used pantomime, would cry and wail and slap his thighs, ate a scroll,
> and did many other unusual things to burn his message into the minds of the people.
> Some of his visions are unusually arresting in their graphic details.  From Ezekiel we
> get a picture of a holy, transcendental God whose name and glory must be protected.
> (Zodhiates, 1983)

The primary defining word in this reflection is "watchman."  It is an integral word

found throughout the Holy Bible.  This project references the watchman of Ezekiel

throughout its pages.  To feel the calling to be a watchman for Christ gives strength and

purpose to the military chaplain.  The following is the biblical definition of "watchman":

Woch-man (tsopher, shomer, metsappeh, notser): Used to designate a sentinel on the city walls (2 Samuel 18:25; 2 Kings 9:18; Psalms 127:1; Isaiah 62:6) or on the hilltops (Jeremiah 31:6). Song of Solomon 3:3; 5:7 introduces another class, "the watchmen that go about the city," and thus, it would seem, points to some system of municipal police. The distinction in meaning between the various words is clear, tsopheh having the idea of "outlooker" and notser that of "careful watcher" (being applied even to besiegers from outside: Jeremiah 4:16, "watchers"), while shomer also embraces the idea of "defending" or "guarding." In Isaiah 21:6 metsappef is to be taken generally in the sense of "watch." In Sirach 37:14 skopas means simply "looker." (Christie, 1915, as cited in Orr, 2010, para. 1)

The looker stood atop the fortification walls and kept watch, looking for the enemy. This was traditionally a soldier with a ram's horn who would watch and offer a clear warning. In the presence of his peers the looker spoke real, present, and even spiritual truth in the presence of the enemies of God, who were spreading false spiritual practices. The military lookers of the day were given the title "watchman."

The theological element of the watchman motif is the justification for the SDA Church to further support military chaplain ministry by enhancing the existing military chaplaincy education. As the turbulent time of trouble and second coming of Christ approaches, fully trained, qualified and experienced watchman chaplains will be needed to guide the church through the devastation of warfare both spiritual and physical.

Studying the life and ministry of Ezekiel offers a true biblical example of chaplaincy in a time of world war and national spiritual and political unrest. Zodhiates's presents further historic commentary on the relevance of the watchman motif from the Old Testament to the New Testament in time of warfare and national apostasy:

By contrast, Judah had sunk to the depths of depravity in national apostasy. God had to punish His people because of His hatred of idolatry, but He never ceased to love them. Not only was Judah's sin a national one, but Ezekiel stressed individual responsibility for one's own sins to an extent unparalleled in the rest of the Old Testament. Ezekiel forms the important background for many passages in the New Testament, but this is perhaps true more of Revelation than any other book. Material

of Ezekiel's chapters is quoted or alluded to in all but one chapter of Revelation. (Zodhiates, 1983)

The study of the prophet Ezekiel provides a primary theological basis for military ministry. Ezekiel ministered during a time rife with warfare. Livingston gives a detailed overview of Ezekiel;

> Ezekiel was the last of the Greater OT Prophets, the successor of Isaiah and Jeremiah. The Book prophesies the destruction of Jerusalem, doom for various foreign nations, and the redemption and reconstruction of the Jewish people. The author writes as one overawed by the majesty and holiness of God. The traditional view is that the Book was written in Babylon, whither Ezekiel had been deported in 597 B.C. (Livingston, 1977, pp. 186-187)

Ezekiel wrote from a theo-historical hermeneutic, giving Israel God's warning at great risk and potential peril to himself. In Ezekiel's time there was war against the Assyrians, Babylonians, Chaldeans, Egyptians, Judeans, Lydians, Medes and Persians. Ezekiel, in his role as watchman, served God within the historical military institution of his day.

### The Exegetical Study of the Biblical Motif of the Watchman

Ezekiel is an example of a military chaplain in the service of Christ to the suffering children of God. "Serving those who serve" has always been the motto of naval chaplaincy. This motto is reflected in the ministry of Ezekiel. The second chapter of Ezekiel tells of God sending Ezekiel into the royal household. This was the theocratic institutional government of the historic Kingdom of Judah. Ezekiel 2:3 states the following: "And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day" (Ezek 2:3, KJV).

Nichols offers supportive insight into the royal court of the rebellious nation of

Ezekiel's day.  He makes the following statement:

> A rebellious Nation.  Literally, "nations that are rebellious." The word rendered "nation" is the one frequently translated "heathen." So low had Israel sunk in her willful departure from God that she, who was to have been the royal nation, the kingdom of priests, is now addressed by the derogatory title "heathen," and that with the additional epithet "rebellious." (Nichols, 1977, p. 581)

In response to the conditions that the nation of Israel had fallen into, the following

text creates a unique spiritual response.  It depicts a fearless spiritual leader who

ministers to both the institution and the individual. In Ezekiel 3:17 God tells Ezekiel:

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the

word at my mouth, and give them warning from me."   The literal scripture and

translation as recorded in the Hebrew language is located in Appendix N.  The direct

English translation of Ezekiel 3:17 is also offered with the commentary reference

numbers for Hebrew Lexicon citation in Appendix N.

The scripture states clearly the heavenly directive given to Ezekiel: "So thou, O

son of man, I have set thee a Watchman unto the house of Israel; therefore thou shalt hear

the word at my mouth, and warn them from me" (Ezek. 33:7, KJV).  The word "set" in its

original Hebrew form means placed, as if by God. In the biblical Hebrew writing the

context construction of the grammar allows for multiple term and definition usage.

The word "set" coming from God has the power of his authority in the word.  The

meaning of the word "set" or qadash (pronounced kaw-dash) has holy authority.  The

word qadash is closely related to the word qadosh (pronounced kaw-dosh) meaning to be

set apart with special spiritual authority. The Ancient Hebrew Research Center offers this

quotation on the meaning of "set" in most holy or contextual usage: "Qadosh literally

means "to be set apart for a special purpose" (Benner, 2001, p.1).  The direct

interpretation of qadash in the Hebrew is "I have set you."  In Hebrew the word "set" also

means being placed by God and in a modern sense can be theologically applied to

military chaplaincy as being granted an ecclesiastical endorsement and set to minister to

those serving in the military.

## The Motif of the Watchman

In times of warfare God sets watchmen in the midst of the strife to serve as his

voice for spiritual purpose, fulfilling the divine will of the Most High.  Like the

watchman example demonstrated by the motif of Ezekiel, the military chaplain serving as

a watchman should be able to employ scriptural teachings to call attention to spiritual

truth.

Ezekiel's story, journey and ministry are a picture of military chaplaincy in many

important ways. Ezekiel was set forth by God as a watchman with a precise spiritual

mission and a distinct, authoritative shepherding role. The Nichols adds insight into the

scriptural definition of a watchman: "The figure is that of a military sentinel on the

lookout tower whose work it is to warn men of approaching dangers. The word describes

the special characteristics of Ezekiel's work. The prophet's was to watch personally for

souls" (Nichols, 1976, p. 586).

Using the motif of the watchman prepares seminary candidates for individual

military ministry.  The SDATS Chaplain, North offers the following scriptural and

academic perspective on the Old Testament prophet motif of priests to the military:

In these OT examples military-chaplain-like functions were filled by priests and prophets who were sometimes both and who were sometimes national administrators. Under their religious-political system, these religious leaders became intimately involved with the morale and success of their armies. They advised, on direct consultation with God, for the victory of their side. They led worship and sacrificial liturgies for the troops. They even marched with the soldiers at the battle site trumpeting special military calls and carrying consecrated items to ensure victory. Their concerns, of course, were much broader than just the military. They were concerned that the spiritual quality of life of the military and the nation was such that God could give them national security." (North, 1989, p. 74)

North, in his doctoral dissertation that acted as a primer for the original chaplaincy program at SDATS, makes a further point specifically about the study of the motif concerning Ezekiel in the following citation:

The whole liturgy was symbolic, but through faith it bore in it the elements of salvation. Thus, the symbolic motif was incarnational. The prophets also were involved in similar incarnational ministry. God was also in them while they bore in themselves the messages of God. Hosea, Ezekiel and Jeremiah exemplified this in their messages. (North, 1989, p. 20-21)

North amplifies the fact that Ezekiel was present and ministering at the Siege of Jerusalem: "Entering, himself, into the symbolism of his message, Ezekiel portrayed in various ways the siege of Jerusalem with a brick and other symbolic "siege" paraphernalia by lying down sideways for prescribed periods, by eating barley bread baked on dung, and by shaving and weighing his hair (Ezek 4, 5)" (North, 1989, p. 21).

The elements of warfare surrounding Ezekiel's life and ministry create a natural motif that can be used as a role model for military chaplains today. Ezekiel was not only a minister of God; he was also a pastor who stands in the annals of history for the truths of God. Ezekiel stood for something greater than himself amidst the ravaged, newly conquered territories and kingdoms.

**Biblical Archaeological and Historical Study of the Watchman**

Ezekiel, as a member of the royal family, would have been educated by a trained spiritual leader. The Nichols offers further insight into this historic event:

> Ezekiel calls himself "the priest, the son of Buzi" (ch. 1:3). Of Buzi nothing is known. The fact that Ezekiel was included among "all the princes, and all the mighty men of valor" (2 Kings 24:14) who were taken away in Jehoiachin's captivity (597 B.C.; see on Eze. 1:2), indicates that he was probably a member of Jerusalem's aristocracy. (Nichols, 1977, p. 567)

The biblical record, supported by biblical archaeology, records a turbulent time of continued warfare. The scriptures mention in the books of 2 Kings and Ezekiel that the priest Ezekiel was captured following the siege of Jerusalem in 597 B.C. Ezekiel was forced to travel to Babylon after witnessing the fall of Jerusalem. Free and Voss (1992) support Ezekiel's biblical account in this archaeological quotation:

> Ezekiel was carried away to Babylonia with the deportation that included King Jehoiachin in the year 597 B.C. This second deportation in the days of Nebuchadnezzar (2 kings 24:10-16) is also specifically confirmed in the Chronicles of the Chaldean Kings: In the seventh year, the month of Kislev (December, 598 B.C.) the king ... marched to the Hatti-land, and encamped against [i.e. besieged] the city of Judah and on the second day of the month of Adar [March 15, 597 B.C.] he seized the city and captured the king. He appointed there a king of his own choice..., received its heavy tribute and sent [them] to Babylon. (WCCK, 75, as cited in Free and Vos, 1992, para. 194)

Ezekiel was a spiritual watchman for God to the Israelite nobility while in captivity in Babylon. He was one of the three prophets taken to Babylon when Nebuchadnezzar took the young religious nobles of Judah into captivity. Arriving at the great learning center of Babylon, Ezekiel did not waiver in his belief as did his fellow captives. White offers the following insight:

While Jeremiah continued to bear his testimony in the land of Judah, the prophet Ezekiel was raised up from the captives in Babylon, to warn and to comfort the exiles, and also confirm the word of the Lord that was being spoken through Jeremiah. During the years that remained of Zedekiah's reign, Ezekiel made very plain the folly of trusting to the false predictions of those who were causing the captives to hope for an early return to Jerusalem. (White, 1941, p. 448)

When his people were suffering and following after false hope, the watchman stood firm and clearly offered truth regarding the situation at hand. When the household priests failed, Ezekiel assisted in leading the people down the long, harsh and narrow road to the temple.

Ezekiel chapter 26 refers to his presence in the war between the maritime Kingdom of Tyrus built upon old Tyre (present day country of Lebanon) and Babylonia. Most of the information regarding this complex maritime fight is found in academia and biblical archeology. Ezekiel's scriptural record is offered in the name of the most hallowed authority as he offers scriptural knowledge of the Babylonians' war with Tyrus in Ezekiel 26:7: "For thus saith the Lord GOD; Behold I will bring upon Tyrus Nebuchadnezzar King of Babylon, a king of kings from the north, with horses and chariots, and with horsemen and companies, and much people" (Ezek 26:7, KJV).

Further description of the battle in verse nine strongly suggests a literal presence at the battle as he describes the fortification of the Tyrus siege. Verse nine offers this description of the military tactics of the battle: "And he shall set engines of war against thy walls and with his axes he shall break down thy towers" (Ezek 26:9, KJV).

This verse clearly identifies defensive walls with constructed battlements and the usage of offensive axe weapons to attack and collapse the towers. A study of biblical archaeology demonstrates that Ezekiel was instrumental in the reconstruction of Nehemiah's wall to protect Jerusalem. Historical and archaeological evidence shows that

the Babylonians learned about new brick designs and new military tactical equipment

from the visits of Egyptians in chariots.

Ezekiel was set in multiple military conflicts and was ministering throughout

these prolonged periods of warfare in the world of the late Bronze Age. This part of

history is expounded upon by Nichols in discussing the ancient world. The introduction

of early Iron Age weaponry being traded by the seafaring people of Tyre created the

greatest military arms struggle of the period. The Nichols comments:

> Little is known of Nebuchadnezzar's military activity after the Judean campaign, because the Babylonians, unlike the Assyrians, liked to perpetuate their name and fame through inscriptions which praised their peaceful works, and not their military exploits. However, some information is available which reveals that Nebuchadnezzar fought for 13 years against Tyre (585-573 B.C.). That proud maritime power, trusting in its impregnable island portion, refused to bow to the Babylonian Monarch, and therefore drew the wrath of Nebuchadnezzar upon itself. One year before Nebuchadnezzar's campaign against Tyre began, the prophet Ezekiel foretold the fate of the rich merchant city, which comprised large residential sections on the mainland, and warehouses, arsenals, factories, and shipyards located safely on a little rock island off the coast. Nebuchadnezzar's forces conquered and destroyed mainland Tyre, to which Ezekiel's prophecies apply, but besieged the island in vain for many years. Tyre finally gave in and surrendered under the condition of retaining its king, although it had to accept a Babylonian high commissioner, who kept a watchful eye over Tyre's external and internal affairs and took care to safeguard Babylonian interests. (1977, pp.209)

Between the eight major war-fighting factions of the period, God sets Ezekiel as a

member of the royal household and formal priesthood of Judah. The following detailed

citation describes the strategic military arena of warfare in which God sets Ezekiel to

minister and be a watchman for all people. Further commentary sheds light on the

recorded history of the prolonged state of constant warfare in the period of Ezekiel's

ministry in this clarifying historical citation:

20

During this period a campaign against unruly elements among Judah's former neighbors, Syria, Ammon, Moab, and also against Egypt, must have taken palace, as Josephus claims, in the 23rd regnal year of Nebuchadnezzar (582 B.C.) Also Jews who had been left in the country after the debacle of 586 B.C. seem to have taken part in the anti-Babylonian activity, and this activity resulted in the punitive action of Nebuchadnezzar by which 745 more Jews were taken to Babylon as captives, according to Jer. 5:30. Although the siege of Tyre had not been unsuccessful, the Chaldeans were disappointed and considered the accomplishments not commensurate with the efforts of a 13 year siege, as Ezekiel's words (Ch. 29:18-20) reveal. The prophet, however, predicted that they would find rich booty in Egypt. Little is known of Nebuchadnezzar's Egyptian campaign foretold in this prophecy. One lone tablet fragment in the British Museum speaks of Nebuchadnezzar's war against Amasis of Egypt in the former king's 37th regnal year (568 B.C.). That we cannot expect to find Egyptian recordings concerning this war with its apparently disastrous results for Egypt is understandable, but it is unfortunate that neither are there Babylonian records extant that allow us to see how Ezekiel's prophecy was fulfilled. (Nichols, 1977, pp.209)

The battle-wearied and stretched forces of the Babylonians made an alliance with the Medes and Persians. Thus, under Babylonian command, when the Medes and Persians laid siege to Jerusalem the Babylonian monarchy acquired all of the captured assets from their conquests. Ezekiel was among those captured assets and this is the time when Ezekiel and his contemporaries step into archaeological history.

The Babylonian authorities planned to educate their conquered religious assets, taken from the royal household of the priests and prophets of Israel, for their use in warfare. In the Babylonian kingdom the Chaldeans were renowned as the wise men of the kingdom. The following information speaks to their place in the kingdom.

The homeland of the Semitic Chaldean people was in the far south east of Mesopotamia. It is not certain when they migrated at an unknown period into the country of the Mesopotamian sea-lands about the head of the Persian Gulf. They seem to have appeared there at about the same time that other new Semitic peoples, the Arameans and the Sutu appeared in Babylonia, c. 1000 BC. This was a period of weakness in Babylonia, and its ineffectual kings were unable to prevent new waves of peoples invading and settling in the land. (Wikipedia, n. d.)

Though belonging to the same Semitic ethnic group, they are to be differentiated from the Aramean stock; and the Assyrian king, Sennacherib, for example, is careful in his inscriptions to distinguish them. When they came to possess the whole of the southern Mesopotamia, the name "Chaldean" became synonymous with "Babylonian", particularly to the Greeks and Jews. In the Hebrew Bible, the prophet Abraham is stated to have originally been from "Ur of the Chaldees" (Ur Kasdim); if this city is to be identified with the Sumerian Ur, it would be within the original Chaldean homeland south of the Euphrates, although Chaldeans were not extant in Mesopotamia at the time of Abraham. On the other hand, the traditional identification with a site in Assyria would then imply the later sense of "Babylonia", and a few interpreters have additionally tried to identify Abraham's birthplace with Chaldia, a distinct region in Asia Minor on the Black Sea. According to the Book of Jubilees, Ur Kasdim (and Chaldea) took their name from Ura and Kesed, descendants of Arpachshad. (Wikipedia, n. d.)

The following supporting material reflects on the remaining Chaldeans in the time of Ezekiel as a socio-economic class of the Babylonian kingdom:

Though conquerors, the Chaldeans were rapidly and completely assimilated into the dominant Semitic Akkadian Babylonian culture, as the Amorites before them had been, and after the fall of Babylon in 539 BC the term "Chaldean" was no longer used to describe a specific ethnicity, but rather a "socio-economic" class. (Wikipedia, n. d.)

In that age religious knowledge was far greater in value than treasure. This is the reason that the Babylonian monarchy regarded the Judean royal captives in an advising capacity within the realm of religion. White offers this supportive statement:

The thought of establishing the empire and dynasty that should endure forever, appealed very strongly to the mighty ruler before whose arms the nations of the earth had been unable to stand. With an enthusiasm born of boundless ambition and selfish pride, he entered into counsel with his wise men as how to bring this about. (1941, pp. 504)

The studies of ancient military history and biblical archaeology stand as existing evidence that Ezekiel was present in at least three sieges. Evidence in both archeology and scripture clearly establishes that Ezekiel was indeed present at the battles of Carchemish, Tyrus and Jerusalem. While detailing the events of those battles and the existing world war of that age, Ezekiel writes how God brings together the people of the

world and prophetically returns them to the hope of a messiah. Isaiah 62:6 references and confirms the existence of recognized watchmen as functional assets of God placed to spread the redemptive message: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence" (Isa 62:6, KJV).

White also provides supporting comments on the motif of the watchmen in the thirty-third chapter of Ezekiel. She writes in her manuscripts:

> The thirty-third chapter of Ezekiel is an outline of the work that God approves. Those in positions of sacred trust, those honored of God by being appointed to stand as watchmen on the walls of Zion, are in every respect to be all that is embraced in the meaning of the word "watchmen." (White, 1902, 165)

During the reconstruction of the second temple the watchman directed the reconstruction of the hallowed space for that which would be used to reestablish worship to the true God. The placing of watchmen clergy into institutional roles of spiritual leadership comes from God with purpose. Scripture clearly sets forth watchmen as special ministers to confront and provide challenging ministry outside the institution of a church. "Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33: 8-9, KJV).

White further clarifies the personal responsibility and duty of the watchman referred to in Ezekiel 33:8-9. Her inspired look into the way Ezekiel viewed his call to ministry and duty states: "But he could not banish the conviction that he had a personal duty to perform in giving them warning. The words were ever recurring to his mind: Go and tell it to the world" (White, 1950, pp. 330-331).

The writings of White, in accordance with scripture, show Ezekiel displaying a Christ like character and professional ministerial demeanor in active wartime settings. Like Christ, Ezekiel was a man of such strong faith and conviction that he ministered to all of God's people. Ezekiel brought the message of the promised hope of salvation to war-stricken and displaced people, gathering them and teaching them regardless of their spiritual or ethnic culture. This motif helps the military chaplain to understand the importance of taking an active role in the service that serves others by risking the very gifts of life and freedom.

### New Testament Reflection of the Biblical Watchman Motif of Military Chaplaincy

Theological emphasis that connects the Old Testament to the New Testament is a vital element of the educational process in the training of military chaplains. These chaplains must watch not only for unique opportunities to serve, but also for upcoming obstacles to the spiritual health of all those under their care. In the New Testament, the disciples and apostles are presented as the future watchmen of the earth, entrusted with the gospel mandate.

Hearing the same message and knowing that they were placed by God himself with spiritual authority, their purpose was to offer the message of salvation to all people. As we look to the great commission in the book of Matthew, we find that the Word of the Lord proclaims the scriptural mandate of the ordained minister which coincides with the role of those chosen watchmen. This scripture reads as the most important instruction to the military chaplain serving as a watchman: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching

them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt 28:19-20, KJV).

Under the dictates of the gospel commission military chaplains are placed in specific times and places to serve the spiritual needs of those serving in the military. This empowering scripture has always been the driving force behind SDA military chaplaincy. New Testament accounts demonstrate gospel commission ministry to military personnel by Peter and Paul, offering a clear motif of ministry to the Roman military authority.

White states that Christ's watchmen-ministers are the spiritual guardians of the people entrusted to their care as demonstrated by the prophets and apostles of the Old and New Testaments: "Theirs is a work requiring the exercise of every faculty of the being. In trumpet tones their voices are to be lifted, and never should they sound one wavering, uncertain note. Watchmen have to look after themselves and their daily conduct of life" (White, 1942, pp. 14, 15).

The apostles' ministry to the Roman Legion is a powerful example that should influence present day ministry. Peter ministered to Cornelius (a Roman officer) in his home and Paul ministered to the palace Praetorian Guard. The watchman ministry role of one-on-one ministry can be uplifting to military chaplains, but it can also bring great pain and sorrow as they witness all of the death and suffering surrounding them. The examples of watchmen such as Peter and Paul must be well ingrained through sound education.

### The Hope of the Watchman Ministry in the Valley of Dry Bones

Watchman chaplains are professionally and theologically enabled ministers within the military posted as sentinels ready to assist in both diverse group and one-on-one

ministries.  Knowledge of Ezekiel's ministry amongst the military conflicts of his day is

absolutely necessary to the watchmen of today because it provides a historical, biblical

and archaeological understanding of the very concept of military ministry.  It shows the

remarkable amount and depth of ministry that he performed in a world undergoing the

first known series of horrific and devastating battles between the established countries of

that age. The message of hope, in spite of present devastation, that Ezekiel brought to his

people is the same hope that will be brought to all of the peoples of the world amongst

the utter destruction and desolation of the last days.

Military chaplains are trained to minister and bring hope in the pain of war, the

grief of death and the face of destruction.  The pain they see can be so much worse than

in other ministries.  The hope they bring is genuine and true.  When the chaplain stands

on a battlefield without a weapon, preaching hope and forgiveness, the military chaplain

embodies the watchman motif.  The vision given to Ezekiel in Chapter 37 shows the

successful labor of the watchman.  It depicts dry bones coming together to be reformed as

living bodies receiving the gospel message of the hope of salvation.  Ezekiel writes:

> The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. (Ezek 37:1-6, KJV)

Later in his ministry Ezekiel was a prophetic, spiritual voice and adviser in the spiritual reconstruction of the temple.  Ezekiel was to bring spiritual protection for those within the institution and serve as an adviser to those in the commanding leadership and religious authority. Ezekiel's example was a pastoral model of military chaplaincy. Since the definition of watchman has a natural military element, the defined term goes beyond an example and takes the shape of a definite model to build upon.

Spiritual strength is vital for restoration and continuation, and the chaplain must be taught the most current material to bring about the skills to minister in the most intense of challenges with military members.  Ezekiel's spiritual guidance in the valley of dry bones is a symbolic beacon showing the way to proceed:

> So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ezek 37:7-14, KJV)

A military chaplain is surrounded by dry bones.  The harsh duress of war has a negative effect mentally, spiritually, and physically in servicemen and women.  Most will not seek out pastoral support and care.  Pastoral care must seek them out and they must always know that it is readily available.

The hope that this specialized watchman chaplaincy can give to the young men and women serving in war is easy to find in this vision.  With the learned tools of presence ministry, chaplains have been sent into this symbolic valley to retrieve the dry

bones of the suffering and relay to them the words of the Lord that can lead them to spiritual restoration.

## Watchman Ministry Motif as the Core Motif for Seventh-day Adventist Theological Military Chaplaincy Training

Military chaplains must draw on all of the resources that God gives to fulfill the duty that God has placed upon them. Faith, hope, love and prayer must be at the core of the most updated and complete education possible to make a chaplain able to meet the needs of those whose care they have been charged with. In order that chaplains might excel in both their spiritual and professional journeys, they must continually examine their own personal lives to see if their formation is in harmony with the ministry that God has sent them to.

To accomplish the spiritual mission of preparing SDA military chaplains grounded in solid theological formation to face the challenges of warfare grief, it is essential that AU SDATS enhance the current program with the watchman chaplaincy motif. North, Chaplain of the SDATS, has given invaluable guidance in his doctoral dissertation by making two vital points about core understanding when employing incarnational ministry within an institution. He states: "Incarnational ministry, then, has two aspects. First, to take on as fully as possible, toward the purpose of reaching all and winning some, the institution's identity, and second, to take Christ in oneself into the institution" (North, 1989, p. 32).

North, a pioneer in chaplaincy formation at SDATS, writes the following statement regarding the use of motifs: "It is at this point that the fullness of Christ's

incarnation exhibits both the "genius" and the power of God. Jesus' incarnation is that incarnation from which all the motifs spring" (North, 1989, p. 32).

As the SDA Church's mission of spreading hope carries on in this deadly and uncertain age, the incarnational motif of the watchman chaplain shows the importance not only of the work of the military chaplain, but of his or her preparedness. The motif of watchman chaplaincy, based on the example and sacrifice of both Christ and Ezekiel, can inspire and teach the SDATS military chaplain student to be a soul looker as well as a soul seeker.

The ministers of this day bear responsibilities just like the prophets of the Old Testament. Only with faith and a dedicated prayer life can the military chaplain continue to effectively serve in times of war. White confirms this truth when she writes, "The responsibility of the watchman of today is as much greater than in the days of the prophet as our light is clearer and our privileges and opportunities greater than theirs" (White, 1940).

Ezekiel's testimony in scripture is a promise to watchmen of all the ages that God's spoken promise of the hope of salvation will be kept. In Ezekiel 33:6, the author reminds and warns the reader of the responsibility that the watchman bears. That warning states: "But if the watchman see the sword come, and blow not the trumpet, and the people not be warned; if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand" (Ezek. 33:6, KJV).

So great is the responsibility set upon the watchman chaplain that the Scripture warns him or her to guard against neglect of the responsibility of the ministry, in order to

avoid a dire penalty.  For the faithful, the great promise of hope comes with the incarnational gift of eternal life for the minister who assumes the title and spiritual leadership mantle of the watchman.

## Conclusion

The watchman military chaplain can be the tool that God will use to glean the wandering warrior soul, bringing people who live by discipline and commitment into the fold of spiritual believers. The education of future watchman military chaplains at the graduate level requires a strong core biblical motif as exemplified through the life and hardships of the original watchman.  Ezekiel, shown in scripture, is that foundational role model of the SDA military chaplain.

Throughout recorded history of the ministry of Ezekiel his primary pastoral mission and objective was caring ministry for all people.  Ezekiel went from the institution of the royal court to the devastating battlefield, always looking for souls to be saved.  This must always be the shepherding role of any minister who heeds the call of the watchman and follows the example of Christ, spreading the gospel to spiritually save all of God's people.

CHAPTER 3

LITERATURE REVIEW OF ENHANCED MILITARY

CHAPLAINCY EDUCATION

**Introduction**

The published literature on military chaplaincy training covers numerous pages of

books, journals, and articles related to overall institutional military chaplaincy.

Supportive literature relevant to military chaplaincy has been written over the past 200

years.  This literature review will recommend current teachable materials for immediate

use toward an enhanced military chaplaincy education degree within the existing AU

SDATS Master of Divinity Program.

This literature review is written from a naval chaplain's point of view and utilizes

many US Navy materials.  If AU SDATS chooses to initiate the education program

recommended in this document, then it should realize that each of the US military

branches has its own published materials specifically utilized for the education of its own

military branch's chaplains.  Most of the supportive literature discussed in this review is

available online for purchase.  The available material is unclassified and can be obtained

directly through the US Chaplain Corps of the particular branch or through liaison with

Adventist Chaplaincy Ministries.

Academic military chaplaincy education, enhanced with current military

instructions, professional development training courses, and supplemental support

literature will give chaplain candidates modern operating knowledge of religious

programs in the military.  The presented literature includes detailed clinical pastoral

education (CPE) resources. These resources will augment military chaplaincy training

and are necessary to address contemporary clinical issues in combat and crisis military

chaplaincy.

### Military Chaplaincy Joint Professional Development Education Courses

Professional Development Training Courses (PDTCs) are taught yearly by the US

Navy Chaplain Corps.  Subject matter is presented each year that builds upon previously

taught material.  Chaplains of all three branches attend the PDTC every year.  The PDTC

addresses current ministerial needs and practical operational ministry trends.

Published support material on the roles and duties of the military chaplain are

given during these courses that will enhance the education of the SDATS chaplain

candidate preparing for accession into active duty.  The PDTCs that the United States

Navy Chaplain Corp produces are designed for joint operational ministry.  PDTCs are at

the heart of modern joint military chaplaincy training.

The most important of the PDTCs to be added to military chaplain training at AU

SDATS is *US Navy Professional Naval Chaplaincy* (2011).  This newly established

course outlines in detail the everyday active duty operations of the US Navy Chaplain

Corp.  The newly published *Professional Naval Chaplaincy Booklet* (2012) is provided in

Appendix M.

The *Combat Operational Stress Control for Caregivers: Understanding and Addressing

Combat Stress* (2008) and *Advisement* (2010) PDTCs operate in conjunction with one

another.  These highly recommended Professional Development Training Courses should

be at the core of the enhanced AU SDATS military chaplaincy education.  They present

information preparatory to fully understanding how military chaplaincy works.

The number of physically and spiritually wounded souls resulting from the

longest war yet fought by the United States has advanced the progress of professional

development training courses in pastoral care.  *Clinical Training for Combat Stress:*

*Screening, Treatment and Surveillance* (2005) and *Combat and Operational Stress First*

*Aid* (2010) demonstrate the importance of CPE and its integration in the various roles of

military chaplaincy.

Due to enormous deployment stresses on military dependent families, multiple

PDTC courses were developed under the category of *Navy Combat Operational Stress*

*Control (NCOSC).  The Family Dynamic* (2009) and *Pastoral Care in Support of*

*Individual and Family Readiness and Resiliency* (2012) are professional courses that

provide invaluable information on prolonged endurance ministry by naval chaplains.

**Naval Chaplaincy Education Reference Literature**

Reference literature relating to the education of military chaplains includes an

abundance of military instruction, modern professional development, and practical

training.  The most recently published navy chaplain corps instruction outlines

implementation guidance for facilitation ministry in wartime and provides necessary

professional formation information.  Examples of primary operating instruction for each

of the US Navy Chaplain Corps can be found in Appendix A.

The US Navy operates under *DOD SECNAVINST 1730.8B (2012).*  The

aforementioned instructions operate with congressional authority provided within *US*

*Code, Title 10.  Title 10, Section B* serves to authorize military chaplaincy in all three US

Department of Defense (DoD) branches.  The reserve component authorization for all

DoD branches of military chaplaincy is outlined in *Title 10, Section D.*

The US Navy offers several key resources for professional growth necessary for

SDA military chaplain education. The first is *Division Officer's Guide* (2004), written by

VADM Stavridis and CDR Girrier, USN.  The second is *Useful Information for Newly*

*Commissioned Officers*, published by NAVEDTA (1992).  The primary resource for

understanding enlisted sailors remains the *Bluejackets Manual, Twenty-First Edition*

(1990) and the *Coast Guardsman Manual* (1990).  These direct reference resources for

military chaplaincy education give the SDATS chaplain candidates a basic understanding

of the servicemen and servicewomen that they will be serving.

Because US Navy Chaplains also serve with and minister to the United States

Marine Corps and Coast Guard, US Marine Corps Major General Aubrey "Red"

Newman's three book series, *Follow Me I, II, and III* (1989-1997) is also recommended.

This series brings forth real issues relating to the role of a military leader to study as an

officer and gentleman or gentlewoman performing the duties of a military chaplain.

The scope of this literature review also encompasses academic resources that can

be utilized to educate professional clergy in the field of military chaplaincy.  There are

official writing guides for military personnel to learn the unique operational writing style

utilized within their particular branch.  The military instructions, books, manuals and

dictionaries are administrative resources available for enhancing existing SDATS

military chaplaincy education.

The combined naval services release published materials such as Shenk's (1943)

*The Naval Institute Guide to Naval Writing*.  Future *naval* chaplains graduating from the

SDATS and joining the US Navy will be quickly confronted with the duty of creating and presenting multimedia PowerPoint presentations to instruct new military members entering the ranks.  Knowledge of the particular communication style of each new chaplain's specific branch will be an invaluable tool to the competent and professional officer.

Supplemental supportive resources for naval chaplaincy education should include the naval dictionary.  The *Naval Terms Dictionary* (Noel & Beach, 1988) is a published work for all of the naval services of the United States.  It should be noted that each branch has its own dictionary.

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**Crisis Ministry and Combat Trauma Literature for
Military Chaplaincy Education**

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This section presents the latest published materials to assist in the understanding of *SECNAVINST 5351.1* addressing crisis, combat, and post-traumatic stress.  Modern books on current wartime and post-deployment research must be required reading for military chaplains assisting service members and their dependents.  The books evaluated in this segment represent the latest and most relevant PTSD research evolving from the current Iraq and Afghanistan Wars.

Recently an instruction manual and workbook for NCOSC healing, written by Adsit (2007) was implemented for use by the US Navy.   This manual and workbook combination is designed as a tool that a military chaplain can use to lead a small group of service members in post-traumatic healing classes.

*A Handbook for Family and Friends of Service Members Before, During and After Deployment* was created by The Defense Centers of Excellence for Psychological

Health and Traumatic Brain Injury.  It is designed as a handbook to guide the injured

through traumatic healing.  The instrumental NCOSC graphics for demonstrating this

material in the classroom can be found in Appendix K, Figures (1) through (6).

Everly and Lating's (2002) book, *A Clinical Guide to the Treatment of the Human

Stress Response,* and Cantrell and Dean's (2005) book, *Down Range to Iraq and Back*

were presented at the 2004 COSC Conference in San Diego.  These books are offered as

essential reading materials for all combat stress counselors and mental health providers.

*Flashback, Posttraumatic Stress Disorder, Suicide, and the Lessons of War* by Coleman

(2006) is one of the latest books to address the issue of memory flashback and is an

excellent resource for this perplexing subject.

Post-Traumatic Stress Disorder (PTSD) pastoral counseling is the duty of the

military chaplain.  Questions concerning loss and grief also fall to the military chaplain.

*Living with Grief,* a book edited by Doka (2000), was originally developed for hospice

chaplaincy.  The long term loss and grief data is constructive for developing a ministerial

understanding needed to support service members suffering with grief.  Figley and

Nash's (2007) combined work, *Combat Stress Injury*, is currently the most celebrated

book on NCOSC and is an important resource for military chaplains.

Litz's (2004) book *Early Intervention for Trauma and Traumatic Loss* examines

psychological trends, manifestations and indicators requiring the use of NCOSC.   Two

classic resources recommended for discussion on grief are Seamand's (1999) Healing *for*

*Damaged Emotions: Recovering from the Memories That Cause Our Pain* and

Westberg's (1997) *Good Grief*.  These two resources give brief but mandatory insight

into the grief and healing process which are part and parcel of the ministry of military

chaplaincy.  Also highly beneficial is the book by Walsh (2006), *Strengthening Family Resilience*, as it discusses preventive measures to identify and avoid post-deployment stresses and trauma.

Two important academic resources, though not originally written for military application, are *Crisis Counseling: Helping People in Crisis and Stress*, and *The New Guide to Crisis and Trauma Counseling: A Practical Guide for Ministers, Counselors, and Lay Counselors* written by Wright (2003).  These books present excellent educational material for the basics of addressing trauma, loss and suicide.  Suicide has become a very serious and rapidly mounting issue for the military to manage.  The first person called in response to an attempted suicide or suicidal ideation is the military chaplain.

## Clinical Pastoral Education Literature for Military Chaplaincy Education

The current AU SDATS chaplaincy training in clinical healthcare chaplaincy provides the unique opportunity to introduce the exclusive US Navy and Veterans Administration (VA) enhanced CPE literature without creating an entirely new class.  By enhancing the current program with the new material, the students will be able to see the different military applications of CPE that can be an invaluable part of the military chaplain experience.

Every year a small number of select military chaplains from all three branches are chosen for Clinical Pastoral Education under the professional joint venture advancement program through the US Navy and the VA.  The CPE literature referred to in this section is currently in use by the Veterans Administration of America in agreement with the US

Navy Bureau of Medicine to educate joint active duty military chaplains.   The literature used for this program consists of a series of PTSD literature and begins with the primary book, *Victor Frankl's Logotherapy: Method of Choice in Ecumenical Pastoral Psychology,* by Graber (2004). The CPE taught in the VA specializes in PTSD.  At the center of this intense military chaplaincy training are Frankl's life-changing masterpieces, *Man's Search for Meaning* (1984) and *The Doctor and the Soul* (1986).  The PTSD approach to clinical pastoral education also incorporates tomes by Friedman *(*1985) and Fowler (1978), classics used in SDA pastoral counseling education.

 The present CPE taught in active duty military chaplaincy education utilizes a series of textbooks available to order online through the website of Dr. Robert Grant. His series of PTSD literature is widely used for academic psychological health training. The books in this series include *The Way of the Wound: A Spirituality of Trauma and Transformation* (1996) and *Complicated Trauma: Diagnosis and Treatment* (2009).  The other two handbooks in the series are *I Love a War Veteran: A Handbook for Veterans, Families and Professionals Dealing with the Effects of Combat Stress and Trauma* (2007) and *Vicarious Trauma: A Handbook for Professionals Working with Traumatized Populations* (2005).

 Military chaplaincy bioethics is coming to the fore as a vital area of knowledge influencing the role of the military chaplain and is included in VA CPE education. *Bioethics from a Faith Perspective: Ethics in Health Care for the Twenty-First Century* (2002) is an excellent book on the subject and is written by Hanford.  It is yet another area in which chaplain candidates need a more in-depth education to comprehend the field of ministry in which they will be operating.

Another part of the existing VA CPE and military chaplaincy training is the new

*Pairs Essentials: Practical Skills for Successful Relationships* (2010).  This newly

developed training is for help in stabilizing post-deployment marital relationships for

veterans.  This education, when added to the current AU SDATS military chaplaincy

training, could also be used in SDA churches with post-war veterans coming home to

their families and communities.

In the more advanced VA CPE coursework the book *Prisoners of Our Thoughts,*

(2010) by Pattakos is implemented.  CPE skillset application is addressed in the books

*Crucial Confrontations* (2005) and *Crucial Conversations* (2012) by Patterson, Grenny,

McMillan and Switzler.   These books are utilized to teach the art of proper professional,

pastoral and interpretive conversations with veteran patients.

Examples of graduate research linking the psychological and medical fields with

professional spiritual applications include Kelcourse's *Human Development and Faith:*

*Life-Cycle Stages of Body, Mind and Soul* (2004), and Orr's  *Medical Ethics and the*

*Faith Factor: A Handbook for Clergy and Healthcare Professionals* (2009).  The

research by Pargament's book *The Psychology of Religion and Coping: Theory,*

*Research, Practice* (1997) is another excellent source of situational clinical material for

classroom education.

Recently published texts coming out of Oxford University on the rapidly growing

issue of spiritual care, explored through both an academic and practical application,

include *Oxford Textbook of Spirituality in Healthcare* (2012), and *Making Health Care*

*Whole: Integrating Spirituality into Patient Care,* (2010) by Puchalski. These CPE

literature resources have been used with success to educate clinical students learning CPE in academically based programs found in university settings.

Reflecting a more personal perspective of spiritual post-traumatic healing there are Halifax's *Being with Dying: Cultivating Compassion and Fearlessness in the Presence of Death* (2009) and *To Make the Wounded Whole: Healing the Spiritual Wounds of PTSD,* (2011) by LTCOL Higgin's, USA, (Ret.). These works support the book by Tick entitled *War and the Soul: Healing Our Nation's Veterans from Stress Disorder* (2005), which is highly recommended for use in any military chaplaincy education. Tick's book changes the personal spiritual attitude and is monumental in the process of clinical pastoral education. The author offers this life-shaping quotation: "The idea of killing as creating a sacred bond may startle, but the truth is that war is an intimate act. "Whether we intend it or not, we achieve a permanent shared history with those we battle" (Tick, 2005, pp. 262).

The aforementioned literature assets in conjunction with one year of clinical ministerial training constitute four units of CPE. These same resources provide advanced knowledge for the existing VA supervisor in training. To add further advanced CPE learning material to this project document, the *Standards of the Association of Clinical Pastoral Education and the Common Standards of the Association of Professional Chaplains* (APC) has been added in Appendix I.

The enhanced supplemental recommendations in the next section of the literature review specifically offer further CPE literature resources for military chaplaincy training. These CPE resources would greatly enhance the AU SDATS specialty coursework for clinical literature to be taught in a Master of Divinity in Military Chaplaincy Program.

**Enhanced Supplemental Clinical Pastoral Education Literature**

The United States Naval Academy in Annapolis, Maryland offers education in moral ethics taught by military chaplains. Dr. Shannon French teaches morals and ethics at the United States Naval Academy alongside US Navy Chaplains. Dr. French wrote *Code of the Warrior* (2004). In the 2003 PDTC, the United States Navy, Chief of Chaplains Office (N097) arranged for the professional continuing education to be on the topic of wartime ethics. I remember carefully writing down the following quotation by Dr. Shannon French so that I would never forget it: "We have a right to ask our people to die for their country; we don't have a right to ask for their soul" (S. French, Personal Communication, February 11, 2004).

The adviser role of the military chaplain has advanced far beyond the traditional role of responding to basic command religious program necessities. Dealing with the scars of warfare and PTSD, military chaplains must now use all of the tools that they have learned in the PDTCs regarding clinical and pastoral combat stress control. Military chaplaincy education must now incorporate master's level moral and ethical courses of study to properly prepare future military chaplains.

Modern education for the military chaplain needs to be realistic and practical. This leads to a literary masterpiece by Peck (2003), *The Road Less Traveled: A New Psychology of Love, Traditional Values, and Spiritual Growth*. Peck's insight is both realistic and practical for the military chaplain, helping the chaplain to better understand and treat the difficult issues that he or she will face.

Koenig's *Spirituality in Patient Care* (2007) explores the why, how, when, and what of the realm of clinical pastoral chaplaincy. This book discusses the questions a military chaplain will likely confront in ministering in death situations. It describes in detail many topics central to the work of the military chaplain and depicts the interaction of these subjects focused on common goals of assisting service members through daily advising ministry and effective counseling.

In the traditional classic by Hoist and Kurtz (1973), *Toward a Creative Chaplaincy,* the authors teach the beginning chaplain the foundation of being a mediator. While designed for beginner hospital chaplains, this traditional source is invaluable for the basic formation of any military chaplain.

The traditional role of the chaplain has been defined as the principle adviser and counselor on military installations. The minister's perspective on professional assistance in a clinical setting is found in Pruyser (1976), *Personal Problems in Pastoral Perspective: The Minister as Diagnostician*. Pruyser illustrates some of the difficulties that can arise while ministering in a medical environment.

The classic by Switzer, *The Minister as Crisis Counselor* (1974), discusses ministry in situations of unthinkable crisis both on a personal level and as a traumatic event. This original material focuses on the origin of the issue verses group process. When dealing with post-deployment relationship counseling, the knowledge in this book becomes invaluable.

*The Chaplain-Physician Relationship* by VandeCreek and Burton (1991) describes well the intricacies of a clinical chaplain's working relationships with medical personnel. It is a classic resource that is taught at the SDATS in current chaplaincy

formation and in other accredited theological seminaries. VandeCreek's new book is written with Arthur Lucas and is entitled *The Discipline for Pastoral Care Giving* (2001). It is a textbook rich with formative information covering practical clinical chaplaincy and proper professional discipline in the development of clinical military chaplains.

**Supplemental Chaplain Literature for Military Chaplaincy Education**

For the purpose of this project document supplemental literature will consist of information useful for teaching military chaplaincy including military history, religious politics, and world religions. Supplemental sources of literature taught within the military chaplaincy program should be academic in design and should be supported by military autobiographies for authenticity and applicability. In addition to the material listed in this chapter, further resources are referenced in Appendix O.

Accredited seminaries traditionally begin with the formal history of the institutional chaplaincy being studied. For the purpose of the Master of Divinity in Military Chaplaincy at the SDATS, the history of military chaplaincy will be included in supplemental literature. Literature covering military chaplaincy of the past is an invaluable resource within an academic program. In many of the introductory courses, the traditional noncombatant role of the military chaplain is a central focus. An ideal book to review on this topic is *The Sword of the Lord: Military Chaplains from the First to the Twenty-First Century,* edited by Bergen (2004). This book is one of the most thorough works of military chaplaincy history ever produced. Bergen has lectured at the University of Notre Dame, and her work branches outside the confines of traditional US military chaplaincy history. The academic views discussed in Bergen's book bring light to the topic of ministering to militaries at war with the United States.

Many young service members who are newly married are soon thereafter deployed to stressful situations, often involving combat.  As a result, thousands of marriages are strained and the relationships need a great deal of rebuilding.  The book by England, entitled *The Post-Traumatic Stress Disorder Relationship: How to Support your Partner and Keep your Healthy Relationship* (2009) identifies support measures to minimize long-term PTSD through the constant deployment so common to modern military families.

Most often the rebuilding of the relationship is centered on a personal retrospective of oneself after deployment.  Fisher's book *Rebuilding: When Your Relationship Ends* (1981) is an outstanding primer and source of knowledge that a military chaplain can use to help post-deployment rebuilding of relationships.  The ministry to the military and their families while service members are deployed is essential to keep resilience and hope throughout deployment.

Henderson's (2006) book *While They're at War* is a current source of military chaplaincy literature profitable for instruction.  The academic value of Henderson's book is also found in the dynamic of military dependent ministry.  Today the military chaplain's duties are increasing to include ministry to those who remain behind when deployment becomes a reality for a family.

Leadership within an organization is covered in the following three invaluable resources Covey's *The Seven Habits of Highly Effective People* (1989), Hagberg's, *Real Power: Stages of Personal Power in Organizations* (1994), and *Servant Leadership* by Greenleaf (1977).

Greenleaf's book remains the fundamental resource in the basics of leadership for teaching military chaplains to be future church and military leaders. His book covers more than the basics of leadership. The book has two mandatory reading chapters entitled "Servant Leadership" and "Church and America and World Leadership." Spiritual leadership with a keen understanding of the military culture is at the core of military chaplaincy.

Kouzes and Posner's *The Leadership Challenge* (1995) and Rost's *Leadership for the Twenty-First Century* (1993) cover the growth of professional leadership in the modern age. Command questions regarding how to view the moral ethics of combat action are among the most difficult to be addressed in the leadership role of the military chaplain. Jackson's (2005) book *The Way of the Warrior: How to Fulfill Life's Most Difficult Assignment* addresses this difficult issue. Jackson's insight can assist the military chaplain in the understanding of spiritual leadership as it relates to ethical assignments.

Lebacqz and Driskill's (2000) book *Ethics and Spiritual Care: A Guide for Pastors, Chaplains and Directors* demonstrates ethics, leadership and spiritual care functioning together. Support of this nature can help chaplain students to persevere in the face of the trauma that military chaplains will encounter in their ministry to the wounded.

Nouwen's (1990) *The Wounded Healer* is a powerful book for clergy dealing with ministry to the suffering and finding coping skills through example. A related book by Vandesteeg dealing with the practical environment of the military is *When Duty Calls* (2001). Vandesteeg writes about the resources available for dependent families and offers details about the traditions, customs, and realities of life in the military.

Vandesteeg's book discusses the harsh reality of Casualty Assistance Call Officer (CACO) notifications and the ministry that the military chaplain brings in that poignant circumstance of unyielding grief. Military chaplains help service members and their families develop courage, hope, and faith in both life and death situations while fulfilling their many roles.

The Work of the Chaplain, by McCormack and Paget (2006), is a pivotal piece of literature in this review. This joint venture by Denver Seminary professors is the most practical work relating to the multiple facets of institutional chaplaincy. It centers upon the primary operating definition of the chaplain as the giver of spiritual care with good works. McCormack and Paget summed up the unique ministry of military chaplains this way:

> The work of the chaplain begins with intentional preparation for spiritual care ministry—Seminary education, specific training in counseling and leadership and integration of life experiences with personal reflection to gain an appreciation for the perspectives of people very different than oneself. (McCormack & Paget, 2006, p. 116)

In war there are ministries other than that of offering spiritual advice and comfort. The role of the military chaplain has set within its guidelines the requirement to facilitate for other religions. A primary literary resource offering basic knowledge on World religions is Halverson's book, *The Compact Guide to World Religions: Understanding and Reaching Followers of Other World Faiths* (1996).

Additional literary resources in the field of non-Christian belief systems offering supplementary knowledge of the unique dynamics of the religions of the world include Braswell's (1996) Islam*: Its Prophet, Peoples, Politics, and Power;* Boa's (1977) *Cults, World Religions and the Occult;* and Hopke'*s* (1994) *Religions of the World.* Boa and

Hopke speak to the appeal of cults such as Wicca. They also write on the subject of widely differing religious practices for which all military chaplains are called to facilitate. Braswell brings forth important issues of religion in international politics that can either lead or deflect strategic, operational and even tactical courses of action against terrorism conducted by religious extremists. These books address the understanding of religious dynamics and radical religious views and provide opportunities for a military chaplain to offer religious information pertinent to such a situation.

In the study of military chaplaincy, LTCOL Peters' (2007) *Wars of Blood and Faith, the Conflict that will Shape the Twenty-First Century,* presents the political perspective. Peters' book, while not necessarily focused on military chaplaincy, presents necessary information about the relationship between war, religion, and faith. A closely related theological examination of this issue is found in the book by Shenk (2003) , *Journeys of the Muslim Nations and the Christian Church: Exploring the Mission of the Two Communities*. This book offers information about the relationship between the two religions in these uncertain times.

This literature, along with experiences from professors or former active duty chaplains teaching at the SDATS, can stimulate role-playing and group discussion. This will generate a sense of the knowledge and understanding that a chaplain's presence brings in this grief ministry. The following section is specific to the denominational literature related to this project document.

**Seventh-day Adventist Military Chaplaincy**
**Education Literature**

The most scholarly literature of the Seventh-day Adventist denomination in the

field of military chaplaincy formation is rooted in the unpublished doctoral research of

North and is entitled *Chaplaincy Ministries*: *The Development and Implementation of a*

*Course in Specialized Ministries as Vehicles for Seventh-day Adventist Self-*

*Understanding and Expression of Mission* (1988).  His innovative research explores

military total institutional chaplaincy with the models found in scripture.  The current

curriculum in chaplaincy formation is designed from this research. It is based upon

academic insight, reflection, and logical research brought forth from a scholarly series of

articles by Goffman.

Goffman, a Sociologist, wrote an early design of total institutional structure

within mental health institutions.  His collection of essays was first published in

*Psychiatry: Journal for the Study of Interpersonal Processes* (1959).  Goffman's (1961)

book *Asylums: The Moral Career of the Mental Patient* was adapted from the original

journal *Essays on the Social Situation of Mental Patients and Other Inmates*.  The

information on the total institution was applied to the research of former US Navy Chief

of Chaplains, Hutcheson (1975) in his book *The Churches and the Chaplaincy*.  This

literature was later cited in North's Doctor of Ministry Project Dissertation and was

designed to present insight into the progression of future SDA military chaplaincy

formation**.**

*Seventh-day Adventists in Time of War* (1936), stems from the research of  Wilcox

and is the first examination of the SDA Church and the issue of war.  Wilcox's book

brought to light issues and debates on the subject of noncombatant service in the field of

medical treatment to wounded service members by enlisted SDA church members.  It is an excellent historical example of real world experience within the institution of the US military for a Seventh-day Adventist.

Further examples of literature are written by SDA naval chaplain, CDR Mole, CHC, USN.  He wrote, *For God and Country* (1998) and *He Called Some to be Chaplains, Volumes 1-3* (1990).  Mole was one of the first joint service chaplains.  Mole belonged to the Navy but was sent to minister to a large number of SDA church members working on biological studies for the US Army.  He shares his experiences in his book *For God and Country* (1998).

One of the most profound books on the subject of SDA noncombatant service is the classic story of Medal of Honor winner Desmond Doss. His Medal of Honor was awarded for saving wounded soldiers at the Battle of Okinawa during World War II.  The book *Desmond Doss, Conscientious Objector: The Story of an Unlikely Hero*, by F. Doss (2005), covers his military service and his position on arms.  Since its publication, this book has been used by scholars of the Seventh-day Adventist Church as an example of noncombatant service during warfare.

A highly relevant book published by an active duty SDA military chaplain that brings out elements of military chaplaincy is *The Spiritual Side of Traumatic Stress Normalization* by CDR Hakanson, CHC, USN (2008).  Hakanson currently serves as an active duty chaplain for the US Navy.  The information presented in his book is vital to the treatment of the many thousands of service members who are just now beginning to deal with the traumatic aftermath of war. He stresses the importance of treating spiritual

symptoms along with clinical symptoms when providing care to those with traumatic stress injuries.

## Military Chaplain Devotional Literature for Military Chaplaincy Education

There are two spiritual devotionals that would be excellent for military chaplain formation for the chaplain student. The first is written by Metzler and is entitled *Jesus: Daily Devotions for Adults* (2000). Metzler is an SDA Navy Dental Officer who writes devotions about a caring Jesus from a perspective that the deployed service members can relate to. Recently, Adventist Chaplaincy Ministries recommended the newly published devotional by Lieutenant Colonel Bray, (2010), *From Seattle to the Sand: A Soldier's Spiritual Journey.* This devotional is written from a military point of view. It is an excellent personal resource from which SDATS military chaplain students can learn. Grassman's book *Peace at Last: Stories of Hope and healing for Veterans and their Families* (2009) presents true stories of healing involving both veterans and their family members. A master level seminary degree program should encourage devotions for personal worship.

A valuable military chaplaincy resource that will provoke a soul-searching prayer life is LCDR Cash's (2004) book, *A Table in the Presence.* It is a first-rate example of ministry during actual warfare. This book is currently used in accredited seminaries for teaching military chaplaincy. The US Navy Chaplain Corps purchased copies for every active duty and reserve chaplain within the US Navy. Cash's ministry while under fire with First Battalion, Fifth Marine Regiment is a shining example of a military chaplain deployed in harm's way. Cash's book is essential literature to address modern ministerial

duties of active duty military chaplains.  This book presents relevant ministry and issues

that SDA military chaplains will be confronted with in combat situations.

A useful book by Denny, *A Soldier Looks at Spiritual Warfare* (2004), is a similar

educational resource.  The scope of Denny's book spans from his veteran days serving in

the battlefields of Europe to his ministry to the veterans of war in Iraq.  He brings a

perspective from the Army tradition.  Denny offers incredible insight in the following

statement:

> The power in human warfare goes to the one who has the best strategy, resources and
> sophisticated weaponry. Spiritual power is different.  Spiritual power is simply
> received and released. Whereas military power is destructive, God's power is always
> released for good. God never asks us to do anything unless He supplies the power.
> He will not give us spiritual power unless we ask what He wants us to do! (Denny,
> 2004, p. 33)

Denny presents the use of the military as a factor of society. Warfare, while

destructive and horrific, can bring change for good under the guidance of God. The

relationship depicted in this literature between God and warfare is critical for the honing

of a minister sent into combat to represent God amongst the ranks.

The following books of spiritual devotion and military discipline help to explain

the life and duty of a military officer.  Lieutenant General, (Ret.) Boykin's (2008) book,

*Never Surrender: A Soldier's Journey to the Crossroads of Faith and Freedom*, examines

honorable service that relies on faith to survive the journey.  A book by Commander

Waddle, USN (Ret.), *The Right Thing* (2002) and a book by Clark, *Wounded Soldier,*

*Healing Warrior* (2007) both offer good descriptions of the life and struggles of a service

member.

Strength and inspiration for the military chaplain can be found in Captain

Plekenpol's book, *Faith in the Fog of War: Stories of Triumph and Tragedy in the Midst*

*of Battle* (2006).  The devotional by Bishop, *Christian Truth and its Defense: For US Marines* (1997), provides an excellent example of the literature available in defense of Christianity for military forces.

Keith wrote the autobiography of Air Force Chaplain Prisoner of War Robert Preston Taylor in *Days of Anguish Days of Hope: Chaplain Robert Preston Taylor's Ordeal and Triumph as a POW in World War II* (1972)*.*  This book provides insight into one of the most terrifying risks that a service member faces and will spark an in-depth introspection for the military chaplaincy student.

## Conclusion

Teaching spiritual techniques utilizing present-day clinical and pastoral care content established within the aforementioned PDTCs will instill future SDA military chaplains with the full scope of modern insight into clinical and military ministry.  This military chaplaincy education is absolutely necessary to address issues pertaining to behavior and religion of chaplains as moral, ethical and spiritual advisers in times of war. This unique array of literature introduces knowledge in the field of military chaplaincy and clinical pastoral education compiled to enhance a recommended future AU SDATS Master of Divinity in Military Chaplaincy degree.

CHAPTER 4

RECOMMENDATION TOWARD ENHANCED SEVENTH-DAY ADVENTIST

PROFESSIONAL MILITARY CHAPLAINCY EDUCATION

**Introduction**

The objective of this project document is to recommend enhanced military

chaplaincy education through the development of a Master of Divinity in Military

Chaplaincy degree. The goal of this recommended initiative is to help military chaplain

candidates develop a professional competence in specialized military ministry, especially

in regard to clinical and crisis ministry.

Information regarding military chaplaincy is commonly misunderstood when new

seminarians explore military chaplaincy. The following statement covers a few of the

typical misconceptions that pastoral candidates commonly have when reviewing military

chaplain literature: "Misconceptions: I won't be able to share the Gospel, I have to carry

a weapon, I'll have to compromise my denominational or theological convictions,

Chaplaincy Reserves would detract from my ministry, I won't be participating in

legitimate ministry" (Baptist Bible Seminary, 2010, pp. 1).

The purpose of the military chaplain corps is to provide professional guidance and

to promote the spiritual, religious, moral, and personal well-being of the service

members. The current training that a seminarian completes preparatory to becoming a

pastor is no longer sufficient education for future military chaplains to succeed. AU

SDATS seminarians intended for military chaplaincy must now be educated as specialized spiritual, moral and ethical advisers.

The professional ministry of military chaplaincy has shifted away from the roles of traditional church ministry and has become that of a pluralistic religious facilitator pledged to warfare ministry. The SDATS Master of Divinity program can be enhanced to employ the in-depth PDTCs, NCOSC, Strategic Plan and PNC that future military chaplains will find necessary in their ministry (contained in Appendices J, K, and L). Military chaplain candidates with documented specialized higher education degrees are much more able to achieve their commissions and subsequent promotions as active duty military chaplains than those with non-specific M. Div. degrees.

The new Professional Naval Chaplaincy (PNC) Instruction was designed to provide direction for active duty military chaplains and those who assist them regarding their directive to offer the command advisement on spiritual and moral ethics within their role as pluralistic spiritual leader to a military command. In reference to the Chaplain Corps (CHC) and Religious Program Specialist (RP) communities, the goal of PNC reads: "The goal of PNC is to help the CHC more effectively minister to the needs of those it serves, to the Naval Service as an institution, and the members of the CHC and RP communities" (US Navy, 2011, p. 12). The new PNC material will make excellent coursework for military chaplaincy students and will provide understanding specifically relating to the responsibilities and duties of the naval chaplain ministering in a pluralistic and multicultural environment.

**Origin of Professional Seminary Education Degrees Requiring Enhanced
SDA Military Chaplaincy Education**

When the call from Rear Admiral L. V. Iasiello, US Navy Chief of Chaplains
went out to accredited seminaries in 2005 to create professional military chaplaincy
degrees, several theological seminaries responded quickly. In those seminaries military
chaplaincy education immediately began to make the shift from teaching traditional
ministry toward teaching and issuing degrees specific to professional military chaplaincy.
It began with the move toward specialized degrees in military chaplaincy at the doctoral
level and then moved on to the changing of Master of Divinity education as well.

His unique perspective started the examination into modernizing the education of
professional military chaplains. As a graduate of the US Naval War College, Rear
Admiral Iasiello published the following sentiment in the 125th Anniversary *Naval War
College Illustrated History and Guide*:

> I view my experience at the War College as one of the highlights of my career as a
> military chaplain. The Command and Staff College course did in fact fulfill the
> promise of the Chief of Chaplains: it trained me in both the language and the issues of
> the line community, and empowered me to fulfill my role as moral ethical adviser on
> a tactical, operational and eventually strategic level. (Iasiello, as cited by Jackson,
> DuVall, & Rhoades, 2010, p. 111)

Iasiello envisioned professional military chaplaincy degrees designed to enable
ministers to understand combat line communities. His vision was to begin with doctoral
education and then move into master level education. In his White Letter, dated April 25,
2005, Iasiello wrote regarding the importance of this professional military chaplaincy
education offering the following insight:

> The D.Min. program has been specifically designed for chaplains engaged in the
> demanding field of ministry interested in contributing new knowledge to the exciting
> field of pastoral theology through a critical evaluation of the context and practice of
> their own unique institutional ministry. Scholarly studies in this area will foster an

integration of theory and effective pastoral praxis, with the goal of developing more effective spiritual leaders. (Iasiello, 2005, p. 1)

The invitation to prestigious and recognized university seminaries began a professional competition that laid the path for accredited seminaries of several denominations to start specialized degrees in military chaplaincy at the doctoral level. The newly created doctoral programs revealed a positive interest in professional military chaplaincy education at the master level. The shift toward specialized MDiv degrees came after Admiral Baker (now retired) published the US Navy Chaplain Corps Strategic Plan as seen in Appendix J. The strategic plan specifically called for professional chaplaincy education at the master level.

**Current Guidance for the Professional Navy Chaplaincy**

The current Chief of Chaplains for the United States Navy, Rear Admiral Mark Tidd, USN, in his Guidance Letter for 2011, again brought up the need for increased military chaplaincy professionalism within the new Professional Naval Chaplaincy. In the "Intent Paragraph" the following guidance is given:

> In support of the priorities of the Chief of Naval Operations, the Commandant of the Marine Corps and the Commandant of the Coast Guard, my intent as the Chief of Chaplains and Director of Religious Ministries for the Department of the Navy (DoN) is to ensure that the people of the Naval Service and their families are strengthened by properly trained and positioned professional chaplains and RP's who are valued by DoN and Coast Guard leadership (Department of Homeland Security) as essential partners and leaders in sustaining our people. (Tidd, 2011, para. 1)

Tidd's 2011 Guidance gives his three top priorities that all military chaplains have to work toward. The admiral's priorities are to 1) strengthen the force, 2) communicate with leadership, and 3) to build the community (Tidd, 2010). The Admiral goes on to explain why this new Naval Chaplain Corps Guidance is mandated:

Achieving these priorities is critical in order to best support our people in these challenging times as they carry out their mission. Over the last nine years our forces have been stretched in ways we have not experienced since the war in Vietnam. Large numbers of Sailors, Marines, and Coast Guardsmen are deployed in combat throughout the world. Others have responded to numerous natural disasters. All of this has meant that our people face long separations from family and friends; many of them experience death on a daily basis and the unsettling impact of sustained combat operations. Some are wounded physically, others psychologically, and still others spiritually. Many family members are mourning loved ones lost on the field of battle and elsewhere. (Tidd, 2011, para. 2)

**Professional Naval Chaplaincy Publication**

The newly published 2012 Professional Naval Chaplaincy booklet is an excellent resource that provides information specifically relating to the responsibilities and duties of the naval chaplain ministering in a joint, pluralistic and multicultural environment. The booklet, located in Appendix M, details new developments unique to military chaplaincy. It offers effective strategies useful to include in a successful military chaplaincy education program and will assist in the creation of subspecialties for program graduates. Once in place, graduates of this new program will have a more complete understanding of military instruction and specialized ministries as well as be much more prepared for competitive selection for active duty.

With their training in PNC, this specialized degree will set graduates up for a successful and meaningful military ministry. The Fiscal Year 2011 Professional Development Training Conference (PDTC) was on the subject of Professional Naval Chaplaincy. An example of the changes to military chaplaincy is offered in the following quotation describing what the PDTC would include:

The FY 11 PDTC, "Professional Naval Chaplaincy" will provide training to Chaplains and RPs that introduces the concept of Professional Naval Chaplaincy (PNC) recognizing that naval chaplaincy exists in overlap of four different areas of interest. Along one axis is the tension between the Navy's need to exercise authority over its people in order to execute its mission and the concerns religious

organizations have for the needs of all service members, not just chaplains. Along the second axis is the tension between the Chaplain as the religious ministry professional and the Chaplain as staff officer. The PDTC Professional Naval Chaplains will expand and explain the complex relationships between the Chaplain Corps, the Naval Chaplain and the RP, and those with whom they work and are intended to serve. Using the latest iteration of the Navy's Strategic Plan for Religious Ministries and the Chief of Chaplain's Instruction (COCINST) on Professional Naval Chaplaincy as its foundation, the PDTC will address the requirements and the principles for associated policy, define the terms and models related to Professional Naval Chaplaincy and identify the current and future mechanisms used to develop a Professional Chaplaincy Naval Community. (NAVADMIN 381/10, 2011, p. 1)

The PNC Guide offers an exceptional religious support overview of the strategic plan for Department of the Navy (DoN) religious ministry. The following quotation describes the new PNC competencies:

PNC identifies chaplains as lead agents responsible for ensuring that religious ministry and related staff tasks are delivered. In order to deliver this ministry, chaplains must employ two distinct but overlapping sets of competencies – Religious Ministries Professionals (RMP) and staff officer competencies. (PNC, 2011, p. 14)

Although designed for the US Navy Chaplain Corps, the PNC was written from a joint perspective. The following is a glimpse of new joint military ways to serve:

Casualty Assistance Call Officer (CACO) Support. Afloat ministry to the Fleet. Individual Augmentee (IA) and IA family support. Health of the force: Sexual Assault Prevention Response (SARP), suicide prevention, individual and family resiliency. Operations Stress Control (OCS)/ Combat Operational Stress Control/ Operational Stress Control and Readiness (OSCAR), partnerships with Navy medical and mental health providers. Chaplains Religious Enrichment Development Operation. (CREDO) and Retreats. Chapel ministry at Navy and Marine Corps Installations. (PNC Guide, 2011, p.10)

Along with the aforementioned information to be taught and put into practice, there is also the consideration of the future chaplain candidate's ability to obtain advanced qualification and doctoral levels of education. The core of PNC lies within the chaplain's ability to obtain advanced professional education granting them subspecialty codes, additional designation qualifications (ADQ), and fleet designation status. The

2011 PNC Guidance explains in its Qualifications Section that "Chaplains are eligible to qualify for and wear the insignia of qualification designations such as Fleet Marine Force, Basic Parachutist, and Navy/ Marine Parachutist." (PNC Guide, 2011, pp. 49)

PNC instruction details the need for future naval chaplains to earn additional qualification designators. In fact, just by being a Seventh-day Adventist, a naval chaplain received an AQD due to the limited numbers of serving SDA Navy Chaplains. The following citation defines AQD in detail: "As they gain experience, CHC Officers can earn codes to specifically document their qualifications. These codes, known as Additional Qualification Designators (AQDs), represent qualifications by a billet or unique qualifications awarded to an incumbent through service in that billet" (PNC Guide, 2011, pp. 49).

Understanding PNC can lead to future advancement through the building of the chaplain's officer data card (ODC) and officer summary record (OSR). These are officer naval records based on the Navy Subspecialty System (NSS) codes derived from advanced professional education. A very important benefit of establishing a Master of Divinity in Military Chaplaincy is the classification on the U.S Navy Officer Data Card of possessing a specialty in pastoral counseling upon entrance to active duty. The following citation explains NSS:

> The Navy Subspecialty System (NSS) is an integrated manpower and personnel classification and control system which establishes criteria and procedures for identifying officer requirements for advanced education, functional training, and significant experiences in various fields and disciplines. In addition to identifying qualitative officer manpower needs, the NSS is used as the basis for generating the Navy's advanced education requirements. Current CHC subspecialty codes are as follows: Religion in Culture (1430), Pastoring Counseling (1440), and Ethics (1450). (PNC Guide, 2011, pp. 49-50.)

For navy chaplains to excel they must acquire Fleet Marine Force Qualified

Officer (FMF) status. To achieve FMF status a naval officer must test before an FMFQO

board which requires a detailed, graduate level history of the US Marine Corps that could

be taught in an AU SDATS formation class. The following paragraph describes this

advanced education opportunity:

> While serving with Fleet Marine Force units, CHC officers have the opportunity to participate in the Fleet Marine Force Qualified Officer (FMFQO) program. This program enhances the chaplain's knowledge of the Marine Corps while contributing to a more credible relationship with line counterparts. Chaplains assigned to Marine Corps units should review OPNAVINST 1414.6 and speak with their command regarding this qualification. (PNC Guide, 2011, pp. 49)

The time has come to move toward establishing a Master of Divinity in Military

Chaplaincy degree through the enhancement of the current SDA chaplaincy formation

program. This can be accomplished utilizing the aforementioned military chaplaincy

data. A Master of Divinity in Military Chaplaincy degree including active duty PDTC

courses will provide chaplain candidates greater opportunities for competitive selection

into active duty career accession. Providing a well-rounded perspective that includes the

new instruction on command advisement and pluralistic and professional ministry for

active duty military ministry will enhance the military chaplaincy education program.

**Current Education Guidance for Professional Navy Chaplaincy**

Military chaplains are commissioned military officers. There are currently two

periods of time in which the institutional organization of military chaplaincy will allow

entrance. The first is the Chaplain Candidate Program Officer (CCPO) option that is

available to the seminarian upon receiving acceptance into an accredited seminary. The

second is after the minister's ordination in a Direct Commission option arranged with the

minister's ecclesiastical endorser.

The following quotation describes the specific ministry for which a military

chaplain must be prepared, trained and educated.  It is from an accredited Protestant

seminary that recently started a Master of Divinity degree specializing in military

ministry:

> As a military chaplain, you are expected to preach the word and share your faith with those under your care.  A Chaplain is a non-combatant and does not carry a weapon.  The military will not ask you to violate your convictions or calling.  Every Chaplain is expected to minister according to his or her beliefs. (Baptist Bible Seminary, 2010)

Seminaries such as Bible Baptist, Concordia, Denver, Fuller, Iliff, Liberty, and

Regent have already constructed and implemented master level programs designed to

teach military chaplaincy.   A recent edition of *Navy Times* displayed an advertising

article announcing a new accredited master degree in military chaplaincy at Iliff

Seminary in Denver, Colorado.  The article reads:

> A Denver seminary is offering a master's degree for military chaplains aimed at helping them assist service members suffering from post-traumatic stress disorder.  The Iliff School of Theology said Monday that classes for its new master's program in pastoral and spiritual care begins in August. Iliff spokeswoman Greta Gloven said the program is designed for military chaplains who already hold a Master of Divinity degree. She said civilian pastors would be accepted on a case-by-case basis. In addition to PTSD, study topics will include the impact of war on pastoral care for families, pastoral responses to substance abuse and physical and sexual violence, crisis intervention and pastoral care in death and grief. Iliff is affiliated with the United Methodist Church but describes itself as an ecumenical and inter-religious school. (Iliff Seminary, 2011)

Upon entrance to active duty service, the candidates are sent to the Joint Chaplain

School at Fort Jackson, SC where they are taught some of the basic processes within

military chaplaincy.  The 19 weeks spent in initial training is simply not enough time to

train chaplain candidates to perform the duties of the position.   The responsibilities

placed upon a military chaplain as counselor and as moral and ethical adviser to the command have consequences too far-reaching to allow their education at Joint Chaplain School to be considered sufficient to the task.

The basic US Navy Chaplain Corps entrance requirements hold candidates to high educational standards. Along with the required education, candidates must meet the requisite age and physical qualifications. The standard chaplain corps basic requirements are as follows:

Ecclesiastical Endorsement from your denomination, a baccalaureate degree of not less than 120 semester hours. A theological Master's degree. Most endorsers prefer the M.Div. Those with an M.Div. are given priority consideration for appointment and promotion. A favorable background check, pass a physical exam and be commissioned prior to a certain age limit. (US DoD, 2010)

The institution of military chaplaincy is designed to be self-encompassing, doing the will of the greater leadership. The ministry of the military chaplain corps extends all resources to the furthest possible extent in order to extract the most use possible out of the ordained chaplain. The chaplain corps' never-ending and ever-evolving mission is portrayed in the depth of the ministry described in the following paragraph from Baptist Bible Seminary:

The Military Chaplaincy concentration is designed to form and equip clergy in military settings to serve more effectively and competently. It guides students in critical reflection on the theology, theory, and practice of ministering to and leading the people of God who serve in the Armed Forces. The Military Chaplaincy concentration seeks to transform chaplains and pastors (and ultimately the military personnel they minister to) in their commitment and ability to carry out their vocation in service to God and state. (Baptist Bible Seminary, 2010, p. 1)

Examples of other accredited seminaries' military chaplaincy advertisements are included in Appendix C. The purpose of this assessment and research is to calculate the practical need for a more specific academic preparation of SDA military chaplains prior

to entrance into the military settings.  The DoD standards are established for competence

and competiveness and provide the requirements that a chaplain corps recruiter will

verify before putting forth the candidate's application.

Due to the fact that the Master of Divinity is the primary degree for acceptance

into military chaplain communities, the recommended specialized degree title must

remain under the heading of Master of Divinity.  The current core curriculum with the

addition of the proposed educational materials within this dissertation sets the stage for

the specialized redesign of the current SDA Master of Divinity into a Military Chaplaincy

specialty program.   Examples of recommended courses are presented in Appendix H for

implementation in a permanent program.

The practical benefits for chaplains employed in the military are stated in the

Baptist Bible Seminary recruitment literature:

> CCPO Tuition assistance for your theological education (Chaplain Candidate
> Program Officer), and promotions and pay, based upon rank and time in grade.
> Military chaplaincy further offers a retirement plan with no paycheck deductions,
> including 30 days of paid vacation (active duty). Medical and dental care for your
> family (active duty), however for the active or reserve Chaplain, the medical
> approach is controlled and socialized. The Military Chaplains who are serving are
> offered free on-base housing or allowance (active duty), and continuing education
> throughout the service of the Chaplain. It is generally said that Military Chaplains
> thank God for every single day of service in the Corps of their choice. (Baptist Bible
> Seminary, 2010, p. 2)

Utilizing the option to become commissioned as a Chaplain Candidate Program

Officer can provide funding for education.  It also allows the military chaplain candidate

to gain military experience each summer.  In the US Navy Chaplain Corps, the PNC

instruction designates specialized education as one of the criteria for being selected for

commission determination under the newly formed Career Accession and Retention

Eligibility (CARE) Board.

## Career Accession and Retention Eligibility Board

The US Navy Chaplain Corps, in order to evaluate the chaplain candidates

applying for commission, has reinstituted the CARE Board with new criteria set forth in

the new PNC Instruction.  The PNC Guide defines the new CARE Board in the following

statement:

> The CARE Board reviews the professional qualifications of RMPs seeking a naval
> commission and service in the CHC, chaplains moving between the active and
> reserve components, chaplains seeking to switch endorsing agents, and chaplains
> seeking to change the nature of their endorsement.  The CARE Board makes
> recommendation to the Chief of Chaplains who approves or disapproves those
> recommendations and then forwards them to the CNP for final determination. (PNC
> Guide, 2011, pp. 17)

The junior officer is strongly advised to obtain as much experience as possible

while in the lower ranks by transferring to as many varied billets as possible.  The junior

chaplain will face the Career Status Board (CSB) at the end of three years of military

ministry to gauge whether that chaplain will assume career designation status or be

released back to his or her endorsing denomination.  Serving naval chaplains with

subspecialties, designators, and advanced education will show this advanced

documentation on their ODCs in accordance with the Professional Naval Chaplaincy

Career Milestones as seen in Appendix I, Figure (12).

The seminary graduate choosing to become a chaplain candidate needs to be

aware of the CSB after the first three years of active duty ministry.  PNC defines the CSB

as follows: "A Career Status Board (CSB), operating as a CARE Board, will review all

active component chaplain applications for continued service after the initial 3-year

endorsement" (PNC Guide, 2011, pp. 17).

Military chaplaincy candidates can enter the AU SDATS program the summer after completion of their undergraduate degree. Enhanced military chaplaincy training will provide a new opportunity for offering academic credit sufficient to qualify the candidate for subspecialty codes along with their MDiv in Military Chaplaincy degree. The immediate benefit will be seen in the screening of the official transcripts by the CARE Board for new chaplain candidate accessions.

## Enhanced Professional SDA Military Chaplaincy Education

A comprehensive education is vital for the successful ministry of the future combat healthcare military chaplain serving and ministering in this unconventional ministry. The dualistic role of chaplain and naval officer creates a very unique dynamic not yet presented in AU SDATS education. The recommended steps for enhancing the military chaplaincy training within the MDiv at the SDATS are outlined in this chapter.

The first step is to form a committee that confers with the current AU SDATS chaplain and selects faculty to evaluate the current curriculum of the existing MDiv chaplaincy emphasis for the purpose of preparing a plan of curriculum enhancement. This committee will assemble an academic committee comprised of members with recent military chaplaincy experience.

The faculty committee will then create a trial syllabus for initiation of a test program similar to other functional and current accredited seminary programs. The military chaplain committee will examine the syllabus and make recommendations to ensure that the program is optimal for the most up-to-date military operating conditions. It would be logical to utilize the existing chaplaincy spiritual formation classes.

North American Division Evangelism Institute (NADEI) classes and other electives can be reorganized toward professional military chaplaincy education. Appendix H presents a specialized education proposal of military chaplaincy topics to assist in the creation of the recommended Master of Divinity in Military Chaplaincy.

The third step will be to seek out appropriate credentialed and experienced veteran military chaplains as professors to assist in trial program commencement. The recommended military chaplaincy education taught by experienced veteran chaplains brought on as AU SDATS professors ensures that the AU SDATS program will be educating its graduates for success in both their ministry and their careers. Once the recommendation of this project document is accepted into the Master of Divinity Program Bulletin at AU SDATS, then the Master of Divinity in Military Chaplaincy should be eligible for subsidized tuition, easing the way for candidates.

The initial progress of the Master of Divinity in Military Chaplaincy can be measured by the success of the chaplain candidates' accession into active duty ranks. Monitoring the accession success rate from the first three classes will provide professional measures that can determine the likelihood of the success of implementing a permanent Master of Divinity in Military Chaplaincy degree. After a successful trial, the SDATS would present the findings to Andrews University for graduate degree approval. The final step would be the establishment of a permanent Master of Divinity in Military Chaplaincy degree at AU SDATS.

In the development of military chaplaincy education it is important not to overlook the Ecclesiastical Endorsement requirement for obtaining the position of active duty military chaplain. The U.S. military recognizes the rights of congressionally

recognized religious organizations to establish endorsing standards for their clergy seeking commissions as military officers in the chaplain corps. This approval is referred to as an Ecclesiastical Endorsement by the religious organization.

These endorsing standards have professional education requirements that a chaplain corps recruiter will verify with accredited official transcripts and qualification letters before putting forth the chaplain candidate's application. Information regarding the conditions of entrance into this spiritual leadership position and the conditions of retaining the position once commissioned must be an integral part of the chaplain candidate's education.

US military chaplaincy communities will not commission to active duty any member of the clergy who has not received an Ecclesiastical Endorsement. In addition to an Ecclesiastical Endorsement, a candidate for commissioning in the chaplain corps must have completed a minimum of three years or 70 semester hours of graduate study. The education earned should lead to a Master of Divinity degree or equivalent theological degree according to professional military chaplaincy requirement guidelines.

Military chaplains graduating from seminary with a Master of Divinity in Military Chaplaincy will double the professional academic entries into their formal officer record for enhanced advancement and selection opportunities. Examples of current Master of Divinity, Chaplaincy Emphasis Degrees are given in Appendix C. Most of the existing programs for military chaplaincy specialty degrees fall into accredited online curriculum and distance learning options.

The Bible Baptist Seminary curriculum (presented in Appendix C) is an excellent example of a curriculum to teach specialized courses in military chaplaincy. Military

chaplaincy programs from other theologically accredited seminaries such as Bible

Baptist, George Fox, Fuller Theological, Liberty, and Regent University Seminaries

currently operate with similar curricula.

**Adjusting the Current Military Chaplaincy Track for the Master of Divinity
in Military Chaplaincy Degree**

The Master of Divinity program currently at Andrews University Seventh-day

Adventist Theological Seminary provides for the chaplain candidate a choice of one of

two chaplaincy tracks for the M.Div. Chaplaincy Emphasis (as seen in Appendix D).  The

MDiv degree program provides basic postgraduate professional preparation for ministry

with a broad exposure to all fields of theological study.  As the bulletin for the MDiv

degree on the AU website states: "The program applies biblical, historical, linguistic,

theological, philosophical, ethical, missiological, pastoral, and evangelistic instruction to

the practical work of the church. Practical field experience is a vital part of this program"

(Andrews University, 2010).

The course outline of the Andrews University Master of Divinity program offers

further detailed information:

> The Master of Divinity program is recommended as the basic training for Adventist
> ministry by the General Conference of Seventh-day Adventists and the North
> American Division. It is a 3-year professional program beginning in the summer (or
> autumn) semester of each year. Students can complete the 96-credit program in 7
> semesters with summers free. However, the seminary schedule is so arranged that M.
> Div. students who have no deficiencies and who have adequate financial support may
> accelerate their studies by taking 7 semesters in sequence, including summers, and
> complete the program in less than 3 years. (Andrews University, 2010)

In order to issue the Master of Divinity in Military Chaplaincy degree from AU,

12 academic credits will be transferred from the initial summer at the Joint DoD Military

Chaplaincy School of the chaplain candidate's branch of commissioned service.  Twelve

units from another semester will transfer in from the Clinical Pastoral Education site where the required four CPE units are earned.  Research into other seminary programs establishes a necessary 30 units of military chaplaincy professional development training coursework in addition to six units of formation classes.

With these 60 units, a professional track would require change to only five semesters of the existing program, resulting in a new area of growth for the current Master of Divinity.  The proposal presented herein includes a curriculum and suggested educational materials to be used in the training of SDA military chaplains in their role as moral and ethical advisers in accordance with the US Navy Chaplain Corps Joint PNC.

Due to modern trends in military chaplaincy career opportunities, seminarians are seeking more specific areas of study for effectiveness in doing their jobs and to enhance their ability to relate well to diverse populations. The new PNC offers diagrams and charts depicting career progression and educational requirements found in Appendix L, Figures (11) through (14).

Andrews University SDATS military chaplaincy core classes recommended for developing an MDiv in Military Chaplaincy are as follows: Military Chaplaincy Theology and Philosophy, Military Chaplaincy Pluralism and Cultural Context, Governmental Religious Instruction, Legal Issues in Military Chaplaincy, Chapel Preaching and Teaching in the Military and Combat Healthcare and Crisis Intervention in the Military. Recommended Master of Divinity specialized classes that qualify for the MDiv in Military Chaplaincy degree are found in Appendix H.

The total number of credits for a Master of Divinity in Military Chaplaincy is recommended to be approximately 115.5.  Sixty credits are traditional MDiv credits, 31.5

credits are military chaplaincy credits, and 24 credits are shared between the two

curricula of the candidate's Military Chaplain School of choice and CPE in lieu of

NADEI electives.  The minimum grade point average required for the graduate to be

competitive is 3.00.

The newly signed U.S. Navy Chaplain Corps instruction covering professional

naval chaplaincy development establishes the need for the re-education of military

chaplains.  The Navy Chaplain Corps recently published instruction for command

advisement and liaison.  The Instruction for Professional Military Chaplain Advisement

can be found in Appendices A and L.

## Command Advisement Instruction Taught Within SDATS
## Military Chaplaincy Education

A competent military chaplain must be able to impart knowledge and current facts

about organizations using radical tactics and means to affect change within a society.

Military chaplains have traditionally held hands-on, practical roles in the post-conflict

rebuilding of the infrastructure of a society.  They look for productive ways to advise the

command regarding radical acts of terrorism or acts of psychological warfare.  A well-

rounded education in these areas is vital preparation that allows professional clergy to be

competent in the performance of their duty.  The following section is mandatory subject

matter and an excellent source of essay test questions for the four cornerstones of military

chaplaincy.

The primary capabilities of "Facilitate, Provide, Care, and Advise" are defined by

the U.S. Department of Defense (2007) in the following definitions so that the reader of

this project has functional knowledge of the core ministerial assigned tasks of the military

chaplain.

The practical definition of *facilitate:*

Chaplains and RPs manage and execute command religious programs that
accommodate diverse religious ministry requirements.  Accommodation of individual
and collective religious ministry requirements include, but are not limited to,
scheduling, coordinating, budgeting, and contracting. (PDTC, 2010, p. 71)

The practical definition for *provide*:

Chaplains professionally meet faith group specific needs, including worship services,
religious/pastoral counsel, scripture study, and religious education. RPs are specially
trained to support religious accommodation. (PDTC, 2010, p. 71)

The practical definition for *care*:

Chaplains are uniquely chartered to deliver specific institutional care, counseling, and
coaching which attends to 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 a 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. (PDTC, 2010, p. 71)

The final practical definition is for *advise*:

Chaplains work directly with commanders on issues relating to morals, ethics,
spiritual well-being, and morale. Within the boundaries of their noncombatant status,
chaplains advise commanders on the impact of religion on operations. Chaplains also
train and educate leaders at all levels of the chain of command in moral and ethical
decision making, cultural awareness, conflict resolution and cross-cultural
communication. (PDTC, 2010, p. 71)

The essential *advise* citation mentioned in the previous paragraph is a subjective

term, but it is a new application for moral and ethical advisement and liaison instruction

written in late 2009 and published in 2011.  It is currently being employed in the field of

military chaplaincy.  An operational diagram of professional military chaplaincy advising

levels is displayed in Figure (I).

The new PNC instruction should be taught within military chaplaincy education as exhibited in Appendices A and H through N.  Because the scope of this ministry has become so broad, the need to specialize pastoral education is paramount to keep up with rapidly changing situations and to prepare ministers for wartime ministry.  From military chapels to wartime ministry, military chaplains have been called to provide a combination of duties ranging from advising commanders to counseling on issues of combat operational stress.

Program professors should request permission to attend the yearly training provided at Professional Development Training Conferences (PDTCs). Occasionally, the PDTC is a joint venture between more than one of the DoD military chaplaincy branches. When it is provided by the US Navy only, the other branches are still invited to attend. Current PDTC education is unclassified and the branches of the military chaplain communities have allowed professionals of related fields to attend the yearly training seminars.

To demonstrate current training course materials, the modern operational content of Spiritual Advising Operating Levels is explained in this project document.

The first level, "Essential Level," covers all aspects of ministry on the strategic, operational, and tactical level. The "Executive Level" is for the detailed role of command advising and liaison in all possible religious and cultural applications.  The final and most difficult category, labeled "External Level Advising," may involve religious elements concerning the "Rules of Engagement."   (PDTC, 2010)

Appendix L, figure (14) offers a detailed Professional Advisement schematic describing the intent of the coming changes.  Figures (11) through (13) provide an operational chart for professional naval chaplaincy instruction.  This is a task that holds

great responsibility and one that must be explored in detail within the recommended education.

The naval chaplain is a military staff corps officer who serves as an aid to the commander. The naval chaplain further serves as a functional staff member of the command that extends the eyes, the ears, and the will of the commander while providing advice and recommendations regarding the commander's staff. The professional naval chaplain is expected to grasp and offer the big picture to the commander in all moral and ethical advisement.

Uniformed military chaplains, by instruction and tradition, are professional officers employed for spiritual leadership, ministry advising, and liaison. This is why the U.S. Congress provides funded education instruments that cover professional advancement in the form of funded graduate education and professional accredited war college education. Being "professional" currently requires junior chaplains to earn high-level degrees and certifications while tending to the spiritual needs of service members deploying to combat and returning. With advanced education, military chaplains have the opportunity to be designated in further specialized operational fields of ministry. The proposed AU SDATS curriculum template is offered as a recommendation toward a future degree as presented in Appendix H.

## Conclusion

AU SDATS military chaplain students require updated knowledge to be prepared for the complex role of military chaplaincy. The goal of preparing them can be accomplished through a more complete and in-depth education for the military chaplain candidate enrolled in AU SDATS. Establishment of this enhanced military chaplaincy

education, developed and utilized properly, will allow the AU SDATS to offer and award a Master of Divinity in Military Chaplaincy.

Military chaplaincy stands as the most challenging of the institutional ministries. This education, together with Ecclesiastical Endorsement and ordination, can fully prepare future military chaplains for the rigors of military ministry.  The recommendation presented in this chapter offers information about the specialized programs of study already in use in other denominations' accredited seminaries.  The success of military chaplaincy MDiv programs currently offered at other accredited seminaries stands as solid evidence that the recommendation of this dissertation is sound.

CHAPTER 5

BENEFITS OF A MASTER OF DIVINITY IN

MILITARY CHAPLAINCY DEGREE

**Introduction**

Quotas for military chaplains are established by governmental authority and are

based upon the overall national population for the various faith groups.  The military

chaplaincy recognizes the rights of these groups to establish standards for their clergy

seeking commissions as military officers in the chaplain corps communities.  This

approval is referred to as an Ecclesiastical Endorsement and is traditionally received after

ordination.  Ecclesiastical Endorsement is the authorization through which a church

authority grants the candidate denominational chaplaincy rights to enter into the military

community of his or her choice as a professional chaplain for that denomination.

The job of the ecclesiastically endorsed military chaplain has become so complex

and specialized in the past decade that a traditional Master of Divinity can no longer

guarantee the chaplain candidate accession into active duty.  The introduction of

Professional Naval Chaplaincy (PNC) has created the opportunity to reorganize the

current curriculum within the AU SDATS chaplaincy emphasis.  This enhancement

would turn the current program into a competitive program offering SDA military

chaplain candidates of all three military communities a greater probability of accession to

active duty.  Adjustments of the practical curriculum will allow the current Master of

Divinity offered at AU SDATS to be competitive with the other accredited seminaries which have already upgraded their military chaplaincy education.

The AU SDATS chaplaincy formation was originally constructed and designed by North to equip professional clergy for general formation in a clinical or military chaplaincy setting. His work provides the primer for enhancing the existing formation toward a Master of Divinity in Military Chaplaincy. The importance of professional education covering the complex and specialized subjects of military chaplaincy cannot be overstressed due to accession challenges.

### The Ordination Credentials Memorandum of Understanding Agreement between Adventist Chaplaincy Ministries and the North American Division Conference of Seventh-day Adventists

For an AU SDATS student to achieve SDA candidate status in the military chaplaincy community of his or her choice, he or she must acquire the requisite Candidate Ecclesiastical Endorsement through Adventist Chaplaincy Ministries (ACM). To shed light on this process ACM has released the "Questions and Answers" document (as seen in Appendix B) to clarify typical misconceptions. The ACM document speaks to the Seventh-day Adventist Church's expectations of SDA ministers responding to the call to military chaplaincy. This document states clearly that SDA Military Chaplains are highly educated and credentialed ministers in good standing with the SDA Church and working for the SDA Church.

Of all the questions concerning military chaplaincy, the issue of ordination of SDA military chaplains has been the most challenging. The issue has centered on individual SDA local church conferences deciding whether or not male and female SDA ecclesiastically endorsed clergy leaving the daily administration of the local conferences

can or should receive ordination.  The Memorandum of Understanding and Agreement

(MOUA) was finally established between Adventist Chaplaincy Ministries (ACM) and

the North American Division Conference of Seventh-day Adventists (NAD) to clarify the

issue of SDA chaplain ordination.  The MOUA states:

> All chaplains are pastors, but not every pastor is called to be a chaplain. Chaplains are
> like medical doctors who specialize in certain fields of medicine. Chaplains minister
> in special settings: campus, community, corrections, healthcare and military
> institutions and organizations. However, the same foundational pastoral proficiencies
> are essential. (ACM MOUA, 2011)

The MOUA goes on to establish and clarify a procedure through which the SDA

World Church can now ordain SDA professionally educated clergy with specialized

credentials in both traditional ministry and advanced chaplaincy.  The MOUA institutes

the policy for the issuing of ordination credentials for ecclesiastically endorsed chaplains

as detailed in the NAD Ordination Credentials Application seen in Appendix F.  The

MOUA requirements are as follows:

> A minimum of two years of pastoral experience is required in order to be considered
> for Ecclesiastical Endorsement as a chaplain. Employment as a church pastor is not
> always available to every applicant. When otherwise qualified, if an applicant lacks
> the normative pastoral background, the NAD Working Policy provides alternative
> ways for obtaining the essential functional, pastoral care proficiencies. One method is
> to coordinate a Memorandum of Understanding and Agreement (MOUA) on a case-
> by-case basis between ACM, a local conference, an ordained supervisory pastor
> approved by the conference, and an applicant for chaplaincy. For applicants who are
> otherwise qualified, this is an acceptable method for acquiring pastoral experience
> and ministerial credentials. This MOUA outlines the conditions and necessary
> functional skill training to be accomplished that would normally be expected of a
> ministerial intern on track toward ordination. When all parties to the MOUA verify
> that sufficient pastoral experience has been satisfactorily achieved, ACM will include
> the written evidence in the application packet and present it to the ACM Committee
> for their consideration of Ecclesiastical Endorsement. (ACM MOUA, 2011)

Once the established policy of the ACM and NAD MOUA is implemented

throughout the various conferences of the SDA Church, the benefits and potential

rewards of MOUA will be able to fully manifest.  It is important to note that under

MOUA one year of CPE education, taught in conjunction with Naval Combat

Operational and Stress Control (as recommended in Appendix H), will count as one

year's fulfillment of the two year experience requirement toward an Ecclesiastical

Endorsement.

The number of men and women raised in the SDA World Church and serving in

the world's militaries is unknown.  What is known is that the number has greatly

increased in recent years and the need for SDA military chaplains is greater to meet that

reality.  The Great Commission is to all peoples of the earth.  This includes the militaries

of the world.

The US Military has now authorized female service members to serve in combat,

and the number of females joining has significantly increased.  Exact numbers are in

constant flux, making accurate counts difficult.  The known factor is that increasing the

number of female SDA military chaplains will greatly benefit the ministry and

commission of the SDA World Church.

This issue was discussed in the lecture given by the United States Navy Chief of

Chaplains to the navy chaplains at Murphy Canyon Chapel in 2007.  Admiral Burt, the

US Navy Chief of Chaplains at that time, was the speaker. The Burt spoke of a meeting

with the Chief of Naval Operations (CNO) discussing the lack of female chaplains in the

US Navy Chaplain Corps. The number of female navy chaplains was requested to be

increased to 14% of overall chaplain billet strength. Admiral Burt informed the audience

that day that the CNO was greatly concerned when informed there were not enough

female clergy in the entire world to meet that requirement (Chief of Chaplains, 2007).

With the ever-increasing number of females serving in the armed forces, a larger degree of female spiritual ministry is required. In some cases, financial bonuses have even been given to procure female clergy. There have been problems in the past procuring female military chaplains due to the large number of church organizations that do not ordain women. In the past there have been female chaplains who lost their ordination due to a change in the tenets of the church through which they were ordained.

To maintain the ministry of these female navy chaplains a general arrangement was made to uphold their endorsement even though they were no longer ordained. From that point forward women needed only a ministerial license and the endorsement of an endorsing body to gain a commission as a military chaplain. This has created opportunities for women of all denominations. Currently, there are four female SDA active duty and reserve military chaplains serving in the US Military Chaplain Corps communities. Two of the SDA female chaplains are in the US Army, one in the US Air Force, and one in the US Navy.

Within this project document is presented a rare opportunity to academically discuss the issue of a clear ordination policy and procedural venue for all Adventist Chaplaincy Ministries Chaplains. It is hoped that the research contained within this dissertation will be useful as an academic primer for practical implementation of a revised ordination process for Seventh-day Adventist ministers, both male and female, assuming the watchman role as military chaplains. If SDA female chaplains are not sent into military chaplaincy, those commissions will go to female chaplains of other Christian denominations. There are currently female Protestant, Jewish, and Buddhist Chaplains serving in the U.S. military.

**Benefit of Enhanced Seventh-day Adventist Military Chaplaincy Education
for Ecclesiastical Endorsement, Ordination, and Active Duty Accession**

Enhanced military chaplaincy education will benefit future SDA military chaplain

candidates by challenging them to understand complex issues specific to military

chaplaincy, adjust to them, and focus on achieving a high level of professional standards

within this realm.  Professional military chaplains must now analyze relevant issues of

religion, culture, and specific demographics (characteristics and statistics of the local

population) to advise a command.

Adventist Chaplaincy Ministries (ACM) is the department of the General

Conference of Seventh-day Adventists which provides the Ecclesiastical Endorsement for

educated SDA chaplain candidates to enter active duty ranks. The following Adventist

chaplaincy information presents ACM's role:

> The Adventist Chaplain Ministries (ACM) Department serves as the ecclesiastical
> endorsing agency for the General Conference and North American Division of the
> Seventh-day Adventist Church.  As the denominational liaison with ecclesiastical
> government and professional organizations, ACM assists qualified Adventist clergy
> to transition from pastoral ministry into the chaplaincy ministries of campus,
> community, corrections, healthcare, military and workplace. The qualifications
> required to become a chaplain are church membership in regular standing, holding a
> current denominational commissioned or ministerial license, meeting all requirements
> of the employing agency and obtaining Ecclesiastical Endorsement from the ACM
> Committee. (ACM, 2010)

The seminarian should enter the chaplain candidate program with the support of

ACM before graduating from seminary.  Accredited specialty degrees with subspecialty

education will become part of the chaplain candidate's formal transcript, which will then

be posted as professionally recognized education in the field of advanced military

chaplaincy.  This recognition will be documented in the ACM Ecclesiastical

Endorsement to the accession CARE Board.  Establishing a new Master of Divinity in

Military Chaplaincy degree will make the accession process easier for those endorsed by ACM for military chaplaincy.

An additional way in which this enhanced degree will be helpful in this new military climate is due to yet another part of the new PNC instruction. US Navy Chaplain Corps PNC Instruction recently instituted Career Milestone Billets in four specific areas of sea services ministry. Ranked in order of importance to the chain of command, they are 1) fleet ministry, 2) fleet marine force ministry, 3) shore ministry (training, installations and chapel), and 4) BUMED (Bureau of Medicine) ministry. The charts that outline this new career instruction can be found in Appendix I, Illustrations (11) through (13).

PNC is designed to assist the individual chaplain's career by providing professional subspecialty education so that he or she can eventually achieve senior ranks (as seen in Appendix L). The acquired professional education and military chaplaincy training must now be screened and selected in accordance with CARE Boards and the new PNC Career Milestone Billet classifications as demonstrated in SECNAVINST 5351.1, cited in Appendices A and L, Illustration Figures (12) and (13).

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**Utilizing Both Chaplaincy Emphasis Tracks for Enhanced Master
of Divinity in Military Chaplaincy Degree**

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The current AU SDATS chaplaincy program presents two distinct tracks, one in military chaplaincy and the other in clinical chaplaincy. Both chaplaincy emphases present the opportunity to utilize their current curriculum in the creation of a Master of Divinity in Military Chaplaincy degree.

Military chaplains are now required to have Clinical Pastoral Education (CPE) and pastoral counseling training to provide ministry to the psychologically wounded in military clinical settings. This subspecialty of military chaplaincy training must come either from Veterans Administration (VA) CPE by means of the Funded Graduate Education (FGE) program or from civilian CPE attained prior to active duty service. The combination of CPE and Navy Chaplain School within the MDiv in Military Chaplaincy will provide the selected SDA CCPO with the required degree and a 1400P (CPE) subspecialty upon accession into active duty ranks.

The undertaking of both of North's original chaplaincy emphasis tracks, as outlined in Appendix C, paves the path to reorganize SDATS military chaplaincy training. With both tracks of the current chaplaincy emphasis completed, the academic units transferred in to the AU SDATS will meet the major requirements and form the primary basis for the Master of Divinity in Military Chaplaincy. The predicted immediate benefit will be an increased accession probability for selection due to the advanced education.

The chaplaincy of clinical healthcare has been a focus of the SDA Church for many decades. Clinical Pastoral Education and other military chaplaincy training classes teaching Professional Development Training Courses (PDTCs) can pave and direct a clear path for the seminarian enrolled in this program. The new Professional Naval Chaplaincy has separated Bureau of Medicine (BUMED) Chaplaincy into its own 1440 subspecialty category. The specialty of clinical chaplaincy is vitally integrated within military chaplaincy as established within Navy Chaplain Corps PNC instruction. The Navy Officer Billeting Code (NOBC), specifically to denote a clinical chaplaincy

subspecialty classification, has established codes for the CPE Novice (1440P) through

Naval Recognized Expert (1440D).

The combination of military and clinical chaplaincy education will prepare the

chaplain candidate for the implementation of Naval Combat and Operational Stress

Control (NCOSC), presented in Appendix H, Illustration Figures (1) through (10).  The

ongoing and evolving research in NCOSC has resulted in an operating instruction

depicting how line officers and military chaplains can work hand in hand within each of

the branches to relate personally to service members and their families.

### Combat Operational Stress and Healthcare Military Chaplaincy

Naval Combat and Operational Stress Control (NCOSC) must be integrated into

the education of a military chaplain as it is the most up-to-date instruction and treatment

information for clinical issues.  The severity of the emotional, spiritual, or even physical

wounds that must be skillfully treated with NCOSC necessitates a deep study of this

subject matter as represented in Appendices K and M.

Military chaplaincy instruction now also requires four CPE units and board

certification to serve and minister in naval hospital and clinical settings.  These changes

in the instruction of professional military chaplaincy demonstrate a real need for

education beyond the traditional MDiv for military chaplains.  The benefits of the

outcome of the new M.Div. in Military Chaplaincy will be evident in the competency of

its graduates and the met needs addressed within NCOSC.

Material covering a working knowledge of NCOSC is the most applicable

scholastic material currently being used for BUMED Naval Chaplaincy as seen in

Appendix H and Illustration Figures (1) through (10).  NCOSC, in some form, is being

used in all corners of military chaplaincy.  This control system is an excellent example of education that is essential in a curriculum offered at the SDATS.

The 2012 NCOSC conference focused on leadership and resilience as the path to stemming harmful stress and suicide.  This system of measure utilizes a multicolored, four- columned chart to frame the different dimensions of PTSD and the broad range of stressor reactions.  The applicability to pastoral counseling in stressful situations is clearly demonstrated in Appendix K, Illustration Figures (7) through (10).  BUMED, in association with the US Navy Chaplain Corps and ordered by the US DoD, implemented the NCOSC system.  It is used to identify and assist the various levels of PTSD and to provide the most applicable and updated medical, academic, spiritual and practical knowledge possible to professional NCOSC providers.

NCOSC was implemented in 2004 when US Military and civilian experts in PTSD started assembling yearly in San Diego, California to expand upon existing DSM definitions and to develop practical tools to measure PTSD and its effects.  NCOSC was developed for combat operations first aid as a practical control system and has since been tested and proven in military theaters of operation.  It provides the caregiver with detailed information on the various levels of stress disorders.

NCOSC delivers primary stress control care on four levels (which are depicted by four colors: Green, Yellow, Orange, and Red) and is applied immediately to limit the effects of the trauma.  The latest system of NCOSC is absolutely invaluable to a military chaplain and must be added to the existing education for seminarians training to be military chaplains.  NCOSC can apply to traumatized group treatment as well as

treatment for the individual, but for further means of group mitigation Critical Incident Stress Management (CISM) is recommended.

The presentation of CPE and NCOSC in Appendices I and K testifies to the fact that there is a rapidly growing need for military chaplaincy education to teach NCOSC for use in ministry to the deployed and to those returning from post-conflict operations. The curriculum recommended in Appendix H shifts the MDiv coursework toward military chaplaincy education that addresses material relevant to modern active duty ranks.

In June of 2008, Admiral Mike Mullen, former Chairman of the Joint Chiefs of Staff, offered the following concerns to USN medical and chaplain corps staff officers: "I am extremely concerned about the toll the current pace of operations is taking on them and on their families, on our equipment and on our ability to respond to crises and contingencies beyond ongoing operations in Iraq and Afghanistan" (PDTC, 2008, p. 1).

The current system of deployment and post-deployment traumatic stress injury response stipulates that a sailor, marine or dependent family member must show functional impairment that interferes with work performance for a provider to evaluate a person by means of operation stress control.

### Learning to use Naval Combat and Operational Stress Control

The NCOSC material is extensive information that can be taught in an existing pastoral counseling class. It is important to remember that under naval chaplaincy instruction (as seen in Appendix A) only the military chaplain within the overall institution of the military has complete confidentiality.

The following definitions are examples of calculated levels of responses to

stressors resulting from combat or operational settings.  The goal of evaluation and

treatment under the NCOSC system is to keep or return every service member to the

Green Zone where he or she is "good to go" and "in control." The NCOSC illustrations

are presented in Appendix K Illustration Figures (1) through (10).  The primary

operationally ready zone is the Green Zone and is defined as follows:

> The Green Ready Zone can be defined as encompassing adaptive coping, effective
> functioning in all spheres, and personal well-being. The ability to remain in the Green
> Zone under stress, and to return quickly to it once impaired or injured by stress, are
> two crucial aspects of resiliency. (PDTC, 2009, p. 104, para. 1)

The following are some of the attributes and behavior characteristics of service

members in the Green Ready Zone:

> Remaining calm and steady, being confident in self and others, getting the job done;
> and remaining in control physically, mentally, and emotionally.  Behaving ethically
> and morally, retaining a sense of humor, sleeping enough, eating the right amount,
> working out and staying fit; playing well and often to remain active socially and
> spiritually. (PDTC, 2009, p. 104, para. 2)

The NCOSC system concern begins at the Yellow Reacting Zone, which can be

defined as encompassing mild and temporary distress or loss of function due to stress. By

definition, Yellow Zone reacting is always temporary and reversible. The following

experiences, behaviors, and symptoms may be characteristic of the Yellow Reacting

Zone:

> Feeling anxious, worrying, and cutting corners on the job.  Being short tempered or
> mean, being irritable or grouchy, having trouble falling asleep. Eating too much or
> too little, feeling apathetic or losing energy or enthusiasm, not enjoying usual
> activities, keeping to oneself. Being overly loud or hyperactive, being negative or
> pessimistic, and having diminished capacity for mental focus. (PDTC, 2008, p. 105)

The NCOSC Orange Zone of stress injury can be defined as encompassing more

severe and persistent forms of distress or loss of function that cannot be fully undone

over time. Although stress injuries cannot be undone, the usual course of injuries is to

heal over time. Since stress injuries are not necessarily clinical mental disorders, they do

not usually require clinical mental health expertise to recognize them, although

operational commanders and small unit leaders rely heavily on their chaplains and

organic medical personnel to identify Orange Zone stress injuries. The identifying

Orange Zone stress factors include the following:

> Losing control of one's body, emotions, or thinking. Being frequently unable to fall
> or stay asleep, waking up from recurrent memories, and having realistic vivid
> nightmares. Feeling persistent, intense guilt or shame, feeling unusually remorseless;
> experiencing attacks of panic or blind rage. Losing memory or the ability to think
> rationally, being unable to enjoy usually pleasurable activities and losing grounding
> in previously held moral values. Finally the displaying of a significant and persistent
> change in behavior or appearance; harboring serious suicidal or homicidal thoughts.
> (PDTC, 2009, p. 106)

The Red Zone is the illness category defined as including all mental disorders

arising in individuals exposed to combat or other operational stressors. Since Red Zone

illnesses are clinical mental disorders, they can only be diagnosed by health

professionals.  Common Red Zone illnesses include the following:

> Posttraumatic stress disorder (PTSD), depressive disorders (especially major
> depression), anxiety disorders including generalized anxiety and panic disorder, and
> substance abuse or dependence. (PDTC, 2009, p. 107)

NCOSC rotates on a curved scale designed to identify and address traumatic

stress at the onset and provide fellow caregivers the knowledge to identify the level of

operational stress and to apply first aid tactics to reverse traumatic damage.  NCOSC is

linked and developed in association with Combat Operational Stress First Aid (COSFA).

This information is vital after almost a decade at war.

At the yearly 2102 NCOSC conference in San Diego, California the primary topic

was "Joining Forces to Strengthen Resilience."  The conference schedule listed the new

NCOSC Seminar classes open to military and public alike. The purpose and objective of the yearly NCOSC is to offer the latest information relating to practices, programs and policies specifically tailored to military personnel and their families. The following is a list of the 2012 NCOSC new operational ministry subject matter, all of which is profitable information for SDA military chaplaincy education: "Joint Service NCOSC is important for building a resilient Command, Command Stress Assessment, OSCAR Extenders and the Chaplain, and Mind Body Spiritual Approach for Managing PTSD Systems" (NCOSC Conference Program Guide, 2012, pp. 12-21).

Pastoral counseling that includes the application of Naval Combat and Operational Stress Control has become an everyday duty of military chaplains currently serving on active duty. New graduates of AU SDATS entering military chaplaincy must be well educated in emergency crisis care. The issues of building resilience in the holistic areas of mental and spiritual healthcare have become primary concerns in military chaplaincy. The 2012 NCOSC Conference Guide states:

> Leaders at all levels are responsible for preserving the psychological health of the Marines, Sailors and family members, just as they are responsible for preserving their physical health. Leaders must also actively foster resilience, prevent stress problems as much as possible, recognize when stress problems have occurred and eliminate the stigma associated with accessing appropriate care. (NCOSC Conference Program Guide, 2012, pp. 22)

Recently, the Naval Bureau of Medicine has added COSFA as detailed instruction given at command level training for application by primary caregivers. A curriculum formation of CPE, NCOSC, and COSFA would offer pastoral education that would be invaluable for all military chaplains dealing with the situations described in Appendices A, I and K, along with Figures (1) through (10). The 2012 NCOSC Conference Guide offers this further quotation about the importance of spiritual fitness:

Psychological health is a broad concept that goes far beyond the more limited concepts of mental health and style, strength of the body and mind, moral and spiritual fitness, positive relationships with oneself and others and confidence based on real competence. The leadership responsibilities and tasks that directly contribute to psychological health comprise the Naval Combat and Operational Stress Control (NCOSC) in the Marine Corps and NCOSC in the Navy. (NCOSC Conference Program Guide, 2012, pp. 22)

A goal of this academic military chaplaincy research is to describe and identify the integration and combined applications of NCOSC. The military chaplain stands as the first line of response to hurting service members and their families in crisis situations. NCOSC is used daily by active duty military chaplains to assess spiritual fitness and for pre- and post-deployment pastoral counseling to help the service members to spiritually keep going when they are suffering and exhausted. It is one of the most critical parts of a chaplain candidate's education.

## Conclusion

SDA military chaplains face many distressing but rewarding opportunities to minister at a moment's notice to service members in all phases of mental, spiritual and physical health. The men and women of the U.S. Military volunteer to risk life and limb daily to protect and defend those who cannot protect themselves. There are many military servicemen and women who serve God and Country and are proud to call themselves Seventh-day Adventists. Some of these veterans are now studying at Andrews University Seventh-day Adventist Theological Seminary to be educated as ministers to the military. Their education must be as comprehensive and accurate as it is possible to provide for them.

The NAD Memorandum of Understanding and Agreement makes it possible for SDA military chaplains of both genders to be sent into the military to fulfill the

watchman role of the scriptures.  Also due to MOUA, military chaplaincy education that

provides CPE and NCOSC can be credited toward the post-seminary work experience

requirement to receive the Ecclesiastical Endorsement from ACM.

This project was designed and written as a practical application for future SDATS

military chaplain students to enhance Dr. James North's original vision to teach the

formation of military chaplaincy.  Combining both clinical and military chaplaincy

education and adding them to the current Master of Divinity degree will enable students

to receive the benefit of a degree specifically tailored to the needs of the military

chaplain.  This will also allow the future endorsed chaplain candidate to receive a

commission to serve God and Country during these times of limited accession to active

duty ranks.

### Final Summary

At the June 2010 session of the SDA General Conference meeting for ACM in

Atlanta, Georgia, a solemn blessing was given over all of the chaplains that were present.

The newly elected SDA General Conference President, Elder Ted Wilson, reiterated his

long-standing support and prayers for professional Adventist Chaplaincy Ministry.  That

day Elder Wilson clearly stated in his message to the military chaplains the continued and

recognized support from the SDA World Church.

Not long after that meeting the North American Division of Seventh-day

Adventists and ACM issued the Memorandum of Understanding and Agreement, and the

ordination path for SDA Chaplains was finalized and published.  That blessing stands as

a defining moment for military chaplaincy.  It was then that the SDA World Church

recognized the ministry of the ordained watchmen of Seventh-day Adventist Military Chaplaincy.

The step-by-step proposal contained within this project document for the formation of a Master of Divinity in Military Chaplaincy is meant to be used as a tool to convince AU SDATS to modernize its existing military chaplaincy training. The ministry of military chaplaincy is not only recognized and well established; it is vital. This project document is formally offered in order to provide current knowledge and understanding to new SDA military chaplain candidates within a specialized military chaplaincy education program.

## Final Conclusions

The hallowed calling to military chaplaincy is one of the greatest honors that any minister can experience.  It is the sacred duty of the SDA military chaplain to bring spiritual care and healing ministry to the extraordinary men, women and families who serve and defend their country.   Education in this specialized field of ministry must always maintain the highest level of relevant military instruction, presented by professors with veteran experience and proficiency in military chaplaincy.

The implementation of this professional specialty degree in military chaplaincy will bridge the gap between the traditional Master of Divinity education and contemporary military chaplaincy degrees from other theological seminaries.  Marketing, in association with a clear statement of the desired professional and biblical education intent, could present the SDATS as one of the most desirable training centers for the dedicated education of military chaplains.  This project dissertation has examined the real possibility of instituting a Master of Divinity in Military Chaplaincy degree based on

strong examples of academic material and information essential for AU SDATS military chaplaincy education.

The complex education of military chaplains must be taught by instructors of the highest caliber to impart knowledge specific to this unique ministry. Mentors like AU SDATS Chaplain, Dr. James North Jr., whose lifetime of both chaplaincy and chaplaincy education for SDA military chaplains has been invaluable to those under his tutelage. This recommendation toward a Master of Divinity in Military Chaplaincy degree is intended to continue that legacy into the future of this blessed ministry.

## Final Recommendations

The final recommendation of this project document is for an initial trial program to be established at the Seventh-day Adventist Theological Seminary at Andrews University as soon as reasonably possible. Embracing the enhanced active duty military chaplaincy education will propel AU SDATS toward a Master of Divinity in Military Chaplaincy degree. Once initiated, this competitive degree will stand as the essential educational requirement for future SDA military chaplains.

The support of Adventist Chaplaincy Ministries should be enlisted in the implementation of the M.Div. in Military Chaplaincy degree as well as the DoD Chief of Chaplains' offices of all three branches. The Chief of Chaplains' offices can advertise the availability of the new degree on their websites to generate interest among possible candidates and students. The US Navy Chaplain Corps has a website listing reserved for such degree programs on the *Navy Knowledge Online* website and lists them for joint DoD advertisement on their community page.

Finally, in accordance with this submitted project document, I formally and respectfully recommend that the Seventh-day Adventist Seminary at Andrews University move toward implementation of the enhanced Master of Divinity in Military Chaplaincy degree.

**APPENDICES**

# APPENDIX A

# NAVY CHAPLAIN CORP INSTRUCTION

SECNAVINST 5351.1
ASN (M&RA)

APR 2 1 2011

SECNAV INSTRUCTION 5351.1

From:   Secretary of the Navy

Subj:   PROFESSIONAL NAVAL CHAPLAINCY

Ref:    (a) SECNAVINST 1730.7D
        (b) MCO 1730.6D
        (c) OPNAVINST 1730.1D
        (d) SECNAVINST 5354.2
        (e) OPNAVINST 1120.9
        (f) COCINST 1110.1H
        (g) DoD Instruction 1304.28 of 11 Jun 2004
        (h) 10 U.S.C.
        (i) BUPERSINST 1610.10B
        (j) NAVPERS 18068-68B
        (k) OPNAVINST 5380.1A

Encl:   (1) Definitions
        (2) Professional Standards for PNC
        (3) PNC Professional Expectations
        (4) The Chaplain Corps' Guiding Principles

1.  Purpose.  This instruction establishes both the requirements
and the principles for policy associated with Professional Naval
Chaplaincy (PNC) as defined in reference (a) and enclosure (1),
and as further described by enclosures (2) through(4).

2.  Scope.  Per references (a) through (c), this instruction
applies to the PNC community comprised of Navy chaplains,
religious program specialists (RPs), and all civilian employees,
contractors, and volunteers engaged in any facet of religious
ministry within the Department of the Navy (DON).

3.  Definitions.  Enclosure (1) contains the definitions of
terms used in this instruction.

4.  PNC and the Chief of Navy Chaplains (COC).  Per reference
(a), the COC is the primary spokesperson on PNC.

a. As community leader, the COC has directive authority over the PNC community when speaking to issues related to PNC. The COC formulates policy necessary for the delivery of Chaplain Corps (CHC) capabilities, and through that policy guides the development of the necessary skills required to deliver those capabilities.

b. The COC shall establish and publish a charter for a PNC Executive Board (PNCEB) with membership defined by enclosure (1) to assist the COC in exercising both the COC's advisory function as director of religious ministry and the PNC leadership function as CHC community leader per reference (a).

(1) To assist the COC in exercising the advisory function as director of religious ministry, domain leaders, as defined by enclosure (1), will advise the COC on matters related to the delivery of religious ministry both in their respective domains and throughout the DON and the United States Coast Guard (USCG) so the COC may be better equipped to advise senior leadership throughout the Department of Defense (DoD) and DON. In addition, the COC may render such advice to the domain leaders as necessary based on the COC's interaction with DoD and DON leadership.

(2) To assist the COC in exercising community leadership, the COC will receive PNC related input from the PNCEB and provide direction to its members in order to lead the CHC community, foster esprit de corps, and promote PNC among chaplains, RPs, and other parties participating in PNC.

c. PNC is the foundation upon which the COC provides community-specific input to the Chief of Naval Personnel (CHNAVPERS) for submission to the Secretary of the Navy (SECNAV) for potential inclusion in promotion selection board precepts. It is also the foundation of COC input to screening boards that identify candidates for possible assignment to milestone billets.

5. PNC and the CHC. The CHC is a religiously impartial governmental organization with no inherent theology of its own. It exists to empower individual chaplains and RPs to effectively and efficiently deliver the CHC's four core capabilities as identified in reference (a): caring for all Service members,

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facilitating the religious requirements of personnel of all faiths, providing religious organization (RO)-specific ministries, and advising the command.  It accomplishes this by providing the following input to the indicated efforts:

    a.  Recruitment.  At the direction of CHNAVPERS, the CHC will support Commander, Navy Recruiting Command efforts in recruiting religious ministry professionals (RMPs) for chaplaincy from a wide variety of sources in furtherance of maintaining a diverse corps made up of the best and most fully qualified chaplains. Consideration is given to religious diversity, particularly where an RMP's RO is not currently represented in the CHC, but is represented by Service members in the DON.

    b.  Accessions.  The priority for the CHC is to access the most fully qualified RMPs.  The CHC complies with overall DON diversity policy per reference (d).

    c.  Chaplain Appointment and Retention Eligibility (CARE) Board.  In addition to the endorsement provided by the RMP or chaplain's RO, references (a), (e), and (f) indicate that the COC also provides necessary recommendations to the CHNAVPERS with respect to the RMP or chaplain's service as a Navy chaplain.  The mechanism by which these recommendations are developed is the CARE Advisory Group, governed by reference (f), which functions as an administrative board per guidance from the CHNAVPERS and is hereafter referred to as the "CARE Board."  The CARE Board reviews professional qualifications and forwards a recommendation regarding an RMP or chaplain's service to the COC who approves or disapproves the recommendation and then forwards it to CHNAVPERS for final determination.

    d.  Training.  Per reference (a), the CHC has the authorization and the requirement to teach PNC.  While this is a requirement exclusive to the CHC, it is an intrinsically cooperative effort involving coordination with both the ROs and the educational resources of the Naval Service including Naval Education and Training Command (NETC).

    e.  Leadership Development.  Leadership development is essential for professional growth and for the effective and efficient delivery of the CHC's core capabilities.  Chaplains

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and RPs are responsible for caring for and developing the
leadership qualities of those they supervise and for mentoring
the next generation of leaders.

6.  PNC and Navy Chaplains

    a.  Navy Chaplain Competencies.  PNC requires Navy chaplains
to employ two distinct but overlapping competencies.

        (1) RMP Competencies

            (a) Per reference (g), ROs listed by the DoD provide
RMPs to the Navy understanding, per reference (a), that Navy
chaplains are never required to compromise the standards of
their RO but are required, per reference (g), to function in a
pluralistic environment.  Under reference (a) and section 6031
of reference (h), a Navy chaplain is endorsed by the chaplain's
RO to provide religious ministry according to the manner and
forms of the chaplain's RO.  Per reference (a), the Navy
chaplain is also required to support the free exercise of
religion by all Service members, their families, and other
authorized persons.

            (b) Per reference (a), Navy chaplains are
noncombatants who deliver the CHC's four core capabilities.

            (c) In addition to competency in delivering the
CHC's four core capabilities, chaplains and RPs possess a wealth
of expertise in other subjects.  The CHC captures this expertise
by means of communities of interest (COIs).  In COIs, subject
matter experts can develop, share and employ their expertise.
From COIs, the CHC and the larger Naval Service can draw advice
on specific issues.

        (2) Navy Officer Competencies.  The Navy expects its
chaplains to be competent staff corps officers who understand
the systems and structures of the Naval Service.

    b.  PNC and Assessment of Navy Chaplains

        (1) An RO certifies an individual chaplain's skill as an
RMP as frequently as it determines to do so or when asked to do
so by the DON, and communicates that certification by means of
an ecclesiastical endorsement.

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(2) Commanding officers assess the performance of individual chaplains as Navy officers by means of the performance evaluation system, per reference (i).

(3) The CHC will assess the individual chaplain's skills relative to PNC by means of screening boards to identify candidates for possible assignment to milestone billets and by means of subspecialty codes for COI affiliation.

7.  PNC and Navy RPs

   a.  The RP's Role.  The RP community is an important component of PNC.  RPs focus on delivering the CHC's four core capabilities from a programmatic and procedural perspective. They assist in the management and execution of the command religious program (CRP), which accommodates the diverse religious ministry requirements of all Service members, their families, and other authorized persons.

   b.  The RP's Relationship to Support Personnel.  RPs are the primary assistants in the management of other agents, such as lay leaders, volunteers, civilian religious ministry professionals (CRMP) and CRP employees.

   c.  RP Competencies

      (1) Rating Competencies.  Per reference (j), RPs exercise the following rating competencies:

         (a) Ministry Support and Accommodation.  RPs are specially trained to accommodate the religious needs and rights of Naval Service personnel and their families, which includes, but is not limited to, scheduling, coordinating, budgeting, and contracting.  As combatants, RPs provide force protection expertise for religious ministry teams in expeditionary environments.

         (b) Pastoral Care Support.  RPs support the delivery of care through pastoral triage, referrals, professional military counseling, and explaining the types of ministry available.

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(c) _Advisement_. RPs assist in advising leadership on moral and ethical decision-making, cultural awareness, conflict resolution, and cross-cultural communications.

(d) _Administration, Finance, and Accounting_. RPs balance RO-specific religious requirements, managing facilities, personnel, volunteers, and resources. They plan, coordinate, train, implement, and maintain both non-appropriated and appropriated funds. They identify, procure, and maintain facilities and equipment needed to support the CRP. RPs manage real property repair and maintenance, equipment acquisition, and supplies. RPs prepare, plan, program, analyze, and execute budgets. They also research and write statements of work for civilian contracts in support of the CRP.

(e) _Library_. RPs manage and execute the full range of activities associated with learning multi-media resource centers, including, but not limited to, scheduling, filing, ordering, organizing, staffing, and operation.

(2) _Sailor Competencies_. The Navy expects RPs to perform effectively using the systems and structures of the Naval Service, both in their rating as RPs and in the variety of general military tasks outside any rating required to accomplish the mission.

(3) _Senior RP Competencies_. RPs in the most senior pay grades are expected to train and mentor chaplains in the areas of administration, management, leadership, and naval heritage in order to help them succeed as division officers and members of the command staff.

d. _PNC and Assessment of Navy RPs_

(1) Commanding officers assess individual RPs as Sailors by means of the performance evaluation system, per reference (i).

(2) The RP community will assess individual RP's PNC skills by means of screening boards in order to identify potential candidates for key billets.

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8. **PNC and Other Parties**

   a. **CRMPs**. CRMPs are not chaplains, but they do come under the auspices of PNC. CRMPs are ordinarily authorized only to provide RO-specific religious ministry as part of a team led by the command chaplain who is answerable to the commanding officer.

   b. **Civilian CRP Support Personnel**. Civilian CRP support personnel include clerical staff, musicians, educators, and others engaged to help execute the CRP or the mission and work of the CHC. Civilian CRP support personnel are part of a team led by the command chaplain who is answerable to the commanding officer.

   c. **Volunteers**. Volunteers are indispensable to the CRP. Whether as formal lay-leaders or as chapel volunteers, those who donate their time and energy to the CRP are a crucial part of PNC's effort to accommodate religious needs. Chaplains and RPs have a responsibility to manage the labor of volunteers consistent with reference (k).

9. **Action**

   a. The Chief of Naval Operations shall ensure compliance throughout the Navy with the policies set forth in this instruction and shall initiate action with the Commandant of the Coast Guard and the Administrator of the Maritime Administration to ensure compliance with this instruction when Navy chaplains provide or supervise religious ministry in those agencies.
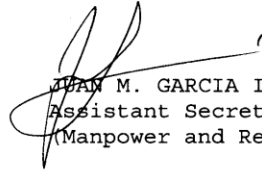
   b. The Commandant of the United States Marine Corps shall ensure compliance throughout the Marine Corps with the policies set forth in this instruction.

   c. The COC shall ensure all chaplains and RPs as well as all civilian employees, contractors, and volunteers engaged in any facet of religious ministry within the DON or USCG are trained in and held accountable to the principles and requirements established by this instruction.

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10.  Records Management.  Records created as a result of this
instruction, regardless of media or format, shall be managed per
SECNAV Manual 5210.1 of November 2007.

JUAN M. GARCIA III
Assistant Secretary of the Navy
(Manpower and Reserve Affairs)

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**SECNAVINST 1730.8B**

**DEPARTMENT OF THE NAVY**
OFFICE **OF** THE SECRETARY
1000 NAVY PENTAGON
WASHINGTON DC *20350- 1000*

SECNAVINST 1730.8B

From: Secretary of the Navy

Subj: ACCOMMODATION OF RELIGIOUS PRACTICES

Ref: (a) DoD Directive 1300.17, of 3 Feb 88
(b) U.S. Navy Regulations, 1990
(c) DoD 7000.14-R, Vol. 7A, of Feb 02
(d) DoD Directive 5154.24, of 3 Oct 01
(e) Title 10, United States Code

1. Purpose. To provide policy and guidance for the
accommodation of religious practices within the
Department of the Navy (DON) under reference (a). The DON
recognizes that religion can be as integral to a person's
identity as one's race or sex. The DON promotes a culture
of diversity, tolerance, and excellence by making every
effort to accommodate religious practices absent a
compelling operational reason to the contrary. During a
service member's career in the DON, he or she will be
exposed to a wide variety of religious expressions from
both chaplains and other service members.

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WASHINGTON DC 20350-1000

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02 October 2008

It is DON policy to foster mutual respect for diverse religious expressions, which includes accommodating as many of them as possible at the command level. Chaplains are the Navy's only trained professional religious accommodators. Assisted by religious program specialists, they provide for and facilitate the religious needs of authorized personnel. The Chaplain Corps' capabilities are critical to the commander's ability to successfully meet the requirement for the free exercise of religion set forth in the U.S. Constitution.

2. Cancellation. SECNAVINST 1730.8A.

3. Applicability. The policies and procedures in this instruction apply solely to the accommodation of religious practices within the DON and no other context.

4. Definitions

a. Department of the Navy. The DON, for purposes of this instruction, includes applicants for entry to, and members of, the Navy, Navy Reserve, Marine Corps, Marine Corps Reserve, as well as midshipmen at the U.S. Naval Academy and in the Reserve Officer Training Corps, and officers and officer candidates in all officer accession programs.

b. Religious Observance. Religious observances include participating in worship services and following other doctrinal requirements on Sabbath and holy days.

c. Religious Dietary Observances. Religious dietary observances include doctrinal or traditional requirements on types of foodstuffs allowed or the means of food preparation.

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d. Religious Apparel. Religious apparel is defined as articles of clothing worn as part of the doctrinal or traditional observance of the religious faith practiced by the service member. Hair and grooming practices required or observed by religious groups are not included within the meaning of religious apparel.

e. Religious Medical Practices. Religious medical practices include doctrinal or traditional objections to receiving immunizations and providing Deoxyribonucleic Acid (DNA) specimen samples.

5. Policy. DON policy is to accommodate the doctrinal or traditional observances of the religious faith practiced by individual members when these doctrines or observances will not have an adverse impact on military readiness, individual or unit readiness, unit cohesion, health, safety, discipline, or mission accomplishment.

a. Accommodation of a member's religious practices cannot be guaranteed at all times and is subject to military necessity.  Determination of necessity rests entirely with the commanding officer.

b. The guidelines in this instruction shall be used in the exercise of command discretion concerning the accommodation of religious practices. Nothing in these guidelines, except as expressly provided herein, shall be interpreted to require a specific form of accommodation in individual circumstances.

c. All requests for accommodation that can be approved by the commanding officer shall be approved or denied, absent unusual circumstances, within 1 week of the date of request.  Requests that require approval from the headquarters level shall be approved or denied within 30 days of the date of request for cases arising in the United States, and within 60 days for all other cases.

Exceptions to these deadlines shall be limited to unusual circumstances.

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d. Any request for accommodation that is denied is subject to appeal as follows.

(1) The requesting member shall be informed by the commanding officer of the right to appeal the decision up the chain of command.

(2) Requests denied by the commanding officer shall be appealed to the next higher level of command. Subsequent appeals shall be made at successive levels of command up to and including the Chief of Naval Operations (CNO) or Commandant of the Marine Corps (CMC) as appropriate.

(3) The next level of command will either overturn or uphold the contested decision within 30 days of the date of appeal for cases arising in the United States, and within 60 days for all other cases. Absent unusual circumstances, exceptions to these deadlines shall be limited.

(4) Denied requests regarding the wear of religious apparel shall be appealed directly to the CNO or the CMC per reference (a). The CNO and CMC will provide an information copy of the approval or denial to the Assistant Secretary of the Navy(Manpower and Reserve Affairs) (ASN(M&RA)).

(5) The decision of the CNO or CMC shall not be subject to appeal.

6. Religious observances shall be accommodated, except by reason of necessity, as provided in reference (b). In scheduling, commanders should be mindful of major religious observances.

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7. Dietary Observance. Commanders normally accommodate religious dietary requirements through subsistence-in-kind.  Subsistence-in-kind includes serving of appropriate meals or issuing of Meals Ready to Eat, Religious (MRE-R), specifically designed to meet religious requirements. Commanders may authorize separate rations within the guidelines of reference

(c). In acting on requests for separate rations, the religious doctrines and traditions of the member's religious faith should be considered on the same basis as other personal reasons for separate rations. To the extent that health, safety, or readiness in the unit is not compromised, commanding officers may authorize individuals to provide their own supplemental food rations at sea or in the field environment to accommodate their religious dietary observances.

8. Immunizations. Immunization requirements may be waived when requested by the member based on religious objection.

a. The religious objection of the service member must be balanced against the medical risk to the member and the military unit, and military requirements such as alert status, deployment potential, and availability of the member for reassignment to units requiring full medical readiness. To provide for consistent application of these guidelines, immunization waivers will be decided by the Surgeon General of the Navy (CNO (N093) or headquarters level designee. Individual requests shall be submitted to Chief, Bureau of Medicine and Surgery (MEDCOM-24), via the commanding officer and Deputy Chief of Naval Operations, Manpower, Training and Education (CNO (N1))

or CMC Deputy Chief of Staff for Manpower and Reserve Affairs (DCS (M&RA)), as appropriate.

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b. Commanding officers may subsequently revoke waivers for service members at imminent risk of disease due to exposure or to conform to international health regulations incident to foreign travel or unit deployment. The guidance in paragraph 11e on irresolvable differences must be considered in such circumstances.

9. Deoxyribonucleic Acid (DNA) Specimen Sampling

a. Requests for waiver of the DNA specimen sample requirement will be decided by CNO (N1) or CMC (DCS (M&RA)).  Individual requests shall be submitted to CNO (N1) or CMC (DCS(M&RA)), as appropriate, via the commanding officer.

b. When determining whether to grant a request for waiver based on religious medical practices, the five factors contained in paragraph 11c as supplemented by the following shall be considered:

(1) DNA analysis fulfills the military requirement of quickly and accurately identifying the remains of service members under reference (d). DNA analysis is not conducted on the specimen unless necessary for identification of remains or for other narrowly defined purposes. The specimen sample will be destroyed at the request of the member upon completion of service.

(2) The cumulative impact of repeated accommodations of a similar nature and previous treatment of similar requests may set a precedent that could adversely impact other Department of Defense (DoD) medical policies and

programs, including mandatory pre-deployment processing, medical screening activities, Human Immunodeficiency Virus testing and medical surveillance program serum collection.

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10. Uniforms

a. When approved by competent military authority, religious apparel not visible or otherwise apparent may be worn with the uniform, provided it does not interfere with the performance of the member's military duties or interfere with the proper wearing of any authorized article of the uniform.

b. When approved by competent military authority, visible items of religious apparel will be authorized for wear with the uniform, except when the item is not neat and conservative, its wearing will interfere with the performance of the member's military duties, or is specifically prohibited in subparagraphs 10d and 10e. In the context of the wearing of a military uniform, ``neat and conservative" items of religious apparel are those that:

(1) Are discreet, tidy, and not dissonant or showy in style, size, design, brightness or color.

(2) Do not replace or interfere with the proper wearing of any authorized article of the uniform.

(3) Are not temporarily or permanently affixed or appended to any article of the uniform.

(4) Do not obscure the identity of the wearer or interfere with communication.

c. The standards in subparagraph 10b, and the prohibitions in subparagraphs 10d and 10e, are intended to serve as a basis for determining a service member's authorization to wear religious apparel with the uniform. Unless prohibited by subparagraph 10d or 10e, religious apparel shall be authorized.

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d. Whether an item of religious apparel interferes with the performance of the service member's military duties depends on the characteristics of the item, the circumstances of its intended wear, and the particular nature of the member's duties.  Factors in determining if an item of religious apparel interferes with the military duties include, but are not limited to, whether the item may:

(1) Impair the safe and effective operation of weapons, military equipment, or machinery.

(2) Pose a health or safety hazard to the wearer or others.

(3) Interfere with the wearing or proper functioning of special or protective clothing or equipment (e.g., helmets, flak jackets, flight suits, camouflage uniforms, gas masks, wet suits, and crash and rescue equipment).

(4) Otherwise impair the accomplishment of the military mission.

e. Visible items of religious apparel shall not be worn while wearing historical or ceremonial uniforms; participating in review formations, parades, honor or color guards and similar ceremonial details or functions.

f. Jewelry bearing religious inscriptions or otherwise indicating affiliation or belief may be worn subject to the same uniform regulations prescribed for jewelry that is not of a religious nature.

g. Chaplains may wear any religious apparel required by their religious organizations with the uniform while conducting public worship services and during the performance of rites and rituals distinct to their faith groups.

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02 October 2008

h. Service members may wear any required religious apparel distinct to their faith group with the uniform while in attendance at public worship services.

i. Subject to the guidelines in subparagraph 4d, and the limitations in subparagraphs 10b, 10d, and 10e, commanding officers shall approve individual requests for wearing visible religious apparel with the uniform in circumstances other than attendance at public worship services. Visible items of religious apparel may not be worn with the uniform until approved.

j. A member whose request to wear a visible item of religious apparel has been approved by their commanding officer must again request approval when reporting to a new command or when a new commanding officer reports.

11. Responsibilities

a. Members seeking religious accommodation must submit their request in writing through their chain of command to their commanding officer, commander, or as otherwise specified in this instruction.

b. Commanders will respond to requests for accommodation in a just and timely manner, supporting religious freedom

and respect for religious diversity within the Sea Services.

c. Commanders and commanding officers may approve requests for religious accommodation within the guidelines of this instruction. To promote standard procedures for the accommodation of religious practices, commanding officers shall consider the following factors:

(1) The importance of military requirements, including individual readiness, unit readiness, unit cohesion, health, safety, morale, discipline, and mission accomplishment.

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(2) The religious importance of the accommodation to the requester.

(3) The cumulative impact of repeated accommodations of a similar nature.

(4) Alternative means available to meet the requested accommodation.

(5) Previous treatment of the same or similar requests, including treatment of similar requests made for other than religious reasons.

d. When requests are precluded by military necessity, commanders should seek reasonable alternatives.

e. When requests for accommodation are not in the best interests of the unit but continued tension between the unit's requirements and the individual's religious beliefs is apparent, administrative action is authorized, including but not limited to: reassignment, reclassification, or separation consistent with Secretary of the Navy (SECNAV) and Service regulations.

f. Commanding officers shall report each decision to approve or deny a request for religious accommodation up the chain of command to CNO (N1) or CMC (DSC (M&RA)) as appropriate.

g. Nothing in this instruction precludes action under the Uniform Code of Military Justice in appropriate circumstances.

h. The Chief of Chaplains will annually report to the SECNAV, the CNO and the CMC on religious demographics and religious diversity in the DON.

i. The Chief of Chaplains will provide procedures for commanders to record and report their decisions regarding requests for accommodation.

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02 October 2008
12. Information and Education

a. The CNO and CMC shall provide DON policy on accommodation of individual religious practices and military requirements in paragraphs 5 and 5a of this instruction to applicants for commissioning, enlistment and reenlistment, and shall require the member's signature acknowledging the DON policy.

b. The CNO and CMC shall incorporate relevant materials on religious traditions, practices, policies, this instruction, and reference (e), in curriculum for command, judge advocate, chaplain and similar courses of instruction and orientation.

13. Action

a. ASN(M&RA) is responsible for overall policy control and program execution.

b. The CNO and CMC shall implement the policies and procedures in this instruction.

c. The CNO and CMC shall review Service regulations governing uniforms, food service, separate rations, immunizations, and DNA sampling and revise them as necessary in order to conform to this instruction within 90 days from the date of this instruction and provide copies of each such regulation revision to ASN(M&RA).

d. CNO (N1) and CMC (DCS (M&RA)) shall collect, maintain and make available to the Chief of Navy Chaplains (CNO (N097))the data concerning religious diversity, religious demographics and statistics related to the approval and denial of requests for religious accommodation.

14. Records Management. Records created by this instruction, regardless of media and format, shall be managed in accordance with SECNAV Manual 5210.1.

Donald C. Winter

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**DEPARTMENT OF THE NAVY**
OFFICE OF THE CHIEF OF NAVAL OPERATIONS
2000 NAVY PENTAGON WASHINGTON, DC 20350-2000

<div align="right">

OPNAVINST 1730.1E
N097
25 Apr 2012

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OPNAV INSTRUCTION 1730.1E

From: Chief of Naval Operations

Subj: RELIGIOUS MINISTRY IN THE NAVY

Ref: (a) SECNAVINST 1730.7D
     (b) U.S. Navy Regulations, 1990
     (c) SECNAVINST 5351.1
     (d) DoD Instruction 1304.28 of 7 August 2007

(e) SECNAVINST 1730.9
(f) SECNAVINST 1730.10
(g) SECNAVINST 7010.6A
(h) DoD Directive 5500.07 of 29 November 2007
(i) OPNAVINST 4001.1F
(j) NAVPERS 18068-68B
(k) NAVEDTRA 43245
(l) MILPERSMAN
(m) OPNAVINST 5380.1B
(n) 10 U.S.C.
(o) OPNAVINST 5350.6C
(p) SECNAVINST 1730.8B
(q) Manual for Courts Martial (2008 Ed.)

1. Purpose. To implement reference (a) for the delivery of religious ministry in the Navy. This is a complete revision and should be reviewed in its entirety.

2. Cancellation. OPNAVINST 1730.1D.

OPNAVINST 1730.1E 25 Apr 2012
3. Applicability. The provisions of this instruction apply to all active and reserve Navy commands and units, and to Navy chaplains and religious program specialists (RP) wherever assigned.

4. Policy

    a. Religious ministry in the Navy provides for the free exercise of religion; attends to the sacred, spiritual, and moral aspects of life; and serves to enhance the resilience of foundation of the Navy's readiness. Religious ministry is entrusted to Navy chaplains and delivered under the authority.

    b. Per reference (a) and articles 0817 and 0820 of reference(b), commanders and commanding officers, hereinafter referred to as commanders, shall develop and strengthen the moral and spiritual well-being of the personnel under their command, and encourage and support chaplains in the performance of their duties.

    c. The commander shall establish a command religious program (CRP). A CRP is each command's total collection of

religious ministry and associated activities planned and executed within a command. All religious ministry within the command shall be incorporated into the CRP. Navy chaplains are the only personnel authorized to supervise CRPs on behalf of commanders.

(1) Commanders with chaplain(s) permanently assigned shall appoint the senior chaplain in writing as the command chaplain to lead and supervise the CRP.

(2) Commanders with no chaplains permanently assigned, but with chaplain(s) temporarily assigned for more than 90 days, shall appoint the senior chaplain in writing as a special assistant to lead and supervise the CRP.

(3) Commanders with no chaplains permanently or temporarily assigned shall identify the religious ministry requirements in their command and seek supervision of the CRP and appropriate religious ministry support from a higher authority or the installation commander with a permanently assigned chaplain.

OPNAVINST 1730.1E 25 Apr 2012

d. The Navy Chaplain Corps (CHC), Navy chaplains, RPs, and the Religious Ministry Team (RMT) members defined by this instruction assist commanders in the discharge of their responsibilities to provide a CRP.

e. Commanders are authorized to use RMTs to support refugees, displaced persons, and others outside the command, who are affected by hostilities, disasters, or disruptions to civil authority. RMT support outside the command should be limited to basic support of human rights, human dignity, and religious needs consistent with pertinent cultural concerns.

f. Uniformed chaplains of the Military Departments are the only chaplains authorized to deliver religious ministry in CRPs. Chaplains from foreign militaries may deliver religious ministry in CRPs only when invited by the commander. Commanders shall seek approval from the Chief of Chaplains to ensure proper credentials and ecclesiastical relationships are satisfied before extending invitations. Commanders are not required to seek approval for invitations in emergency situations.

5. Organization and Responsibilities

a. Chief of Chaplains. The organization and responsibilities of the Chief of Chaplains are delineated in references (a) and (c).

b. Professional Naval Chaplaincy Executive Board (PNCEB). Established under reference (c), the mission of the PNCEB is to assist the Chief of Chaplains in directing religious ministry.

c. RMT. A chaplain-led team consisting of at least one chaplain and one RP. An RMT may be augmented by other personnel described below.

d. Placement of RMT Personnel

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(1) When permanently attached to a flag officer's staff, the senior chaplain is assigned as a principal staff officer to the commander, under the chief of staff. When permanently attached to a commodore's staff, the senior chaplain is assigned as a principal staff officer to the commander, under the deputy commodore or chief staff officer. At all other commands, the permanently attached senior chaplain is assigned as a department head under the executive officer.

(2) When a command has only one chaplain temporarily attached, the chaplain serves a OPNAVINST 1730.1E 25 Apr 2012 2 s a special assistant to the commander.

(3) RPs are placed under the chaplain in the command's organizational structure. In circumstances potentially warranting RP placement elsewhere in the organization, commanders should consult with the senior supervisory chaplain and senior RP.

(4) Other members of the RMT are organized under the chaplain.

e. Chaplain. Per references (a) and (c) through (f), a chaplain is a religious ministry professional (RMP), endorsed by a religious organization (RO), and commissioned as a naval officer. Per article 1063 of reference (b), chaplains are

noncombatants. They are not authorized to obtain weapon qualifications or warfare qualifications or to bear arms in the performance of their duties. Chaplains do not participate in activities that compromise their status as noncombatants, violate the tenets of their RO, or undermine confidential communication. Chaplains are also responsible to:

(1) Assess command religious ministry requirements and advise the commander on CRP matters relating to manpower, personnel, professional development, and facility requirements.

(2) Develop the CRP to meet identified religious ministry requirements and manage all religious activities in the command.

OPNAVINST 1730.1E 25 Apr 2012
(3) Develop and maintain competencies to effectively provide religious ministry according to the manner and form of the chaplain's RO, effectively facilitate religious ministry requirements, care for all, and advise those served.

(4) Prepare and execute budgets of appropriated funds to support the CRP. Manage the Religious Offering Fund per reference (g).

(5) Supervise RMT personnel and support their professional development and appropriate opportunities for competitive collateral duties. Consult with chief petty officers in the development, evaluation, and mentoring of RMT personnel.

(6) Provide or facilitate religious ministry support for command functions such as changes of command, retirements, promotions, and memorial ceremonies or services.

(7) Attend non-judicial punishment proceedings for command personnel when authorized by the commander.

(8) Cooperate with other RMTs and supervisory chaplains to plan, coordinate, and deliver religious ministry across command lines, as authorized by commanders. Examples of cooperative ministry include assisting other commands with RO-

specific ministry, standing chaplain duty, and offering pastoral care following mass casualty events.

(9) Support religious ministry efforts during combined, joint, and multinational exercises and operations when directed by the commander.

(10) Comply with restrictions regarding outside employment and honoraria contained in references (h) and (i).

f. Supervisory Chaplain. The senior chaplain assigned to a command with more than one chaplain or responsible for supervising RMTs assigned to subordinate commands. In addition to the responsibilities of a chaplain listed in paragraph 5e, supervisory chaplains:

OPNAVINST 1730.1E 25 Apr 2012
(1) Manage RMT personnel to ensure the most effective and efficient delivery of religious ministry.

(2) Assist RMT personnel in developing professional knowledge, skills, and abilities. Ensure RMTs are properly trained following both Navy policy and doctrine, and mission-specific requirements.

(3) Provide professional assistance to commanders of subordinate units to establish and maintain CRPs compliant with this instruction.

(4) Advise subordinate commanders on fitness and evaluation reports for uniformed RMT personnel.

(5) Submit reports as required to higher echelon commanders and senior supervisory chaplains.

g. Senior Supervisory Chaplain. The senior chaplain assigned to a numbered fleet, bureau, force, type, region of equivalent commander. In addition to the responsibilities listed in paragraphs 5e and 5f, senior supervisory chaplains:

(1) Advise commanders on the standards for the delivery of religious ministry to include the requirements for manpower,

manning, equipping, training, reporting, mentoring, certification, and inspection.

(2) Assist subordinate RMTs in meeting religious ministry requirements and standards through assist visits and other appropriate means to ensure efficiency and effectiveness.

(3) Plan and coordinate with other senior supervisory chaplains for the delivery of religious ministry and periodic area-wide RMT training.

(4) Ensure the identified religious ministry requirements of all subordinate commands and units are met, including those without permanently assigned RMTs; document the plan to meet these religious ministry requirements; and regularly inform commanders regarding the RMTs responsible for their CRPs.

(5) Monitor the contracts of contract religious ministry professionals (CRMP) of subordinate commands to ensure identified religious ministry requirements are properly met and cannot be met through uniformed chaplains. Provide status reports to the Chief of Chaplains as requested.

OPNAVINST 1730.1E 25 Apr 2012
  (6) Receive periodic and ad hoc reports from commanders and RMTs of subordinate units as required to supervise the delivery of religious ministry.

(7) Submit required reports to higher echelon commanders and their chaplains.

h. Religious Program Specialist (RP). The chaplain's primary enlisted assistant for managing and executing the CRP.

(1) RPs support the chaplain's religious, administrative, and supervisory responsibilities.

(2) RPs are combatants and provide force protection for the RMT in operational environments.

(3) RPs advise chaplains and command enlisted leadership on matters pertaining to the CRP and the morale and well-being of the command's personnel and families.

(4) Other primary responsibilities and qualifications are outlined in references (a), (c), (j), and (k).

i. Lay Leader. Uniformed Service members appointed by the commander pursuant to and authorized to perform duties per

article 1730-010 of reference (l) to support CRPs in operational environments. Lay leaders may use RO-specified religious titles only in the performance of their lay leader duties.

j. CRMP. Per reference (a), a civilian RMP endorsed by a Department of Defense-listed RO and contracted on a non-personal-services basis using approved competitive procedures.

(1) CRMPs are only authorized to provide ministry specific to their RO in order to meet the identified religious ministry requirements for persons of the same RO. CRMPs are not chaplains and shall not use the title of "Chaplain" in the performance of contracted duties. CRMPs shall not be assigned any other responsibilities of chaplains as outlined in this instruction.

(2) The CRMP's duties shall be specified in a contract based on a performance work statement (PWS). The PWS shall be developed by the command in consultation with a Navy chaplain per paragraph 4c of this instruction. This chaplain shall assist in monitoring the CRMP's performance and report to the senior supervisory chaplain, via the commander, regarding the conditions of the contract.

k. Support Personnel

(1) Civilian employees and contractors approved by the commander to support the CRP. Examples include directors of religious education, administrative assistants, and musicians.

(2) Uniformed Service members, other than chaplains and RPs, who are assigned to the RMT. Examples include library watch standers aboard ships and general support provided by personnel from transient personnel units to installation chapels.

(3) Support personnel are not authorized to function as RMPs.

(4) Uniformed support personnel may serve as lay leaders per paragraph 5i of this instruction.

l. Volunteers. Uniformed Service members and civilians approved by the commander to support the CRP on a voluntary basis. Volunteers shall comply with reference (m).

6. RMT Tasks. RMTs support the CRP through religious ministry tasks. RMT tasks provide for the free exercise of religion, support the sacred, spiritual, and moral aspects of life for

individuals and families, and enhance their resilience. RMT
tasks are aligned to the CHC's core capabilities per reference
(a): provide, facilitate, care, and advise.

    a. Provide. This capability contains tasks including, but
    not limited to, the following:

(1) Plan and execute divine services as defined in reference
(a).

(2) Perform rites, sacraments, ordinances, funerals, memorial
services, religious education and training, and other
religious acts.

(3) Provide religious and moral counseling, religious
retreats, fellowship programs, and spiritual direction.
b. Facilitate. This capability contains tasks including, but
not limited to, the following:

OPNAVINST 1730.1E 25 Apr 2012
(1) Accommodate the widest range of identified religious
ministry requirements. Provide the commander with professional
justification for identified religious ministry requirements
which cannot be met. Make appropriate referrals for religious
support per reference (c).

(2) Publish information about religious ministry opportunities
offered in the command, in other commands, and in the local
civilian community. The information should clearly identify
the RO of the presiding RMP or lay leader and shall be
published consistent with local directives regarding the
dissemination of information.

(3) When authorized, make opportunities available for
religious offerings per reference (g).
c. Care. This capability encompasses compassionate care of
individuals and families. Delivery of care is informed,
guided, and shaped by the chaplain's unique pastoral identity
and insight, shall demonstrate sound professional pastoral
judgment, and shall be sensitive to the religious, spiritual,
moral, cultural, and personal differences of those served.
This capability contains tasks including, but not limited to,
the following:

(1) Directly assist those in need within the parameters of the RMT's professional competencies.

(2) Offer comfort and counseling respectful of the counselee and maintain dignity and professionalism in the counseling relationship. Make informed and appropriate referrals for those who cannot be directly assisted by the RMT or who need more specialized care.

(3) Visit workspaces, hospitals, confinement facilities, residences, and other locations where religious ministry requirements exist.

(4) Deliver training on subjects such as spiritual fitness, healthy marriages, morals and ethical concerns, core values, character development, and life skills.

(5) Deliver and or support training on matters impacting command personnel including, but not limited to: adjustment to military life, combat and operational stress control issues, suicide awareness and prevention, sexual assault prevention and response, substance abuse prevention, domestic violence prevention, and deployment-related issues.

OPNAVINST 1730.1E 25 Apr 2012
(6) Utilize Chaplain Religious Enrichment Development Operation retreats. Commanders are authorized to fund chaplain-led retreats for Service members and their immediate family members per section 1789 of reference (n).

(7) Promote community service programs, per reference (o), and similar outreach programs.

d. Advise

(1) This capability includes extensive and varied advisement to senior leaders, command personnel, their families, and others. As religious leaders, who respect the dignity of those served, who are integrated into the command, and who ensure that confidentiality as defined in reference (e) is afforded to those they counsel, chaplains are uniquely approachable and have distinct perspectives often helpful to those served. Advice includes, but is not limited to:

(a) Matters pertaining to religion, spirituality, spiritual fitness, moral and ethical decision-making, and the resolution of religious, moral and ethical dilemmas.

(b) How command activities and decisions affect the morale and well-being of command personnel and their families.

(c) Matters pertaining to the consequences of discipline and the potential for rehabilitation.

(d) Matters pertaining to interaction with civilian religious leaders, religion and culture, community relations, and community service projects.

(e) Matters pertaining to humanitarian and civic assistance, disaster response, defense support of civil authorities, and mass casualty events.

(f) Conscientious objection applications or reassignment or separation for humanitarian and hardship reasons per articles 1900-020 and 1910-110 of reference (l).

(2) A thorough and systematic discussion of advisement can be found in references (a), (c) and (f). These references should be carefully consulted.

OPNAVINST 1730.1E 25 Apr 2012
(7) Promote community service programs, per reference (o), and similar outreach programs.

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(f) Conscientious objection applications or reassignment or separation for humanitarian and hardship reasons per articles 1900-020 and 1910-110 of reference (l).

(2) A thorough and systematic discussion of advisement can be found in references (a), (c) and (f). These references should be carefully consulted.

7. Action. Commanders shall:

OPNAVINST 1730.1E 25 Apr 2012
a. Conduct an assessment of the religious ministry requirements in the command and provide a CRP following this instruction. Maintain the CRP with logistical support, equipment, furnishings, facilities, budgeting activities, and appropriated funds consistent with other personnel programs, per reference (a) and article 0820 of reference (b).

b. Ensure the chaplain has direct access to the commander per article 1151 of reference (b).

c. Provide the RMT with dedicated work spaces that are readily accessible to personnel and adequate to meet the continuing requirement for private access to a chaplain per reference

(e). RMT spaces shall have at least one private office with a window in the door.

d. Provide adequate administrative support for chaplains, who are temporarily assigned, without RP support. If the chaplain's assignment exceeds 30 days, a part-time chaplain assistant should be appointed in writing by the supported command and shall be trained in and covered by the rules of confidential communication per reference (e).

e. Support chaplains and RPs in maintaining the qualifications required to perform their duties. Appropriated funds, to include funds for travel, are authorized to support such training. Qualifications include:

(1) RO-required training programs for chaplains; for example, RO-specified conferences and spiritual formation events.

(2) Navy-required training programs; for example, Navy leadership training specific to current and future ranks, Naval Chaplaincy School and Center sponsored leadership courses, professional development and training conferences and workshops, and "F" schools.

f. Authorize chaplains and RPs to attend area wide RMT training, as operational commitments allow.

g. Identify RMTs as first responders in all emergency response plans. Training for these contingencies is required.

h. Submit CRP reports as required.

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i. Assign appropriate collateral duties for chaplains and RPs per references (a), (c) and (j).

8. Special Matters

a. When making decisions or taking actions on religious matters affecting the command or the Navy as a whole, including matters not specifically addressed in this instruction, such as the public display and use of religious symbols, disposal of religious materials, access to chapels and chaplaincy services, command interaction with civilian ministries, and use of volunteers for the provision of religious ministry, commanders shall:

(1) Seek advice from senior supervisory Navy chaplains and Navy legal counsel.

(2) Review and comply with all current and applicable laws and regulations, including, but not limited to, laws and regulations pertaining to the free exercise of religion, religious expression, free speech, and privacy considerations.

b. Requests for accommodation of religious practices are addressed in reference (p).

c. Chaplains and RPs, like all other Service members, are eligible to be considered to serve as members of a court-martial, per reference (q).

9. Records Management. Records created as a result of this instruction, regardless of media and format, shall be managed per Secretary of the Navy Manual 5210.1 of January 2012.


J. M. BIRD


Vice Admiral, U.S. Navy
Director, Navy Staff




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**DEPARTMENT OF THE NAVY**
OFFICE **OF** THE SECRETARY
1000 NAVY PENTAGON
WASHINGTON DC *20350- 1000*

SECNAVINST 1730.10
N097
23 January 2009

SECNAV INSTRUCTION 1730.10

From: Secretary of the Navy

Subj: CHAPLAIN ADVISEMENT AND LIAISON

Ref: (a) Title 14, United States Code
 (b) The Merchant Marine Act of 1936
 (c) SECNAVINST 1730.7D
 (d) DoD Directive 1304.19 of June 11, 2004
 (e) SECNAVINST 3006.2
 (f) SECNAVINST 5720.44B
 (g) OPNAVINST 1730.1D
 (h) Convention (I) For the Amelioration of the
 Condition of The Wounded And Sick in Armed Forces
 in The Field of August 1949
 (i) DoD Directive 2311.01E of May 9, 2006
 (j) U.S. Navy Regulations, 1990
 (k) SECNAVINST 1730.9
 (l) DoD Instruction 1000.1 of January 30, 1974

1. Purpose. The Chaplain Corps' four core capabilities are
to facilitate the religious requirements of authorized
personnel, to provide faith-specific ministries, to care
for all, and to advise commands. This instruction provides
policy on the role of chaplains as advisors to commands and
their derivative tasks as command liaisons.

2. Applicability and Scope. This instruction applies throughout the Department of the Navy, including the Coast Guard when operating as a service in the Navy under reference (a) and to chaplains serving with the Merchant Marine pursuant to reference (b).

3. Policy a. Advisement and Liaison. Consistent with reference (c), the chaplain advises the command in three distinct ways. The chaplain strengthens the chain of command and assists in the development of leadership by providing advice to leaders at all levels (essential advice). The chaplain serves as the principal advisor to the commander for all matters regarding the Command Religious Program (CRP) (executive advice). The chaplain serves as an advisor to the commander regarding the impact of religious and humanitarian matters on military operations (external Advice). The nature of each type of advice drives concomitant liaison work.

b. Essential Advice. As qualified religious ministry professionals, chaplains render advice throughout the chain of command. Chaplains provide commanders a unique perspective on moral and ethical decision-making. They advise on issues of right and wrong. They foster a climate of fairness, trust and accountability. When requested, they provide faith-based counseling, mentoring and spiritual direction based on theologically derived truths. They also deliver relational counseling which is based on the trust gained through a shared experience of military service and characterized by confidentiality and mutual respect. This relational counseling is designed to develop and strengthen core values and personal responsibility in people whether or not they profess a particular faith perspective.

c. Essential Liaison. In their capacity as advisors to authorized personnel, chaplains work in concert with peers and fellow professionals, including, among others, medical personnel, attorneys, social workers, and mental health professionals. This work often requires chaplains to represent the interests of one party to another, as in the case of making or receiving referrals or when advocating for the needs of authorized personnel. In this role, chaplains can be viewed as both arbiters and advocates.

d. Executive Advice. Chaplains advise commanders on all issues regarding the impact of religion on military operations when the impact is upon the command itself. Chaplains are the primary advisors to commanders regarding the organization and execution of the CRP and the delivery of the Chaplain Corps' four core capabilities within their commands. In this capacity, chaplains provide advice and assistance to commanders in the discharge of their responsibility to provide for the free exercise of religion per reference (d). Chaplains advise commanders on matters of morale, morals, spiritual well-being and ethics within the command. Chaplains further advise on the operation and administration of chapels, ministries, programs, and units dedicated to religious ministry. Chaplains also advise commanders on the religious aspects of humanitarian assistance support missions as governed by reference (e) and community relations projects as governed by reference (f).

e. Executive Liaison. An effective CRP requires collaboration and interaction on the part of chaplains. Chaplains interact with local leaders in order to advise commanders regarding the use of contract religious ministry professionals, resources available to the command from without and local civic or humanitarian needs which members of the command may be authorized to meet. It is sometimes necessary for chaplains to interact with key leaders outside the command when it is the intention of the commander to engage in humanitarian assistance support missions or community relations projects.

f. External Advice. Per reference (g), all tasks falling within the confines of external advice must be undertaken subject to the approval of the commander and in accordance with all applicable instructions. The chaplain is a valuable advisor on the religious and humanitarian aspects of command operations and, in coordination with other specialists, may speak to the religious and humanitarian status of the command's Area of Responsibility (AOR). The scope, content, and delivery of this advice is shaped, in part, by the assignment, grade, experience, and expertise of the chaplain. Consistent with the previous categories of advice and liaison and with the principles of reference

(h), the chaplains' activities in this category are always to be directed toward the amelioration of suffering a the direct pursuit of humanitarian goals. Under circumstances in which the Laws of Armed Conflict apply and when the subject of advisement has a religious or humanitarian impact on the command's military mission relative to the indigenous population or adversary, the scope and provision of a chaplain's advisement shall be governed as follows.

 (1) Per reference (i), all members of the Department of Defense are required to "comply with the law of war during all armed conflicts, however such conflicts are characterized, and in all other military operations." Per article 1063 of reference (j), chaplains shall be permitted to perform only duties that will not jeopardize the non-combatant status ascribed to them by reference (h). Therefore, advice and liaison activities during conflicts or operations are strictly limited to those approved by the commander and authorized by reference (h).

(2) In accordance with reference (g), the chaplain may advise the commander on the religious considerations in building and maintaining coalitions, the religious considerations of humanitarian assistance support, and the benevolent expression of religion within the AOR.

(3) The chaplain may not advise the commander on the identification of targets, the use of religion as a weapon by the command or the use of religion for psychological operations or military intelligence. Chaplains may not advise or participate in target approval of any kind.

(4) Chaplains, and religious program specialists or chaplain's assistants when accompanying a chaplain, are prohibited from contributing information about the adversary to their respective command's combat decision making process. This does not preclude chaplains from warning anyone in their proximity of immediate danger.

g. External Liaison. Under circumstances in which the Laws of Armed Conflict apply, chaplains may serve as command liaisons with key local leaders as follows.(1) When assigned to a combat area during a period of armed

conflict, chaplains shall be permitted to perform only such duties as are related to religious service and the administration of religious units or establishments, consistent with article 1063 of reference (j), and specifically to protect their non-combatant status.

(2) When authorized and directed by the commander, chaplains may serve as a point of contact and liaison for local civilian and military leaders, institutions, and organizations only to the extent that those contacts relate to the religious or humanitarian purposes approved by the commander.

(3) Under circumstances in which the Laws of Armed Conflict apply, chaplains may convey information related to their religious and humanitarian purpose to or from key leaders subject to the express approval and limitations of the commander. The exchange of such information must be pursuant to the religious/humanitarian mission of the chaplaincy giving specific consideration to preserving the chaplain's noncombatant status.

h. Restrictions. The chaplains' unique value as a command liaison is protected as follows:

(1) Commanders will safeguard the chaplain's ability to offer confidential communication to those with whom the chaplain is engaged in accordance with reference (k).

(2) Commanders will not employ the chaplain in such a way as to serve or even give the appearance that the chaplain is being employed as an intelligence operative.

(3) Commanders will not compel a chaplain to act in a way that is inconsistent with the tenets of the chaplain's faith as substantiated by the chaplain's ecclesiastical endorsing agent.

(4) In the interest of protecting the chaplains' noncombatant status, commanders will not compel or otherwise require chaplains to remove, replace, or conceal either their staff corps insignia or their Geneva Conventions insignia in accordance with reference (l).

(5) Per reference (h), the chaplain must abstain from all hostile acts and any act, either direct or indirect, that would be harmful to the adversary.

3. Responsibilities

    a. The Chief of Naval Operations (CNO) shall exercise oversight to ensure compliance with this instruction and shall implement the policies in this instruction throughout the Navy.  The CNO shall initiate action with the Commandant of the Coast Guard and the Administrator of the Maritime Administration to implement this policy when Navy chaplains provide religious ministry to those agencies.

    b. The Commandant of the Marine Corps shall issue orders to implement this instruction throughout the Marine Corps.

    c. Commanders shall identify and validate their requirements for chaplain advisement and liaison at the tactical, operational and strategic levels. Commanders shall not assign duties to chaplains inconsistent with their roles as non-combatants.

**DEPARTMENT OF THE NAVY**
BUREAU OF MEDICINE AND SURGERY
2300 E STREET NW
WASHINGTON DC 20372-5300

BUMED INSTRUCTION 1730.2A

From: Chief, Bureau of Medicine and Surgery

Subj: NAVY MEDICINE PLAN FOR RELIGIOUS MINISTRIES INCLUDING
      PASTORAL CARE SERVICES

Ref: (a) Joint Commission: The Source, February 2005, Volume 3, Issue 2
     (b) Common Standards for Professional Chaplaincy
     (c) SECNAVINST 1730.7D
     (d) OPNAVINST 1730.1D
     (e) SECNAVINST 1730.8B
     (f) NAVMED Policy 07-004 of 31 Jan 2007
     (g) SECNA VINST 1730.9
     (h) DoD 6025.18-R of 24 Jan 2003
     (i) COMISS Network: Standards for Accrediting Pastoral Services, Oct 2000
     (j) Association of Professional Chaplains (APC) Template for "Spiritual Care Standards
         of Practice"
     (k) APC Template for "Hospital Plan for Chaplain Services Department"
     (l) SECNA VINST 701O.6A
     (m) BUMEDINST 6320.66E
     (n) BUMEDINST 5430.8A

Encl: (I) Acronyms
      (2) Definitions

H. Purpose. To provide direction and guidance for the delivery of religious
ministry to patients, staff members, and their family members in Navy Medicine Regions,
medical treatment facilities (MTFs), and clinics.

2. Cancellation. BUMEDINST 1730.2; Bureau of Medicine and Surgery (BUMED) ltr 1730,
Ser 06UMOOG202 of21 Sep 06; BUMED ltr 1550 Ser07UM09BB8112 of21 Aug 07;


BUMED Ilr 1550 Ser M09B8/08UM09B8104 of6 Mar 08; and BUMED ltr 1739 Ser
06UMOOGI04 of 26 Jan 06.

3. Scope. This instruction applies to all Navy Medicine Regions, MTFs, and clinics.

4. Background

a. Every Navy Medicine command is required to deliver a Command Religious Program (CRP). Navy chaplains are assigned to commands to support the commander, commanding officer (CO), or officer in charge (OIC) in the execution of that responsibility. MTFs present unique challenges to the delivery of religious ministry. Professional Naval Chaplaincy has been defined by the Department of the Navy in terms which comply with public law and Department of Defense directives, and account for the expectations of the nation's religious organizations which endorse military chaplains for service. Understood in the context of that overarching guidance, religious ministry in the health care environment has evolved in the last 30 years into a clinical discipline supported by medical research, medical school curricula, professional journals, national bodies that certify clinical chaplain training and education programs, national bodies that accredit hospital pastoral care services, and national standards for the professional competencies and ethics of religious ministry professionals working in the health care environment.

b.  Reference (a), a publication of the Joint Commission, states, "Addressing and supporting patients' spirituality can not only make their health care experiences more positive, but in many cases can promote health, decrease depression, help patients cope with difficult illness, and even improve outcomes for some patients. In addition to potential medical benefits, patients want their health care providers to discuss spirituality with them." Reference (a) is available at www.professionalchaplains.org/uploadedFiles/pdf/JCAHO-evaluating-your-spiritual-assessment process.

Professional Naval chaplains, who meet the standards in reference (b), are uniquely qualified to minister to the wide array of spiritual needs that arise in the health care environment: the needs of patients, families, and staff members. Navy Medicine pastoral care staff members receive training, professional development, and supervision to responsibly meet the standards in reference (b), which is available at: http://www.professionalchaplains.org/uploadedFiles/pdf/ommon-standards-professional-chaplaincy.pdf.

c. Beyond the patient care responsibilities of MTF chaplains, references (c) and (d) discuss the responsibility of commanders, COs, OICs, and chaplains to provide for the free exercise of religion and the spiritual care of their staff members and their families through CRPs.

5. Action

a. Using the guidance and resources outlined in this instruction, MTF commanders and Cos will develop written policies and plans for CRPs to include pastoral care services.

b. OICs of clinics and department heads of substance abuse rehabilitation programs will ensure that the religious and spiritual care of their patients, staff members, and their families is incorporated into the parent command's policies and plans for religious ministry and pastoral care services or, when applicable, develop their own written policies and plans for delivering religious ministry and pastoral care services to their patients, staff members, and their family members.

6. Religious Ministry to Patients and MTF's Staff Members and their Families. Guidance for the spiritual and moral well-being of the patients, and MTF's staff members and their families, including programs for outreach, relationship counseling, worship, sacramental ministry, and other religious support are addressed in references (c) and (d). Guidance for accommodating the religious practices of active duty staff members is contained in reference (e). Commanders, COs, and OICs will ensure that they are familiar with references (c) through (e) and plan for the delivery of pastoral care consistent with these references through the CRP.

7. Placement of Religious Ministry Staff Members in the Organization

a. The senior Navy chaplain permanently assigned at a command (i.e., the command chaplain), will be assigned as the Special Assistant for Pastoral Care to the commander, CO, or OIC with direct access to the commander, CO, or OIC, per references (d) and (f).

b. The Religious Ministry Team (RMT) may be positioned under the Special Assistant for Pastoral Care or as a Clinical Directorate or Department elsewhere in the organization. However, direct access to the commander, CO, or OIC will not be hindered. In consultation with the Regional Chaplain and Special Assistant to Chief, BUMED for Pastoral Care (BUMEDM00G), placement of the RMT in each command organization should be based on the size, mission, and other characteristics and needs of the respective command. The command chaplain will be responsible for his or her role as a special assistant and as the Director or Department Head for the Pastoral Care Department.

c. Religious Program Specialists (RPs) are part of a unique Navy rating that works directly with the chaplains to form RMTs. Per reference (d), RPs may be assigned collateral duties outside the Pastoral Care Department so long as they do not prevent the RPs from executing their primary duty to support the CRP.

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10 Mar 2011

d. Civilian personnel whose primary duties are to address the spiritual well-being of the command's staff members or patients will be placed in the Pastoral Care Department.

8. Fitness Reports and Evaluations

a. The commander, CO, or OIC will be the reporting senior for the command chaplain.

b. Local command policy will govern the fitness report and evaluation procedures for the remainder of the Pastoral Care Department staff. Commanders, COs, and OICs are encouraged to ensure that the senior RP is either the rater or senior rater on E-1 to E-6 evaluations, and that the command chaplain is the senior rater or reporting senior for his or her staff members.

c. Commanders, COs, and OICs are encouraged to include RPs in command-wide peer groups for appropriate competitive marks on evaluations. Civilian personnel will receive regular evaluations as stipulated in the command's civilian personnel policy. Contract Religious Ministry Professionals (CRMPs) are civilian religious ministry professionals endorsed by a specific Department of Defense listed religious organization, are fully qualified members of that organization's clergy, and are contracted to provide religious ministry to patients and the MTF's staff members and families. The CRMP will be assigned a contracting officer's technical representative to monitor the CRMP's performance.

9. Budget. The Pastoral Care Department will be supported by appropriated funds and the appropriated fund account will be managed by the command chaplain per references (c) and (d). Per references (c) and (d), appropriated funds support a wide range of chapel, staff, and patient needs including payroll for civilian and contract employees, temporary additional duty (TAD) funds for professional development (see paragraph 11 below), and consumables such as rosaries, devotional items, sacred literature, devotional literature, and self-help educational material.

10. Deployments and Contingency Operations. The chaplains and RPs will maintain a high level of readiness and training for deployments and contingency operations. A plan for religious ministry will be included in deployment operational plans and contingency plans. Tables of organization and tables of equipment will include a religious ministry element consistent with anticipated missions. Operational plans for religious ministry will include input from the command chaplain and Navy Medicine regional chaplains. When a command does not have a Navy Medicine chaplain and RP, the command will include input from BUMED-M00G.

11. Competencies and Professional Development

a. Chaplains and RPs, through civilian education, military training, and the knowledge, skills, abilities, and tools on Navy Knowledge Online, have the core pay-grade-specific competencies to provide religious ministry and pastoral care to staff members and their families.  Chaplains and RPs are expected to meet the standards and run programs as discussed in references (c) and (d) in support of patients and the MTF's staff and their families.

b. To be fully qualified to provide clinical pastoral care to patients, chaplains must meet the standards in reference (b) which reflects the core competencies for health care chaplaincy.  Reference (b) represents the minimum requirement for board eligibility with most national certifying bodies. Four units of Clinical Pastoral Education (CPE) from an accredited, national certifying body are the minimum requirements for board eligibility. Graduates of the Navy Medicine Pastoral Care Residencies meet the criteria in reference (b) and are considered board eligible by most national certifying bodies.

c. Chaplains who do not meet the standards in reference (b) will work under the direct clinical supervision of a board-eligible or board-certified chaplain, or be enrolled full-time in a CPE program approved by BUMED-M00G, or participate in a structured peer review program approved by BUMED-M00G.

d. For the spiritual assessment and reassessment of patients, BUMED-M00G will publish and provide standards of practice.

e. RPs should receive orientation to the unique aspects of health care ministry and participate in continuing education relevant to their assignments.

f. In addition to annual Chaplain Corps professional development training and command specific deployment and contingency training, chaplains will complete continuing education each year in the field of health care. BUMED-M00G will provide annual training requirements.  The Association of Professional Chaplains lists chaplaincy-specific continuing education opportunities on its Web page at: http://www.professionalchaplains.org. All RMT members will be current in locally required Health Insurance Portability and Accountability Act (HIPAA) training and command orientation requirements.

g. All chaplains, pastoral counselors, and CRMPs are expected to participate in ongoing interdisciplinary peer review and case review. Commanders, COs, and OICs will ensure that the pastoral care staff members receive proper interdisciplinary support for peer review from their clinical co-workers. BUMED-M00G publishes and maintains guidelines on the peer review program.


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h. "Identity and Conduct," element IDC7 of reference (b), states that attending to one's own physical, emotional, and spiritual well-being is an essential competency for those entrusted with the spiritual care of others. RMT members should be encouraged to develop well-structured, self-care plans, and the command leadership will take reasonable steps to support the self-care plans.

12. Confidential Communication and Protected Health Information

a.   The RMT entries in patient records, orally conveyed to other medical team members, or otherwise used for health care operations purposes, are considered part of the medical record and are not, therefore, considered confidential by most clergy-client ethical standards. It is important to note that the patient's expectation that information shared with chaplains and other members of the RMT be kept private and the health care team's need to have access to relevant clinical information to properly treat the patients are independent expectations of privacy and confidentiality, and the ability to use or disclose such information is governed by different standards. RMT members and patients will need to appreciate this distinction and be clear in their communications with one another regarding the exact nature of those communications and the protections to be afforded to patients. Efforts should be made to ensure that patients are aware of and understand this distinction.

b. The delivery of religious ministry, including pastoral care to patients, by its very nature requires the RMT members to use their professional judgment regarding the level of detail to be communicated in order to provide sufficient information to other care team members while respecting the privacy of patients. Pastoral care that is documented in patient records, orally conveyed to other team members, or used otherwise for health care operations purposes, must be limited to information that is a pre-existing part of the patient record or is negotiated with the patient and is, furthermore, clinically relevant to the care of the patient. Chaplains should inform the patient of their dual role as both a pastoral caregiver and a member of the health care treatment team. Patients should be advised that certain information communicated to the chaplain may be shared with other members of the treatment team or in a clinical supervisory session unless the patient specifically requests that such information remain in confidence with the chaplain.  All RMT members have a professional obligation to keep private all communications disclosed to them in their official capacities, which are intended to be held in confidence, made as an act of religion or a matter of conscience. Consequently, per reference (g), the expectation to confidential communication will always surpass any requirement to document patient encounters, and care must be used to distinguish confidential communications from general pastoral care interventions. Standard operating procedures (SOPs) will need to address any documentation requirements regarding a patient's expectations of confidentiality in order to assure that privilege is not breached.

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c. Reference (h) contains governing guidance on the proper safeguarding, use, and disclosure of protected health information. It is the professional responsibility of the RMT members to ensure that they protect confidential communications per reference (g) and use and disclose protected health information per reference (h).

13. Documentation in Patient Records

a. Navy Medicine staff chaplains and pastoral counselors will document their care in the patient records to communicate to the treatment team the pastoral care interventions provided to the patients.

b. Treatment facility plans and policies for the documentation of pastoral care in patient records will be included in the facility's standards of practice. The SOPs will describe the charting format and content (including medical relevance) of pastoral care interventions. The SOPs will also address the differences between general health care ministry and clergy-penitent communication as described in paragraph 12 above.

c. Standards of practice and SOPs for pastoral care may be developed as Pastoral Care Department guidelines, be incorporated into either ward or clinic documents, or into command wide guidelines for patient care. References (a), (b), and (i) through (k) provide detailed guidance and examples. Reference (i) is available at: http://www.comissnetwork.org/Standards –CCAPS Current - Current.pdf.

Reference (j) is available at: http://www.professionalchaplains.org/ uploadedFiles/pdf/spiritual-care-standards-of-practice.pdf.   Reference (k) is available at: http://www.professionalchaplains.org/uploadedFiles/pdf/hospital-plan-for-chaplain department.pdf.

14. Interdisciplinary Clinical Committees and Interdisciplinary Care Teams. All clinical interdisciplinary committees and interdisciplinary teams should strive to include properly trained representatives from the Pastoral Care Department.

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15. Best Business Practices. The Pastoral Care Department will participate in all phases of the command's business planning. Commanders, COs, and OICs will ensure that the Pastoral Care Department has access to expertise in business planning, that the Pastoral Care Department develops quality productivity metrics, dashboard indicators, and other business tools to assist them with best business practices. Additionally, Pastoral Care Departments will have ready access and support to collect and manage data relevant to their business processes.

16. Continuous Improvement Initiatives. The Pastoral Care Department will continuously work towards improvements in processes and performance. To support this goal, the Pastoral Care Department must be able to provide documentation of formal ongoing process improvement initiatives or performance improvement initiatives and demonstrate progress in reaching these goals.

17. Religious Offering Fund (ROF). The ROF provides an important avenue of worship for many chapel participants. Reference (l) provides specific guidance on operating the ROF. Chaplains should be assigned as ROF administrators and RPs can be assigned as ROF custodians at their permanent duty stations. Therefore, commanders, COs, and OICs without permanently assigned chaplains will not establish or maintain ROFs.

18. HIPAA Guidance on Visiting Religious Leaders. Whereas members of the MTF's RMT work force are *de facto* members of the health care team, visiting chaplains and RPs from the patients' parent commands and community clergy are considered visiting religious leaders for HIPAA purposes. Commanders, COs, and OICs will note this distinction when describing local policy on patient directories and command notification procedures. This distinction is covered by reference (h).

19. Ministry Reports. Pastoral care staff members will submit periodic and special reports to BUMED-M00G, per reference (d), on their ministry.

20. Use of Navy Chaplains and RPs from Outside the Command. For a variety of reasons, commanders, COs, and OICs may need to draw on Navy chaplains and RPs from outside their commands. If regular use of non-Navy Medicine chaplains or RPs is needed to provide religious ministry when a billet is gapped, for faith-group specific needs, or coverage when the command's chaplain(s) and RPs are TAD and in similar cases, the following guidance applies:

a. Local policy will grant command work force status to non-Navy Medicine chaplains and RPs working in direct support of the hospital and health care team.

b. All paragraphs of this instruction apply equally to chaplains and RPs who are not permanent staff members at the MTF, but function as part of the command's work force.

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c. When a treatment facility's requirement for a non-Navy Medicine chaplain or RPs is expected to exceed 12 months, or when a permanent staff chaplain is not provided by Navy Medicine, a memorandum of agreement will be established with the supporting command that incorporates the guidance and criteria set forth in this instruction.

d. Basic HIPAA Orientation Training and Annual Refresher Training is a requirement of all staff and volunteers working within a MTF.  All chaplains participating in a consolidated or regional duty watch bill, that covers a Navy MTF, must annually meet minimum HIPAA training requirements.  MTF command chaplains are responsible to coordinate this training, maintain training records, and forward a copy of each Chaplain's training to their MTF's Staff Education and Training Department (SETD).

21. Employment of Civilian Clergy and Civilian Pastoral Counselors

a. Traditionally in the Navy, the employment of civilian clergy is limited to contracts for Religious Ministry Professionals (RMPs) to provide faith-group specific needs.

b. Civilian pastoral counselors provide an important portal of care for patients and staff members seeking mental health support. The Pastoral Care Department can also offer privileged mental health support via the pastoral counselor position. In addition to national certification as a pastoral counselor, a pastoral counselor must also be a mental health professional identified in reference (m) (i.e., clinical psychologist, clinical social worker, or marriage and family therapist).  The pastoral counselor is required to have a scope of practice and privileges consistent with the MTF's policy and Appendix G of reference (m).

c. RMPs should function freely within the scope of this instruction, their professional discipline, and reference (d), with the following exceptions, which apply to the military duties of Navy Chaplains:

(1) RMPs do not have direct access to commanders, COs, and OICs.

(2) Should not perform ministry described in subparagraphs 5b(4)(g) through 5b(4)(i) in reference (d).

22. Role of Navy Medicine Regional Chaplains. The Command Chaplains at National Naval Medical Center, Bethesda; Naval Medical Center, Portsmouth; and Naval Medical Center, San Diego are also charged with regional responsibilities in Navy Medicine National Capital Area, Navy Medicine East, and Navy Medicine West respectively. Particular expertise in health care administration and significant experience in health care ministry is necessary to perform the regional chaplain responsibilities, which include:

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a. Advising the regional commander on matters pertaining to the moral and spiritual wellbeing of the personnel assigned to the region per references (c) through (e).

b. Serving as a resource for professional consultation for Echelon 4 and 5 commands regarding the appropriate delivery of religious ministry.

c. Collecting personnel and manpower data from Echelon 4 and 5 commands to maintain RMT rosters that can be used by the regional commander and BUMED-M00G to determine manpower needs.

d. Advising BUMED-M00G on manpower, personnel, and quality assurance issues within the regions.

e. Supporting BUMED-M00G in its work with Echelon 4 and 5 commands by advertising informational items, discussing issues with CO and command chaplains, and providing periodic training events for RMTs in their regions.

f. Providing close support to Echelon 4 and 5 commands that do not have full-time Navy Medicine RMTs assigned.

g. Responsibility for planning, monitoring, advising, and evaluating all resources required to fund and support religious ministry activities within the region. This includes synchronizing religious support program requirements and budget input with other budgetary processes.

h. Coordinating mobilization planning and support programs to provide religious ministry support for mobilization contingencies.

i. Coordinating and overseeing regional professional development training for chaplains, RPs and other personnel assigned to the Pastoral Care Departments.

j. Coordinating and overseeing regional peer review programs for chaplains, pastoral counselors, and contract RMPs.

23. Role of BUMED Pastoral Care (BUMED-M00G)

a. BUMED-M00G is the Senior Supervisory Chaplain for Navy Medicine per reference (d). As the Senior Supervisory Chaplain, BUMED-M00G will, in addition to other duties in reference (d), establish and coordinate the delivery of religious ministry to include pastoral care, coordinate with regional chaplains for religious ministry within specific geographical areas, sponsor and arrange for periodic RMT education and training opportunities, and advise Navy Medicine leaders on the essential tasks, skills, and capabilities of Navy Medicine's RMTs.

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b. BUMED-M00G, per references (d) and (n), serves as the principal advisor to Chief, BUMED on matters and issues pertaining to the moral and spiritual well-being of Navy Medicine personnel. BUMED-M00G provides coordination, oversight, and guidance to all Navy Medicine Pastoral Care Departments, advises the Medical Inspector General on religious ministry to include pastoral care concerns, and is the BUMED liaison with the Services, Department of Defense, and Federal agency counterparts.

c. BUMED Special Assistant for Pastoral Care and Chaplain of Navy Medicine are the organizational titles for the Senior Supervisory Chaplain for Navy Medicine. The functions for these titles are outlined in paragraphs 23a and 23b above. The title Special Assistant for Pastoral Care applies to an advisory role in support of Chief, BUMED. The title Chaplain of Navy Medicine delineates the scope of BUMED-MOOG in addressing all matters related to the moral, spiritual, and personal well-being of all Navy Medicine personnel and beneficiaries.

d. Deputy Chaplain of Navy Medicine and Director, BUMED Pastoral Care Plans and Operations (BUMED-MOOGB) are the organizational titles for the Chaplain of Navy Medicine's Principal Assistant. The Deputy Chaplain of Navy Medicine assists the Chaplain of Navy Medicine in the functions outlined in paragraphs 23a and 23b above. The Director, BUMED Pastoral Care Plans and Operations has decision authority for day-to-day operational concerns regarding religious ministry including pastoral care in Navy Medicine.

e. RP of Navy Medicine and Senior Enlisted Leader for Navy Medicine Pastoral Care (BUMED-MOOGC) are the organizational titles for the senior RP assigned to BUMED-MOOG. The RP of Navy Medicine represents the RPs of Navy Medicine in a variety of venues including personnel readiness and support, the Navy RP community manager, individual augmentation discussions, the RP detailer, and numerous other venues to support the professional qualifications, manpower, and detailing needs of the RPs in Navy Medicine. The Senior Enlisted Leader for Navy Medicine Pastoral Care provides advice, policy oversight, and guidance to the Chaplain of Navy Medicine, the Deputy Chaplain of Navy Medicine, the commanders, COs, OICs, command master chiefs, command chaplains, and others who need advice and counsel on the proper utilization and career management of the RPs in Navy Medicine.

24. Acronyms. Enclosure (I) provides a list of acronyms.

25. Definitions. Enclosure (2) provides a list of definitions.

26. Reports. The reports contained in paragraph 19 are required by reference (d).

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**APPENDIX B**


**ADVENTIST CHAPLAINCY MINISTRIES**

**QUESTIONS AND ANSWERS**

## QUESTIONS and ANSWERS

QUESTION – What is a chaplain and how does a chaplain differ from a pastor?

ANSWERS – *Ministry* is the service of discipleship, "Christ in you" thru the efficacy of the Holy Spirit to be and lead people to become disciples of Jesus Christ. "Pastor" is a spiritual gift. A *pastor* is a disciple of Jesus Christ called to be a spiritual, servant-leader and equipped by the spiritual gifts (s) of the Holy Spirit to fulfill the calling and the discipline of professional education. **That calling is recognized and affirmed by the Church via credentials.** *Chaplaincy* is ministry inside institutional settings that provides for the religious needs and cares for the spiritual well-being of people associated with that institution, whether denominational or public. A *chaplain* is a pastor with specialized preparation who is called to minister in specific organizational settings.

QUESTION – In what areas do chaplains minister?

ANSWER – Chaplains serve on educational campuses, in community agencies such as law enforcement, legislatures, search and rescue, airports, in correctional institutions, in various healthcare facilities, with military organizations and in the work places of corporations.

QUESTION – How can I become a chaplain?

ANSWER – First and foremost, chaplains are credentialed ministers (pastors) in good standing of the Seventh-day Adventist Church. You must meet denominational and/or professional and public educational standards for clergy. If you work in the public arena, you must also comply with public law and policies governing chaplaincies. You may be required to meet certain physical standards and be below a certain age (usually around 40 in order to work long enough to qualify for a public pension in retirement). Most chaplaincies require a minimum of two years of post-seminary experience as "pastor-in-charge-of-a-church." A valid ministerial license or credential (ordained) for males is required (commissioned minister license for females). Before you can be a chaplain, ecclesiastical endorsement is required from the NAD ACM Committee.

QUESTION – What is ecclesiastical endorsement and how to I get it?

ANSWER – Ecclesiastical endorsement is a faith's way of recognizing who is a qualified spiritual leader and affirms that spiritual leader as an ambassadorial representative of the faith to members and the public. An applicant for any of the chaplaincies is required to be endorsed by the faith group that they represent. Without endorsement, one cannot serve as a chaplain. Endorsement is solely for clergy; NOT lay persons. The endorsement process involves an application, background check, evaluations from references, an interview and review by the ACM Committee of experienced church officials. You will be asked to provide proof of your educational achievements, ministerial experience and credentials issued by a conference.

QUESTION – I am already an ordained minister and have many years experience as a pastor. Frankly, I am ready for a different expression of ministry, something a little easier before I retire. What opportunities are there for me?

ANSWER – Very few, if any. Chaplaincy is a calling and very hard work. Think of the chaplain being like the cardiologist compared to the pastor being like the family doctor. If you meet all

the other qualifications, have credentials, pastoral experience and truly are called to this expression of ministry, then apply to the ACM Department, North American Division, 12501 Old Columbia Pike, Silver Spring, Maryland 20904, or go on line to www.nad.adventistchaplains.org and fill out the application and send it to ACM.

QUESTION – Do I have to attend an Adventist seminary?

ANSWER – Yes. In some cases, individuals have had no opportunity to attend Adventist schools even thru their college years. Why should the Church of any faith grant endorsement to someone who has never been schooled in that faith? There is more to being an Adventist minister than knowing 28 doctrines. Those who already have a seminary degree and may even be ordained (usually clergy converts) are asked to take courses from the Loma Linda University chaplain certification program to learn about their new faith heritage, unique beliefs / practices.

QUESTION – How can I become a military chaplain candidate while in seminary?

ANSWER – If you are a full-time student, apply to the military service of your choice and to the ACM Department for ecclesiastical approval to enter the chaplain candidate program. If you have not taken federal funds, upon graduation, you will have three options: resign your Reserve commission; apply to become a Guard or Reserve chaplain, or request active duty (full-time).

QUESTION – I graduated from seminary, but have not been employed by a conference as a pastor. How can I ever get the required pastoral experience?

ANSWER – Alternative methods for obtaining pastoral experience have been implemented, accepted and are working. Contact the ACM Directors to learn more.

QUESTION – What is Clinical Pastoral Education (CPE)?

ANSWER – CPE is supervised peer group training that examines the motives, emotions and theological basis that underlies pastoral responses to any people a pastor serves. It is required for all healthcare chaplains and benefits all clergy.

QUESTION – I am a chaplain in a division outside NAD, but want to move to the USA and become a chaplain here. Will my qualifications from my home division be accepted and meet all the requirements in NAD?

ANSWER – According to the General Conference Working Policy book, each division establishes ecclesiastical endorsement requirements and standards that meet the legal and professional standards for their region. An endorsement granted in one division is not always transferable. Applicants must fully meet the requirements of the division in which they wish to work.

QUESTION – I am a dedicated lay person who has won many souls to the Lord and His Church, so why can't I be a chaplain?

ANSWER – Many lay persons are effective soul-winners, but they are not clergy and cannot be a chaplain until they qualify and meet the legal and professional requirements for the chaplaincy of their choice. There is more to being a chaplain than just witnessing or giving Bible studies. Lay members can assist a chaplain and work under a chaplain's supervision as care-givers.

**APPENDIX C**

**OTHER ACCREDITED SEMINARY MILITARY**

**CHAPLAINCY DEGREES**

# M.Div. **Military Chaplaincy Program**

Serving God in the *ministry* is the highest *spiritual* calling.
Serving God in the *military* is the highest *patriotic* calling.

You can serve both God and country as a military Chaplain.

Chaplaincy is broad. While almost half of all enlisted military personnel are under the age of 25, a Chaplain's ministry extends to all age ranges of the military. Soldiers and their families face difficulty during times of peace and uncertainty during times of war. Military Chaplains fight the spiritual battle. They bring God to the Soldiers and the Soldiers to God.

The military has numerous unfilled Chaplain positions every year. The need for men passionate about ministry and compelled by duty to their country is greater than ever. Chaplaincy is demanding. Chaplaincy is rewarding. Chaplaincy is a calling. Chaplaincy is pastoral ministry.

### Military Chaplains

Military Chaplains are commissioned military officers. Each branch of the military has Chaplains who serve in active duty or in the Reserves. You can also enter the Chaplain Candidate Program before graduating from seminary. This option provides money for your education and allows you to gain military experience a few weeks each summer. After graduation, you can either enter active duty or the Reserves.

After 20 years of active duty, you can retire from the military and receive pay and benefits for the rest of your life. This money and experience could help you transition successfully to another ministry. After 20 years of Reserve duty, you will receive pay and benefits starting at retirement.

Wherever they serve, Chaplains are spiritual leaders and protectors. Chaplains help Soldiers and their families develop courage, hope, and faith in life and death situations. Chaplains can also influence people who are making decisions that affect our country and world. You can fulfill God's call on your life as a Chaplain.

### Benefits for Chaplains

• Tuition assistance for your theological education (Chaplain Candidate Program).
• Promotions and pay based upon rank and time in grade
• Retirement plan with no paycheck deductions
• 30 days of paid vacation (active duty)
• Medical and dental care for your family (active duty)
• Free on-base housing or allowance (active duty)
• Continuing education

### Chaplaincy Requirements

The basic Department of Defense requirements are:

Ecclesiastical endorsement from your denomination
• A baccalaureate degree of not less than 120 semester hours
• A theological Master's degree. Most endorsers prefer the M.Div. Those with a M.Div. are given priority consideration for appointment and promotion.
• A favorable background check > Pass a physical exam
• Commissioning prior to a certain age

**More Information**
**www.chaplain.goarmy.com**
**www.chaplain.navy.mil**
**www.usafhc.af.mil**
**www.mca-usa.org**
**www.dod.mil/dfas**
**www.defenselink.mil**

Most Protestant endorsing agencies accept the BBS M.Div. degree because of its high academic standards and ministry experience. In fact, some endorsers allow our internship to meet the military's experience requirement, which helps you achieve full-time military status much sooner. Check with your endorser to determine their specific requirements.

## Why Choose BBS For Your Education?

• Our M.Div. program meets chaplaincy requirements
• Faculty with earned Doctorates
• Chaplain courses taught by successful Chaplains
• A paid pastoral internship
• Multiple counseling courses
• Program and military course transfer flexibility
• Some courses available via the Internet

The BBS M.Div. core curriculum includes courses on military Chaplaincy, pastoral skills, preaching, counseling, discipleship, theology, biblical exposition, and biblical languages. BBS also has a one-year paid internship to better prepare you for ministry. Because of its strength, the BBS internship may fulfill the two-year ministry requirement for those entering active duty. Your endorsing denomination makes this decision.

Each day, a military Chaplain fills the role of a preacher, teacher, counselor, evangelist, friend, and diplomat. BBS will prepare you for each of these roles.

## BBS Military Chaplaincy Core Courses

• Military Chaplaincy Philosophy and Practice
• The Military Chaplaincy Cultural Context
• Governmental and Legal Issues in Military Chaplaincy
• Preaching and Teaching in the Military
• How to Accomplish Crisis Intervention in the Military

Enroll in the Chaplain Candidate Program while at BBS to take advantage of the annual tuition assistance. You can enter the program the summer after you complete your undergraduate degree. Contact your denomination's Chaplain recruiter for information.

The BBS M.Div. program offers once a week, module, and **online courses**. For more information, contact Baptist Bible Seminary at 800.451.2287 or email Paul Golden at **pgolden@bbc.edu**.

**Boston University** School of Theology

# "Faith on the Front Lines"

## Masters of Sacred Theology Program for Military Chaplains

*It may seem unusual, if not, problematic, to offer a program for military chaplains in connection with the Religion and Conflict Transformation program. We recognize, in Parker Palmer's words, that we are living in the "tragic gap" between the reality of the present moment and the possibility that something new might emerge. The global realities of war and America's military presence in the world place us, as theological educators in North America, precisely in this gap. Military chaplains play an increasingly complex and critical role in caring for military personnel and their families, providing faith resources within a multi-faith setting. We believe that a university-based theological school is an ideal setting to address issues of war and peacemaking, justice and violence, religious identity and national identity. We are committed to these tension-filled conversations, believing that addressing these tensions are critical first steps to a just world.*

*As a military chaplain, understanding trauma from an interdisciplinary perspective is a value added requirement for effective ministry in our highly deployable ministry. The ongoing combat operations make this kind of training urgent and relevant. I appreciated the academic and pastoral effort made toward understanding the neuro-biology and the science of trauma and how theology intersects with this complicated sphere of God's handiwork among us as human beings.*

*- U.S. Air Force Ch. Maj. Daniel Karanja, alumnus*

*Although the challenges I have faced as a Navy chaplain have been quite unpredictable, one constant has remained: the need to be a peace-builder in a diverse and sometimes chaotic and dangerous environment. I have, as part of my work, had to look into the eyes of those our nation calls enemies. I have also been charged with helping our nation's warriors maintain their humanity and their morality in the midst of war. I chose the concentration in Religion and Conflict Transformation because it directly addressed my desire to be a better-equipped peacebuilder. Today, I am putting those skills to good use as the chaplain of the USS* New York LPD 21, *the bow of which contains steel from the World Trade Center. I have no idea where we will sail, but I am certain that whatever the future holds, my ability to provide ministry will be greatly enhanced by what I learned at BU.*

*-U.S. Navy Ch. Lt. Cmdr. Laura Jane Bender, alumna*

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# PROGRAM DESCRIPTION

The Master of Sacred Theology program is designed for military chaplains who are seeking a year of advanced coursework in theological studies. The program provides critical theological reflection on pressing issues confronting military chaplains: trauma healing, conflict transformation, interfaith ministry, spiritual formation, ethics, and leadership.

As a theological school located within the context of a research university, Boston University School of Theology is partnering with the wider university to provide chaplains with coursework that strengthens their skills and capacities to respond to the complex realities of military service, war, and post-war transitions. The coursework is also designed to assist chaplains in exploring vocation and personal practices of faith in a multicultural and multi-faith setting.

# PROGRAM SPECIALIZATIONS

We recognize your need for practical training that will make a difference in your ministry and in the lives of those you serve. Through the Master of Sacred Theology program, you can specialize in academic areas that will have both immediate and lasting impact on your ministry.

### Specialization in Religion and Conflict Transformation

This specialization provides the theology, theory, and practice of faith-based conflict transformation in order to prepare chaplains to become a resource for peace in a multi-cultural, multi-faith world.

### Specialization in Trauma Healing

This specialization provides chaplains with critical theological and therapeutic resources for addressing the realities of violence, suffering, and trauma within military contexts.

## Religion and Conflict Transformation

## Trauma Healing

# BYU

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# Brigham Young University

**NEW BYU ROUTE FOR MILITARY CHAPLAINS**

By Brittany Karford Rogers (BA '07)

In Sunday best, Jacob R. Snell ('10) grips the pulpit, ready to address the small congregation seated in the pink-upholstered pews of the Utah State Hospital chapel. Below him, BYU religion professor Roger Keller adjusts the video camera, then gives the cue to begin.

"Let us read the word," Snell calls out, citing verses in Amos chapter 5, and the audience rises to their feet. Snell's oration lasts 10 minutes, filled with powerful hand motions, voice inflexion, and scripture. At the end, his audience—the first students to pursue BYU's new master's in religious education for military chaplains—picks his sermon apart.

They are learning to deliver nondenominational sermons: as future chaplains they will be the religious presence on a military base, charged with providing or finding religious services for everyone—Protestant, Catholic, Muslim, or Jew. At present there are 63 LDS chaplains on duty throughout the world who provide these services. And the seven students meeting here in the Utah State Hospital chapel will soon join them as the first LDS military chaplains to be trained entirely at BYU.

Keller, director of the new BYU program, says that in the past a path for LDS chaplains was "kind of bubblegum-and-baling-wired together." The Department of Defense requires chaplains to have at least 36 hours of graduate-level religion credit, and, while some LDS chaplains completed their secular coursework at BYU, they had to utilize seminaries and divinity schools around the country to fulfill this religion requirement. The only graduate religion program offered at BYU was reserved for seminary and institute teachers in the Church Education System (CES). "We'd send a candidate out to the University of Chicago—which has a great seminary," says Keller, "but their training was not rooted in the Restoration. Chaplains are to be rooted in their own denomination."

After years of working with CES, the Church Military Relations Department has finally achieved a place for chaplains at BYU: chaplain candidates can now apply alongside CES students for the 15–17 slots available in BYU's one graduate religion program. The first seven chaplain students were accepted last summer.

"Ideally, we would like every [LDS] chaplain candidate to go to BYU to receive a master's degree in religious education," says Frank W. Clawson, director of the Church Military Relations Department. "It's an opportunity for military chaplains who are members of the Church to be grounded in LDS theology and doctrine. With the elective courses in this new program and in other disciplines at BYU, they're going to come into the chaplaincy with some excellent training."

An additional 15 credits of religion were created solely for BYU's student chaplain candidates, classes including Military Ministry and two semesters of advanced world religions. They are taught by Keller, who served as a Russian linguist for U.S. Army Intelligence, as a chaplain at a Presbyterian college, and as a Presbyterian minister before joining the Church and teaching at BYU.

In the military, chaplains can disclose their denomination if they choose, but they are not allowed to proselyte. Even so, Clawson emphasizes that LDS chaplains are still ambassadors for the Church. "They ensure that each person in the military and their families are afforded religious freedom," says Clawson. "They assist in strengthening members of the Church as they serve in the military. And they work side by side with chaplains of other denominations in a congenial, ecumenical way."

"For me, one of the biggest incentives [to study at BYU] is the theology that's taught," says chaplain candidate Loren R. Omer (BS '01). "It's familiar to me. … The courses are designed to understand other religions within the context of an LDS perspective, which is something I really appreciate."

# Columbia International University

## Master of Arts in Chaplaincy

Description:

The M.A. in Chaplaincy provides students with specialized skills to perform the pastoral, caregiver, emotional, and spiritual support roles of a chaplain. It prepares them to serve as a chaplain in a military, institutional, or organizational context. Available through Access CIU - a combination of online and on-campus courses. Get started today.

Course requirements and suggested program of study
Request more information
Apply Now

Opportunities:
You'll make an impact in one of eight primary areas of chaplaincy

Corporate Chaplaincy, Corporate chaplains are comforters, pastors, teachers, and counselors demonstrating God's grace and love at manufacturing plants, recreation areas, business offices, corporation headquarters, and in community settings.

Military Chaplaincy
Military chaplains provide military personnel and their families with religious programs, pastoral care and counseling. They also advise military commanders on the tenants and practices of religions and their impact on a culture.

Healthcare Chaplaincy
Healthcare chaplains serve in an environment of sickness, pain, birth and death, ministering to the mind, body, and spirit of those in need.
Public Safety Chaplaincy
Public safety chaplains demonstrate God's grace and love to law enforcement, fire department and emergency services personnel, as well as the public, often in traumatic situations.

Institutional Chaplaincy
Institutional chaplains bring the presence of God to a variety of organizations and situations from prisons to airport chapels to roadside ministries for truckers.

Sports Chaplaincy
Sports chaplains minister to professional athletes and their families as well as provide pastoral care to the executives and employees of sports organizations.

Educational Chaplaincy
Educational chaplains respond to the spiritual needs of teachers, administrators and support staff at all levels, from elementary school to higher education.
Disaster Relief Chaplaincy
Disaster relief chaplains are often members of denominational disaster relief teams, mobilized to respond to local, state and national emergencies and crises.
Featured Faculty:



Michael W. Langston
Professor of Chaplain Ministries
B.S., University of Louisiana; M.A., The Naval War College; M.Div., Southeastern Baptist Theological Seminary; D. Min., Bethel Theological Seminary
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Let's Impact the World Together

**Chaplaincy Program**

Dr. Tom Vann, Director

The Master of Arts in Christian Ministry - Chaplaincy Ministry Concentration is designed to prepare servant leaders with theological and practical competencies for chaplaincy service in diverse ministry contexts in the 21st century. This 72-hour degree will educate and equip persons for specialized ministry in institutional, congregational, and public settings such as: (1) the military, health care systems, correctional facilities, corporations, and industries; (2) disaster scenes and other catastrophic events requiring crisis intervention and spiritual leadership; (3) transitory population contexts such as airports, seaports, recreational venues, and national parks; (4) and special interest groups such as civic clubs and sports teams.

**Why DBU's Chaplaincy Program?**

A colleague in ministry once wrote: "Chaplaincy is the greatest story never told!" After 24 1/2 years as a military chaplain and several years of teaching students who are preparing for pastoral and chaplaincy ministry, I heartily concur. Chaplaincy is a unique calling for compassionate and caring individuals to minister to the spiritual needs of people in settings beyond the local church. - *Dr. Tom Vann, Chaplain (Colonel), U.S. Army, Retired*

**What Others Have to Say**

"The Master of Arts in Christian Ministry - Chaplaincy degree at Dallas Baptist University will be a state-of-the-art, cutting-edge program that will, no doubt, become the new 'gold standard' for chaplaincy preparation anywhere in the country today." *—Bobby Smith, Director of Chaplaincy Relations and Endorser, Baptist General Convention of Texas*

"I thank God for the chaplaincy. It is a unique opportunity to serve God as shepherd on point, loving and serving those who defend and protect our nation. That's why I'm a chaplain and proud of it." *—CH (LTC) Marc S. Gauthier, United States Army*

## Student Testimonial

"My time in the Graduate School of Leadership has taught me what faith in Jesus Christ looks like on the ground. In this place Christ is not just an allegiance pledged, or idea for upright living. Jesus Christ is the living God that is worshiped and lived for through real engagement with His Word and Truth. " -*Megan Alleman*



**DALLAS BAPTIST UNIVERSITY**
Gary Cook Graduate School of Leadership

**Prerequisites: (6 hours) Academic Requirements**
**For academic and admission requirements,**
Basic Old Testament **see the Graduate Catalog.**
Basic New Testament

## Curriculum Overview.
24 hours – Core Course Requirements
36 hours – Designated Christian Ministry Courses
12 hours– Chaplaincy Ministry Courses
**72 hours – Total**

## Core Curriculum Course Requirements (24 Hours)
**MACE 5302 Biblical Servant Leadership**
**MAWL 6303 Spiritual Formation and Worship**
**THEO 6306 Systematic Theology**
**THEO 6305 Christian History and Heritage**
**THEO 5313 Applied Hermeneutics**
**MACM 6309 Shepherding in the 21st Century**
**MACM 5301 Foundations of Christian Ministry (To be taken in the first year in the program)**
**MACM 6393 Christian Ministry Practicum (S-L) (To be taken in the last year in the program)**
**(S-L) = Course(s) with field-based service-learning component.**

## General Ministry Courses (36 Hours)
*Christian Scriptures: Select one Old Testament **and** one New Testament course below. (9 hours)*
THEO 6322 Old Testament Readings: Pentateuch
THEO 6323 Old Testament Readings: Prophets
THEO 6324 Old Testament Readings: Psalms & Wisdom Literature
THEO 6333 New Testament Readings: Synoptic Gospels
THEO 6334 New Testament Readings: Johannine Literature
THEO 6335 New Testament Readings: Pauline Epistles
THEO 6336 New Testament Readings: General Epistles
*Plus **either** of the following courses:*
THEO 6307 Old Testament Theology
THEO 6308 New Testament Theology

*Heritage and Missions (9 hours): Select **any one** course below.*
THEO 6350 Christian Ethics
MAGL 5330 Introduction to Missiology (Recommended)
MAGL 5331 Cross-Cultural Living and Ministry
MAGL 5332 Strategies for Missionary Work
MAGL 5333 Local Church on Mission
MAGL 5335 Biographies of Outstanding Missionaries
*Plus **both** of the following courses:*
MAGL 5343 Understanding Islam
THEO 5317 Baptist Heritage & Polity


# *Chaplaincy Program*

## *Master of Arts in Christian Ministry*
*Christian Ministry and Education (15 hours): The following five courses:*
THEO 6360 Proclamation
MACE 6301 Intro to Christian Education
MACE 6322 Introduction to Christian Counseling
MALA 5365 Christianity in a Pluralistic World
COUN 6387 Counseling Victims of Trauma
*Age-Level Ministry (3 hours): Select **any one** course from the Childhood Ministry, Student Ministry, or MACE courses below.*
MACH 6311 Early Childhood Ministry
MACH 6312 Ministry with Children
MAST 5313 Ministry with Students (Recommended) **or** MAST 6320 – The Collegiate Campus Minister
*(The above is recommended as a Chaplaincy Ministry Concentration option)*
MAST 6350 Family-Based Student Ministry
MAST 6351 Student Cultural Issues
MACE 6314 Ministry with Adults *(Recommended for Chaplaincy Ministry Students)*
MACE 6315 Ministry with Senior Adults *(Recommended for Chaplaincy Ministry Students)*


## Chaplaincy Ministry Courses (12 Hours)
MACM 6301 Introduction to Chaplaincy Ministry
MACM 6302 Introduction to Ecumenical Liturgy
MACM 6303 Conflict Resolution in Ministry
MACM 6304 Victim Assistance Ministry Training

**http://www.denverseminary.edu/**



## Chaplaincy Program

Denver Seminary is a non-denominational Evangelical Protestant Seminary committed to preparing men and women to engage the needs of the world with the redemptive power of the gospel and the life-changing truth of Scripture. To minister effectively in today's ever-changing world, Christians must focus on fully comprehending the Bible, living a life of character and integrity, and leading in a global environment.

Our full spectrum chaplaincy program consists of a 10 credit-hour Chaplaincy Certificate of Completion; an MA in Counseling Ministries with a Chaplaincy Concentration (62 hrs); an MDiv with a Chaplaincy Concentration (97 hrs) and a DMin in Leadership in Chaplaincy (34 hrs). Currently, all but the required CHP 650 Community-based Clinical Pastoral Education and DMin chaplaincy concentration courses can be completed by synchronistic webcam distance education.

Under the expert guidance of Dr. Jan McCormack, the Director of Chaplaincy and Pastoral Counseling, you will be equipped for the full range of chaplaincy contexts. Dr. McCormack is a Board Certified Chaplain with the Association of Professional Chaplains (APC), is pursuing ACPE (Association for Clinical Pastoral Education) Supervisory Certification, and is a retired Air Force Chaplain. Her experience also includes hospital, police, prison, business and industrial, crisis and trauma, and NASCAR and drag-racing chaplaincies. She serves on the national boards of the ACPE, the Military Chaplains (MCA) and the APC. Chaplain McCormack is the co-author of *The Work of the Chaplain.* Under her mentorship, students are well prepared for a calling to chaplaincy as a vocation.

Our graduates are serving as chaplains in the military, healthcare, sports/recreation, transportation, crisis & trauma, hospice, prisons, police & fire departments,  business/industry, and eldercare settings. Whether you are exploring;

committed to chaplaincy as a vocation; already a chaplain wishing to gather more extensive chaplaincy skills; a retiree looking for a meaningful, specialized ministry; or wishing to obtain post-graduate doctoral work, Denver Seminary is the place where chaplaincy is highly valued as a primary form of ministry.

Click here to see our chaplaincy students in action

**Learn more about chaplaincy**

A chaplain is a spiritual leader who performs the same types of rites, services and ceremonies as a pastor or priest but in environments outside of the church. Chaplains often serve a group of people who are not organized as a church or mission or who are otherwise unable to attend a church for various reasons such as health, confinement or military or civil duties.

One of Denver's local radio stations, AM91, recently conducted a week-long interview series with faculty, students and alumni of Denver Seminary's chaplaincy program. You can listen to or download the talks below:

- Dr. Jan McCormack: stream | dwnld
- Brad Kenney: stream | dwnld
- Kathy Bird: stream | dwnld
- Ken Webb: stream | dwnld
- Naomi Paget: stream | dwnld
- Steve Reed: stream | dwnld

Watch a short video about chaplaincy:

**Certificate of Completion in Chaplaincy**

This 10 semester-hour certificate program is ideal for students wishing to pursue a volunteer chaplaincy position; a chaplaincy vocation where the criteria for employment is not as standardized or credentialed; for persons wishing to "try out" the vocation before committing to a long-term educational, clinical and religious judicatory commitment; or for a retiree looking for a new "specialized ministry" vocation.

*Courses: Brief Counseling; Brief Counseling Practicum; The Many Faces of Chaplaincy; Officiating Worship and Religious Services; and Clinical Pastoral Education (CPE)*

The successful completion of this certificate program can be applied to degree requirements in either Denver Seminary's MDiv or MA-Counseling Ministry degrees with a chaplaincy concentration.

**MA in Counseling Ministries with Chaplaincy Concentration**

Click here for general information about this degree

The Master of Arts in Counseling Ministries allows students the flexibility to design their own curriculum using elective options, which combine biblical and counseling principles. This flexibility allows students to tailor their education to their ministerial needs or goals. The MA degree is designed for those who intend to pursue a volunteer chaplaincy position or vocation where the MDiv degree is not required, such as eldercare, hospice, sports, local prisons, and police or fire chaplaincies. This degree does not qualify a graduate for a counseling license nor for military or federal prison positions.*

In addition to the MA core, the MA in counseling ministries with a concentration in chaplaincy involves 18 hours of required counseling courses plus 12 hours of chaplaincy specific courses (62 total hours):

- Required counseling courses (18 hours): Counseling Theories; Human Development and Counseling; Therapeutic Communication; Group Experience; Counseling Issues in Ministry; Brief Counseling; Social and Cultural Foundations in Counseling; and Integration of Counseling and Theology

- Chaplaincy courses (12 hours): Brief Counseling Practicum; The Many Faces of Chaplaincy; Officiating Worship and Religious Services; Clinical Pastoral Education (CPE); and choice of 2 counseling electives (4 hours)

*Be sure to check with your own religious judicatory for any and all chaplaincy endorsement requirements and the particular place of employment to assure this degree would meet all requirements.*

**MDiv with a Chaplaincy Concentration**

[Click here for general information about this degree](#)

This 97 semester-hour degree prepares graduates for ministry in the church, the military, federal prison systems, hospitals and all other forms of paid and volunteer chaplaincies. As the "gold-standard" degree, the MDiv fulfills the educational requirement for licensing and ordination, endorsement to the specialized ministry of chaplaincy and for certification with various professional chaplaincy organizations.* This program allows students to be commissioned as military reserve chaplain candidates while in seminary. It also prepares students for doctoral-level studies in many theological schools.

In addition to the MDiv core (85 hours), this concentration includes 12 hours of chaplaincy specific courses:

- Brief Counseling; Group Experience; Counseling Issues in Ministry; Community-Based Clinical Pastoral Education; The Many Faces of Chaplaincy; and Officiating Worship and Religious Services

*Be sure to check with your religious judicatory for any and all chaplaincy endorsement requirements.*

# Military Students

Fuller welcomes all who have served or are currently serving in the US Military and desire to combine their experiences and aspirations with rigorous academic scholarship and intentional spiritual formation.

It is crucial that Christians who have served, or are serving, their country through military service critically engage the issues that are inherent in establishing the Kingdom of God.

**Chaplaincy Programs**

One of the most challenging ministry contexts today is the U.S. military. Chaplains are called upon to deal with home-front family issues as well as front-line life and death issues. Fuller is pleased to offer a new masters degree emphasis designed specifically to meet the needs of men and women training to serve those who serve. The chaplaincy emphasis came about because of the strong interest voiced by potential students who sought both the kind of strong theological basis for ministry that Fuller is known for, and specialized training that our three-school system can provide. Students will be prepared for ministries relating to marriage, family, trauma, youth work, and more. Special attention will be given to the difficult questions of justice that always surround war zones.

- MA/MDiv

**General**
(626) 584-5200
(800) 235 2222
135 N. Oakland Ave.
Pasadena, CA 91182
Directions/Maps

**Admissions**
(626) 584-5400
(800) 238-5537

# Master of Divinity in Chaplaincy

## Overview

The Lord has called some people to provide spiritual support and guidance to individuals of special settings outside of the local church context.  Such ministers are often called chaplains.  Grace Seminary's Master of Divinity—Chaplaincy Studies is designed to prepare students who feel called to such a ministry.  The degree will provide a solid biblical and theological underpinning as well as a balanced training of pastoral counseling skills and intercultural studies.  This will provide a solid foundational training that uniquely prepares individuals for ministry in military, hospital, sports, marketplace and prison settings.

[Course Requirements for Master of Divinity in Chaplaincy](#)

**REVIEW ADMISSION REQUIREMENTS**

## Courses

Examples of courses in this major:

### CPY505 Theological Foundations of Counseling

This course will examine the theological foundations as a basis for counseling, specifically as it pertains to personality, God's design for proper functioning, what goes wrong, and possible solutions. Pertinent theological topics will also be discussed.

## CPY515 Marriage and Family Counseling

This course will examine the theoretical constructs inherent in proper functioning of both the marital relationship and for the family. Students will explore how the counselor can implement knowledge and skills necessary to aid in the mending of marriages and the restoration of proper family functioning. A major focus will be conflict resolution.

## CPY565 Addictions Counseling

This course will examine drug and alcohol counseling, other addictions, DSM–IV– TR criteria, the addictive process, and treatment issues.

## MI511 Understanding World Religions

In this course the belief systems of major religions are studied with a view to understanding why the tenets make sense and drive behavior for the adherents. How each religion affects the host culture and how the culture affects the religion will be explored. The inadequacies of each belief system will be discussed in light of the adequacy of Christianity, but an introductory understanding of biblical theology is assumed.

## MI505 Intercultural Ministry

This course is intended to provide students who are not in an intercultural ministry program with an understanding of the elements of culture and how they affect biblical ministry in intercultural and multicultural contexts. It is designed to help Christian workers become more effective in those contexts as their understanding permits them to shape their ministry to penetrate other cultures more deeply and, therefore, apply God's Word more accurately.

# Faculty

# Careers

**2011 - 2012**

**Master of Divinity - Chaplaincy Studies**

90 Hours

Theology: 15 hours
TH 501 Systematic Theology I 3
TH 502 Systematic Theology II 3
TH 528 History of Doctrine and the Church 3
TH 610 New Testament Theology 3
OT 601 Old Testament Theology 3
Biblical Interpretation: 15 hours
TH 511 Hermeneutics 3
TH 514 Biblical Backgrounds 3
NT 502 New Testament Introduction 3
OT 500 Old Testament Introduction 3
PM 621 Expository Preaching and Teaching 3
Biblical Languages: 18 hours
NT 511 New Testament Greek I 2
NT 512 New Testament Greek II 2
NT 514 New Testament Greek III 2
NT 704 Greek Exegesis I 3
OT 604 Biblical Hebrew I 2
OT 605 Biblical Hebrew II 2
OT 606 Biblical Hebrew III 2
OT 704 Hebrew Exegesis I 3
Cultural Context: 6 hours
MI 505 Intercultural Ministry 3
MI 511 Understanding World Religions 3
Spiritual Formation: 6 hours
PM 601 Spiritual Formation 3
MI 660 Principles and Practice of Prayer 3
Public Ministry and Leadership: 3 hours
PM 700 Leadership in the Local Church 3
Chaplaincy Concentration: 18 hours
CPY 505 Theological Foundations of Counseling 3
CPY 515 Marriage & Family Counseling 3
CPY 569 Addictions Counseling 3
TH 507 Apologetics in a Postmodern World 3
MI 530 Encountering Islam 3
PM 504 Interpersonal Comm. & Conflict Management 3
Apprenticeship: 9 hours
Chaplain Practicum 9

# Chaplaincy Concentration

- Chaplaincy Concentration
- Clinical Pastoral Education

The Chaplaincy Concentrations are designed for those called to Hospital Chaplaincy or Military Chaplaincy.

## Hospital Chaplaincy

### Clinical Pastoral Education

Clinical Pastoral Education (CPE) brings seminary students into supervised ministry with people in crises. The heart of CPE is ministry with people and learning from that ministry through reflection, discussion, and evaluation with other students and a certified CPE supervisor. CPE training centers are usually located in hospitals and medical centers. George Fox Evangelical Seminary is a member of the Association of Clinical Pastoral Education. Therefore, any seminary student in the MDiv degree program may choose to do his or her internship in a CPE setting. Students pay regular seminary tuition for seminary credits awarded for CPE units. However, students may be eligible to be reimbursed for the cost of CPE units. Reimbursement is limited to 75 percent of the seminary tuition paid for the credits awarded for CPE experience. Students can apply for reimbursement by submitting receipts upon successful completion of the CPE program. Students who feel called to hospital chaplaincy would take the following recommended path at George Fox Evangelical Seminary:

### Hospital Chaplaincy Path

168

1. Acceptance into the MDiv degree program (some hospitals are beginning to accept people with seminary MA degrees as chaplains, but the MDiv is preferred).
2. Completion of a unit of CPE training at an approved training site. A chaplaincy student would take PSTD 565 CPE training (6 hours). These are typically offered in two formats:
   a. Summer 11-week intensive = 1 unit (100 hours of structured group and training and 300 hours of clinical practice - stipend offered by some hospitals)
   b. Fall - Spring extended program = .5 unit each semester (100 hours of structured group and training and some clinical practice - no stipend)
3. Ordination or a certificate of ministry from the person's denomination.
4. After completion of the MDiv, the individual would apply for a year of residency at an approved CPE training hospital. These are full-time paid positions for which the individual completes an additional 3 units of CPE. The seminary CPE director keeps a file of residency positions available. Application should be made one year before desired placement.
5. After fulfilling the requirements of the Association of Professional Chaplains, the individual would apply for certification. Students are encouraged to become student members of APC.
6. The seminary CPE director keeps a file of chaplaincy position openings.

## Military Chaplaincy

Most branches of the military require the master of divinity degree for their chaplains. The MDiv course is designed to enable the student to prepare for ordination. Each student looking forward to ordination in a particular denomination must secure recommendation from, and follow procedures already established in that church for such recognition. The seminary assumes no responsibility of this nature. Those who feel called to military chaplaincy should contact the branch of service in which they desire to serve. The chaplain representative for the area will acquaint you with the scholarships, requirements, and steps toward accomplishing this objective. Those students who attend Military Chaplaincy School will receive 8 hours as substitute for PSTD 501 Pastoral Counseling, PSTD 575 Pastoral Internship (2 hours), and another PSTD course, depending on the training.

# Islamic Chaplaincy Program

*2009-2010*

The Islamic Chaplaincy Program at Hartford Seminary is a 72-credit program that combines academic study and practical training.  The Islamic Chaplaincy Program consists of two components:

1. The 48-credit Master of Arts degree with a concentration in Islamic Studies and Christian-Muslim Relations.

2. The 24-credit **Graduate Certificate in Islamic Chaplaincy** consisting of 18 credits in Islamic "arts of ministry" and related courses and 6 credits of field education/ practical application and training.

Integral to the rationale for developing and offering the Islamic Chaplaincy Program are the strengths already in existence at Hartford Seminary which include :

- the strong academic curriculum available through the current Master of Arts degree program with an area of focused study in Islamic Studies and Christian-Muslim Relations;
- the interfaith orientation, work and scholarship of the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations, and;
- the expertise of the Hartford Institute for Religion Research in working with active faith communities.

### Customized Program

In consultation with the Director of the Islamic Chaplaincy Program, each student's program will be customized to meet his or her particular educational needs and professional/vocational objectives within the formal guidelines and criteria established for the Islamic Chaplaincy Program at Hartford Seminary. Depending on the applicant's previous education and experience and the applicant's future goals and work setting, the applicant may be required to complete both components of the Islamic Chaplaincy Program or just the Graduate Certificate in Islamic Chaplaincy. For further information, contact the Islamic Chaplaincy Program.

### Application and Admission for the Graduate Certificate Program in Islamic Chaplaincy

(For application and admission information pertinent to the Master of Arts degree with an area of focused study in Islamic Studies and Christian-Muslim Relations, please see the Master of Arts Degree Program – Application and Admission. )

Admission to the Graduate Certificate in Islamic Chaplaincy requires a bachelor's degree, or its educational equivalent from an accredited institution, and extensive knowledge of Islam, which may have been acquired in various ways.  Ideally, students applying to the Graduate Certificate in Islamic Chaplaincy will have completed a Master's degree (or its educational equivalent).

Preference will be given to students who are working or will be working as chaplains in the U.S. or with a U.S. agency, organization or institution. International students who require visas will, in rare cases, be considered for admission; however, all documents necessary for the I-20 (financial statement and sponsorship, etc.) and a Test of English as a Foreign Language (TOEFL) score of 550 (written version), 213 (computer version) or 80 (internet version) or higher is required.

***Note***: The United States Armed Forces expects students who want to be military chaplains to earn both the Master of Arts in Islamic Studies and Christian-Muslim Relations degree and the Graduate Certificate in Islamic Chaplaincy.

**Additional Admissions Stipulations:**

- Admission to a Graduate Certificate program of study does not constitute or guarantee admission to the Master of Arts degree program.
- Course work that was taken for credit as a special student at Hartford Seminary prior to admission may be applied toward the 24 credits required for the graduate certificate; however, at least 6 of the 18 course credits (field education credits are excluded from this requirement) must be taken after official notification of admission to the graduate certificate program
- No transfer credit from other institutions will be allowed to count toward the graduate certificate.
- Advanced standing credit may be granted by the Academic Affairs Committee only toward three of the six field education/relevant life experience credits as stipulated above.

Students wishing to be admitted prior to the start of a given semester must make sure their files are complete by the following deadlines:

- April 15 for Summer Session or to be included in the first round of financial aid decisions for the next academic year. (To be considered for financial aid, a separate Application for Financial Assistance must be completed and submitted to the Financial Aid Committee by June 1st.)
- July 15 for the Fall Semester
- December 1 for January Intersession and the Winter/Spring Semester

An applicant's file is complete when the following items have been received by the Admissions Office:

1. The application form and application fee of $50.
2. A personal statement of three to four pages identifying the applicant's personal goals for the Graduate Certificate in Islamic Chaplaincy, his/her perceived strengths, and his/her potential areas for development.
3. Complete official transcripts sent directly from all previous undergraduate and graduate institutions.
4. Two letters of recommendation: One letter of recommendation from a professor or instructor who can speak to the applicant's academic abilities and potential or a

professional colleague who can speak to her or his capabilities and potential. A second letter of recommendation from the leader of a Muslim religious or community organization that speaks to the abilities and potential of the applicant to work cooperatively in community activities, exercise religious leadership and achieve a deeper understanding of his or her faith, linguistically and intellectually.

One can apply through either a paper-based or an online format. You may access both our online application and the downloadable paper-based application by going to our website at www.hartsem.edu, and clicking on the Admissions tab on the left-hand side toolbar. Detailed instructions for completing the application are also provided at this link. You may also request a paper application by calling our Admissions Office at 860-509-9512.

**Interview:** After a student's file is complete, the student will be contacted by the Admissions Office to set up an interview.  While in most cases the interview will happen on the Hartford Seminary campus, a phone interview may be conducted where distance prohibits a visit to campus.  Applications will only be sent on to the admissions committee for review once the interview has been conducted.

**Readmission** – see Academic Policies for Graduate Programs

**Program Components**

**Master of Arts Degree**

The Master of Arts degree requires the successful completion of 48 credits and includes a minimum of 18 credits in Islamic Studies and Christian-Muslim Relations. The Master of Arts degree with a focus in Islamic Studies and Christian-Muslim Relations is designed to provide students with foundational knowledge in the major disciplines of Islamic religious thought and practice, historical and contemporary perspectives on Islamic societies, and theological and social interaction between Islam and Christianity. Students choosing this area of focused study are strongly encouraged to take Arabic.

Please see the Master of Arts Degree Program section for complete information on the Master of Arts degree.

**Graduate Certificate in Islamic Chaplaincy**

The Graduate Certificate in Islamic Chaplaincy is designed to provide Muslim religious leaders and chaplains with basic skills in pastoral care, arts of ministry, theology and ethics, dialogue and interfaith relations needed to serve as chaplains in a variety of settings.  The areas of knowledge and skill acquisition provided by the 24-credit graduate certificate are:

- the responsibilities of Muslim chaplains/religious leaders surrounding life events such as birth, death, marriage, and loss
- the rituals surroundings these same life events
- examination of Islamic law, which undergirds all Islamic rituals and includes ethics and morality
- the application of Islamic law to daily life
- exposure to and understanding of chaplaincy skills in multi-faith settings

- understanding of faith traditions other than one's own

### Requirements/Credits

- Introduction to Islamic Law (ET-640) 3 credits
- Courses in Arts of Ministry, Theology and Ethics, 15 credits
Islamic Studies and Christian-Muslim Relations
- Field Education/Relevant Life Experience (GC-580/GC-581) 6 credits

All courses need to be approved in advance and in consultation with the Program Director.

Students completing the certificate will also be expected to have acquired basic skills in Qur'anic recitation.

## Islamic Chaplaincy Retreat

Each Fall, all students on the Islamic Chaplaincy program are required to attend an overnight retreat. This is an essential part of your formation as a Muslim leader who can then serve effectively in a Chaplaincy setting. It is an opportunity to reflect more deeply on the demands of an integrated and disciplined prayer life grounded in the Islamic tradition with the challenges of service in the modern world. An additional retreat fee of $225 (single supplement extra) is charged for this component of the program.

## Field Education and Relevant Life Experience (6 credits GC-580/GC-581)

At least three of the required six field education credits must be earned through Hartford Seminary. Of the six field education credits, a student may choose to take one unit of Clinical Pastoral Education (CPE), for which he or she will receive three credits or three credits may be granted through Advanced Standing for previous relevant religious leadership experiences (if, for example, a student has served as the Imam of an active mosque for several years, or has worked in a chaplaincy context). Petitions for advanced standing need to be made in accordance with the Advanced Standing Guidelines of Hartford Seminary and acted on by the Academic Affairs Committee in consultation with the Director of the Islamic Chaplaincy Program.

The content and setting of field education will vary according to the needs of the students. Normally, students will be expected to work 8 hours a week for 30 weeks for a total of 240 hours in an Islamic institution or organization. Such institutions or organizations include, but are not limited to, mosques, Islamic schools or Islamic social service organizations.

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All field education placements must have an on-site field education supervisor and a Hartford Seminary supervisor (in most cases this will be the Director of the Islamic Chaplaincy Program). Supervisors and students will be required to sign an agreement that specifies their mutual rights and duties. The field education supervisor, the student, and the Hartford Seminary field education supervisor (Director of the Islamic Chaplaincy Program or designee) will meet a minimum of once each semester during the field education experience. In addition, students completing their field education component will be required to attend a designated number of field education graduate seminars.

In rare instances, students may be permitted to fulfill the field education requirement outside the New England area with the consent of the Director of the Islamic Chaplaincy Program and with the assurance of appropriate means for assessing the nature and quality of the supervision.

**Tuition Costs& Fees**

See Master of Arts Program - Tuition Costs and Fees

**Financial Aid and Scholarships**

Financial aid may be available for students enrolled in the Graduate Certificate in Islamic Chaplaincy.  The financial aid policies and application form may be obtained by contacting the Admissions Office or from the online **Student Forms Center** on this web site.

More information about this program can be found at the **Islamic Chaplaincy web site** or on the **Macdonald Center web site.**

**Hartford Seminary** **77 Sherman Street  Hartford, CT  06105   860-509-9500  info@hartsem.edu**

The MAPSC is a professional degree that gives chaplains the opportunity to concentrate their theological education on post traumatic stress disorder (PTSD) in pastoral care courses as well as courses in psychology, counseling, social work (through The University of Denver), and comparative religions. See video.

Iliff's strong collaborative relationships with a variety of clinical settings helps military chaplains find an appropriate clinical pastoral education (CPE) setting, including settings for the study of PTSD. Chaplains can also complete a summative project focused on the experience of PTSD in the military, supervised by our pastoral care faculty.

The MAPSC degree can be completed in 40 quarter credits if chaplains have previously earned a MDIV degree or its equivalent from an accredited institution prior to Iliff enrollment. Specific requirements may be negotiated based on prior educational experience. A minimum grade point average of 2.75 is necessary for admission. A two year MAPSC is also available for caregivers without an MDIV, who wish to gain expertise in working with trauma and spiritual care.

The military chaplaincy program begins in August and is usually completed with a summer unit of clinical pastoral education the following year.

**Courses include:**

- Impact of war on pastoral care of families
- PTSD: Pastoral, psychological, and theological responses
- Substance abuse/dependence: Psychological & theological perspectives
- Physical and sexual violence: Pastoral responses
- Pastoral care in death and dying, grief and loss
- Multicultural pastoral care and counseling
- Self care and healthy boundaries
- Trauma and crisis intervention

# Seminary degree targeted at service chaplains

5:40 PM, Mar. 28, 2013  |

DENVER — A Denver seminary is offering a master's degree for military chaplains aimed at helping them assist service members suffering from post-traumatic stress disorder.

The Iliff School of Theology said Monday that classes for its new master's program in pastoral and spiritual care begin in August.

Iliff spokeswoman Greta Gloven said the program is designed for military chaplains who already hold a master of divinity degree. She said civilian pastors would be accepted on a case-by-case basis.

In addition to PTSD, study topics will include the impact of war on pastoral care for families, pastoral responses to substance abuse and physical and sexual violence, crisis intervention and pastoral care in death and grief.

Iliff is affiliated with the United Methodist Church but describes itself as an ecumenical and inter-religious school.

# Master of Divinity - Chaplaincy

**Earn your Master degree in Religious Studies from Liberty University Online**

LIBERTY
UNIVERSITY.
*Online*

| | |
|---|---|
| **Program Title:** | Master of Divinity – Chaplaincy |
| **Program Level:** | Master |
| **School:** | Liberty University Online |

**Program Description:** Liberty Baptist Theological Seminary's Master of Divinity program is the standard professional degree for ministry. This 72-hour M.Div. prepares you to become a military chaplain or servant leader. As a student in the M.Div. program, you will learn to be a wise, faithful steward of the gospel while developing specific ministry skills, strategies and Christian character traits relevant for successful ministry in a military or institutional chaplaincy setting. In this program you will examine the theological and cultural issues relevant for formal and informal chaplaincy settings. You will also observe the similarities and differences among the various types of chaplaincies, giving careful attention to ministry in religiously pluralistic, multicultural and multi-staff environments. Some of these settings may include service as a military chaplain, or in corrections facilities/prisons, geriatric/eldercare homes, emergency response arenas, hospitals and workplace/industrial settings.

Potential Career Options
• Military Chaplain

# Liberty University Online

**Master of Divinity - Chaplaincy**

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## Programs
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Academic Departments Textbooks & Materials Appeal Policies/Procedures Graduate Student Affairs Academic Support Tools

## Dates & Deadlines

The next acceptance deadline is:
**May 29, 2013**

[View All Dates](#)



## Master of Divinity - Chaplaincy (72 Credit Hours)

Liberty University's **Master of Divinity degree program, with a cognate in Chaplaincy**, prepares you to become a military chaplain or servant leader. The M.Div. program trains students to be wise, faithful stewards of the gospel, and develop specific ministry skills, strategies, and Christian character traits pertinent for successful ministry in an institutional chaplaincy setting. This program examines the theological and cultural issues relevant for formal and informal chaplaincy positions.

Observe the similarities and differences among the various types of chaplaincies, with specific focus given towards ministry in religiously pluralistic, multicultural, and multi-staff environments. Settings for this service may include military, correctional institutions, eldercare facilities, emergency response arenas, hospitals and industrial settings.

The military has numerous chaplain positions that go unfilled each year, and the need for Christians who are passionate about ministry and compelled by duty to their country is greater than ever. Military chaplains are commissioned military officers, serving in Active Duty or the Reserves.

Liberty Baptist Theological Seminary is proud to train those called by God into military service and offers military chaplaincy students the opportunity to receive endorsement through Liberty Baptist Fellowship.

## Quick Facts

*2012-2013 Tuition*

$305 per credit hour (0-8 credit hours or 16+ credit hours)

$2350 Seminary block rate for students enrolled in 9-15 credit hours

*Program Delivery Format*
[Online](#)
*Credit Hours*

72 total hours

*Potential Career Options*

- Military Chaplain

- Christian Educator

- Christian School Administrator

- Church Education Administrator

- Curriculum Director

- Instructional Supervisor

- Sunday School Administrator

---

*Want to learn more?*

View our [Master of Divinity](#) degree program. > Master of Divinity - Chaplaincy - 93 Credit Hours
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## Programs

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## Resources

[Academic Departments](#) [Textbooks & Materials](#) [Appeal Policies/Procedures](#) [Graduate Student Affairs](#) [Academic Support Tools](#)

## Dates & Deadlines

The next acceptance deadline is:
**May 29, 2013**

[View All Dates](#)

# Master of Divinity - Chaplaincy (93 credit hours)

Liberty University's **Master of Divinity degree program, with a cognate in Chaplaincy**, equips you to be a faithful steward of the gospel and to develop specific ministry skills, strategies and Christian character relevant for successful ministry as a military or civilian chaplain. Through the program you will examine the theological and cultural issues relevant for formal and informal chaplaincy settings, as well as the similarities and differences among the various types of chaplaincies.

## Military Chaplaincy

Military chaplains are commissioned military officers, and each branch of the military has chaplains who serve in Active Duty or in the Reserves. Serving in a chaplaincy role represents a positive response to God's calling to serve in a rewarding and fruitful ministry.

## Master of Arts in Religion to Master of Divinity

Students who have graduated with the M.A.R. degree may transfer all 45 hours, as applicable, into the M.Div. program. The M.Div. degree will be conferred upon completion of all course requirements for both degrees.

## Quick Facts

*2012-2013 Tuition*

• $305 per credit hour (0-8 credit hours or 16+ credit hours)

• $2350 Seminary block rate for students enrolled in 9-15 credit hours

*Program Delivery Format*
Online
*Credit Hours*

• 93 total hours

- Up to 45 credit hours can be transferred in

*Potential Career Options*

- Military Chaplain
- Christian Educator
- Christian School Administrator
- Church Education Administrator
- Curriculum Director
- Instructional Supervisor
- Sunday School Administrator

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*Want to learn more?*

View our [Master of Divinity](#) degree program.

**Lutheran Theological Southern Seminary**

**M.Div. Emphasis In Military Chaplaincy Program**

Prepare to Serve the Men and Women Serving Our Country, and the Families that Support Them. The Master of Divinity (M.Div.) degree with an emphasis in Military Chaplaincy prepares persons for ordained ministry and military chaplaincy service through a combination of classroom study and intentional contextual education.

**Pre-requisite**

Entrance into the military chaplaincy candidacy program is required. This is done through the appropriate endorsement office of the student's church and the military branch in which the student intends to serve. Students must begin this emphasis no later than the beginning of their middle year (2nd year).

**M.Div. Curriculum**

The M.Div. with Military Chaplaincy emphasis curriculum follows the same basic three-year M.Div. degree requirements. It is comprised of 101 credit hours of courses from the three areas of theological studies: Biblical Studies, History & Systematic Theology, and Church & Ministry.

•First Year Field Work - A student is placed in a local civilian congregation for worship leadership and pastoral care guidance, with the exception of four (4) weekends in the

year. On those weekends, the chaplain student may experience field work on a military installation, if approved through the military.

•Second Year Field Work - The student is placed in a local, civilian congregation for experience in Christian Education. The student will again spend four (4) weekends on a military installation, developing a project on common ministries in the military, such as suicide prevention, marriage enrichment, faith formation, etc., if approved through the military.

•Clinical Pastoral Education (CPE) - Chaplain candidates may work with the Director of Contextual Education to apply for CPE within the military, if available.

•J-Term Requirements - Chaplain students will take the Military Chaplaincy Discernment Course during one of their January terms, preferably during the first year. Students are also required to fulfill cross-cultural requirements, typically offered in January. Chaplain candidates may work with the Director of Contextual Education and military chaplain supervisor to design an experience that meets both the needs of the seminary and the military installation.

•Internship Requirements (ELCA Students) - Chaplain students will spend 9 months in a civilian congregation and 3 months on a military installation, if approved by his/her chaplain candidates manager.

Lutheran Theological Southern Seminary
800-804-5233
Fax: 803-786-6499
4201 North Main Street
Columbia, SC 29203

# Chaplain Candidacy

If you are looking for a way to serve God and the soldiers, airmen, sailors, and Marines of our country, then you are in the right place.  The Graduate School of Theology is a place where you can prepare to serve as a Chaplain in the armed forces.  Each branch and component has their own program requirements, but the one thing they have in common is that they need men and women who are appropriately trained for the job.

Effective August 2007, the Graduate School of Theology at Oklahoma Christian University became a partner with the Army National Guard and now sponsors the Chaplain Candidate Program.  Current and prospective students who wish to serve as a Chaplain in the Army National Guard can now receive their Master of Divinity at the Graduate School of Theology tuition free.

Since that time, we have extended our efforts to accommodate all branches of the U.S. Armed Forces and currently have students who are Chaplain Candidates from both the Army and the Air Force.

## Program Requirements

Requirements and benefits differ from branch to branch and from Active duty to Reserves and the National Guard.  Here are the current requirements for the Army National Guard Chaplain Candidacy Program:

- Successful admission to the Graduate School of Theology's Master of Divinity program
- Successful admission to the Army National Guard Chaplain Candidacy program (this admission/assessioning process takes longer than admission to the OC Graduate School of Theology, so plan accordingly)
- Compliance with the Graduate School of Theology's Student Handbook on attendance, ethical/moral behavior, and academic standing
- Application for Federal Tuition Assistance (FTA)
- Successful completion of the Master of Divinity at the Graduate School of Theology and graduation

## How does the program work?

As a full-time student at the Graduate School of Theology, you enroll in nine credit hours per semester for a total of 18 credit hours per academic year.  Tuition for the 2011-2012 academic year was $400 per credit hour (or $7,200 for the year).  Your Federal Tuition Assistance from the Army National Guard pays up to $4,500 of your tuition per

year.  The Graduate School of Theology pays the remaining $2,700 per year to cover your tuition costs while you earn your Master of Divinity.

When you begin drilling in the Army National Guard as a Chaplain Candidate, you can receive great experience and several additional benefits, including the Montgomery G.I. Bill (up to $20,000 in student loan repayment under the Chaplain Loan Repayment Program), drill pay to offset monthly expenses, and Tri-Care Reserve Select insurance that helps cover medical costs while in school.  (Family coverage is less than $275 per month.)  **Be sure to check with your recruiter on these current incentives.**

Students who are part of the Army and Air Force (active duty and Reserve components) must pay for their tuition.  At the end of the semester, they can turn in their completed grades and receive tuition reimbursement.  This is called <u>Federal Tuition Reimbursement</u>.  Students who are a part of the Army National Guard can turn in their class schedule and semester bill to the state education office and the tuition will be paid within a few weeks.  This is called <u>Federal Tuition Assistance</u>.

# FAQs

**Do you offer the Master of Divinity coursework online?**
No.  The nature of the M.Div. courses do not allow for an entirely online degree.  We do have some of our courses available online, but languages and homiletics are difficult to learn this way.

**Is there campus housing available?**
Yes.  OC has campus apartments available to rent.  For details on the latest rates and other housing information, please contact the Oklahoma Christian Apartments at 405-425-5780.

**How do I find out more about the Chaplain Candidacy programs?**
For information about admission to the Graduate School of Theology, contact Josh Bailey, Program Director at 405-425-5389 or josh.bailey@oc.edu.

For information about the Army National Guard Chaplain Candidacy program, contact SSG Cassie Leafgreen at cassie.leafgreen@us.army.mil or by calling 866-276-8579.

For information about the Army (Active) Chaplain Candidacy program, contact Chaplain Paul T. Berghaus at paul.berghaus@usarec.army.mil or by calling 817-633-3802.

For information about the Air Force Chaplain Candidacy program, contact MSGT Gene Higgins at gene.higgins@us.af.mil or by calling 405-579-1579.

*Local:* 405.425.5000  *Oklahoma Christian University*  *Oklahoma Christian University*
*Email:* info@oc.edu  *2501 E. Memorial Road*  *Box 11000*
*Edmond, OK 73013*  *Oklahoma City, OK 73136*

# Reformed Theological Seminary

## Military Chaplaincy Requirements

As of Thursday, August 21, 2008

To learn more about a Master of Divinity degree or a Master of Arts at Reformed Theological Seminary, Charlotte, North Carolina, please visit us at: http://www.rts.edu/charlotte Or visit my page at http://thecall.rts.edu
(The Reverend) Michael A. Milton, PhD, President and Professor of Practical Theology, Chaplain (Major), United States Army Reserves, Chief of Chaplain's Office, Washington, DC PCA, OPC, RPCNA inquirers:
http://www.pcamna.org/chaplainministries/index.php
EPC Inquirers: http://www.epc.org/ministries/ministerial-vocation/becoming-a-chaplain/ ARP, CP, CPCA and PCUSA inquirers:
http://www.pccmp.org/Applications.htm

## Air Force

1. Selection for chaplains is both competitive and based on the needs of the Air Force. The basic requirements for the Air Force Chaplain Service include:
☐ Ecclesiastical Endorsement, DD Form 2088, from a DoD recognized endorser
☐ Minimum two years religious leadership experience
☐ United States citizenship
☐ Baccalaureate degree (not less than 120 semester hours) and a Master's Degree in Theology or related subjects (not less than 72 semester hrs) from an accredited institution.

☐ Must enter active duty (EAD) prior to 40 years of age or prior to 42 with two years of satisfactory prior active duty military service

☐ Commissioned officers must be in the grade of Captain (0-3) and below

☐ Pass commissioning physical and background security investigation

☐ Ability to work in DoD directed religious accommodation environment supporting the free exercise of religion for all military personnel and their dependents

☐ Have not accepted military separation pay, VSI\SSB

*For more information visit: http://www.usafhc.af.mil/*

# Navy/Marines

1. The Navy accepts clergy from over 100 denominations and faith groups

☐ Qualified applicants must be U.S. citizens at least 21 years of age;

☐ Must meet certain medical and physical fitness standards;

2

☐ Must hold a B.A. or B.S. degree, with not less than 120 semester hours from a qualified

educational institution; and hold a post baccalaureate graduate degree, which includes 72

semester hours of graduate level course work in a field of theological or related studies.

At least one half (i.e. 36) of these hours must include topics in general religion, theology,

religious philosophy, ethics, and/or the foundational writings from one religious tradition.

Accredited distance education graduate programs are acceptable.

2. Chaplains then attend the Navy Chaplain School in Newport, RI for a basic orientation

course.

3. The Navy also has a Chaplain Candidate Program Officer (CCPO) program for seminary

students who might be interested in obtaining a commission before completing their

graduate studies. The CCPO program offers significant pay advantages once a chaplain

enters active duty. The program also includes on-the-job training under the direct supervision of an active duty chaplain.

*For more information visit:*
http://www.navy.com/officer/clergy?lid=skills#j

# Army

1. You must obtain an ecclesiastical endorsement from your faith group. This endorsement should certify that you are:
a. A clergy person in your denomination or faith group.
b. Qualified spiritually, morally, intellectually and emotionally to serve as a Chaplain in the Army.
c. Sensitive to religious pluralism and able to provide for the free exercise of religion by all military personnel, their family members and civilians who work for the Army.
2. Educationally, you must:
a. Possess a baccalaureate degree of not less than 120 semester hours.
b. Possess a master's degree in divinity or a graduate degree in theological studies, which includes at least 72 hours.
3. Be a U.S. citizen or permanent resident.
4. Be able to receive a favorable background check.
5. Pass a physical exam.

***For more information visit:***
http://www.goarmy.com/chaplain/index.jsp?iom=9389-ITBP-ACCH-01012008-
25-07021-TEXTAD

# *Military Chaplaincy*



For individuals called to service in our nation's military, the School of Divinity offers a program that prepares students for both the rigor and academic requirements of a military chaplaincy. For students that are active military or classified as a reservist on active duty, the school also offers a tuition discount of up to 25 percent.

Candidates for chaplaincy typically pursue the M.A. in Practical Theology (Military Chaplaincy track) or the Master of Divinity. Applicants to either program are required to have a regionally accredited bachelor's degree (see 'Admission Requirements') in any area of study, the degree is not required to be in theology, bible or religious studies.

For chaplains and others seeking the Doctor of Ministry (D.Min.) degree, hours earned from Clinical Pastoral Education (CPE) may be transferred to help meet elective requirements of the program.

Special discounts are available for students enrolled in the Army National Guard Chaplain Candidate program. More details »

- Research this degree more:
    - Admission Requirements
    - Degree Plan
    - Visit www.regent.edu/military
- Take the next step:
    - Request More Information
    - Apply Now

## Master of Arts in Biblical Studies Degree - Military Chaplaincy (M.A.B.S.)

**Purpose** The Master of Arts in Biblical Studies - Military Chaplaincy (M.A.B.S.) program is designed for those who desire to enhance their knowledge of the Scripture and specialty ministry skills in preparation for service as military chaplains. The following are encouraged to consider this program: a. Those desiring biblical, theological training to serve in vocational ministry as military chaplains.
b. Those in pastoral ministries who are seeking additional opportunities of ministry as military chaplains in reserve or national guard units.
c. Those with ministries in the immediate vicinity of military bases seeking to serve the military community.

**Objectives** To enable the students to demonstrate: a. A general knowledge of the Bible, including a basic understanding of Biblical hermeneutics b. A general knowledge of conservative Christian theology
c. A commitment to Christian discipleship d. The necessary skills to use the Bible effectively in military ministry settings
e. Competence in teaching Biblical truth f. An understanding of the Biblical foundations of the local church and its various ministries,
and the application of the same in a military context. g. Necessary skills to lead a local church ministry or a church-related ministry in a military context.

**Admission** The applicant must have a Bachelor of Arts degree, Bachelor of Science degree, or the equivalent from a recognized college, and a cumulative GPA of at least 2.75.

**Program Curriculum**

**Course Credit Hours**
BIBL 5723 Biblical Hermeneutics
or BIBL 7713 Computer-Assisted Biblical Herm. / Exeg. ........................... 3
BIBL-5733 Introduction to Exposition ............................................... 3
BIBL-6733 Biblical Research and Writing ....................................... 3
BIBL-5113 Old Testament Survey*; or BIBL 5123 Old Testament Lit. .......... 3
BIBL-6113 Old Testament Introduction ......................................... 3
BIBL-5413 New Testament Survey*; or BIBL 5423 New Testament Lit. ........ 3
BIBL-6413 New Testament Introduction ....................................... 3
THEO-5113 Systematic Theology I* ........................................... 3
THEO-5123 Systematic Theology II* ........................................... 3
THEO Apologetics / Theology Electives........................................ 3
HIST-5703 Survey of Church History
or HIST-6733 Baptist History and Distinctives ........................... 3
CHMN-5013 Christian Life and Evangelism* ................................. 3
ICST 5013 Global Focus of the Local Church*
or ICST 5213 Biblical Theology of Missions …..……………………..……..3
ICST 5713 Introduction to Cults & World Religions ..................... 3
CHMN 5113 Disciple. I: Intro. to Disciplines of Disciple
or PAST 6013 Spiritual Discipline & Development …………………………..3
CHMN-5613 C.E. in the Local Church ....................................... 3
PAST 6713 Biblical Counseling .................................................. 3

# Chaplaincy

Chaplains bring the presence of Christ to persons and situations that are often inaccessible to traditional pastors, missionaries, and parachurch workers. Chaplaincy ministry is incarnational by nature. A chaplain's parish ranges from battlefields to airfields, hospital rooms to break rooms, prison chapels to ships at sea. Though chaplains are often associated with military forces or hospitals, they may also serve in a number of different situations, such as disaster relief (first responder), corporate, fire departments, police departments, airports, race tracks, sports teams, nursing homes, hospice, and correctional institutions. Additionally, though many chaplains serve in a full-time capacity, a number of pastors have expanded their ministries by serving as reserve chaplains or as volunteers with their local police or fire departments. The opportunities chaplaincy ministry provides are plentiful.

Trinity is unique in its ability to offer not just basic chaplaincy courses, but specialized study options in related subjects including bioethics, counseling, and philosophy of religion (essential to those who serve in pluralistic environments). Additionally, Trinity's proximity to a major military installation (Naval Station Great Lakes), major hospitals (including the nation's first Federal Health Care Center), an abundance of nursing home, multi-level care facilities, and other chaplaincy-related organizations make this an ideal location to pursue chaplaincy training.

Students in the military chaplain career field may be eligible to receive a minimum of $4,500 per year in Trinity scholarships. Students must be accepted into the MDiv program at TEDS and approved as a Chaplain Candidate by a branch of the armed services or National Guard. Contact the Financial Aid Office at finaid@tiu.edu for more details.

**Courses you might take:**

| BASIC CHAPLAINCY STUDIES | |
|---|---|
| PT 6300 | Introduction to Chaplaincy Ministries |
| ME 8310 | Religious Pluralism and Mission |
| **SPECIALIZED CHAPLAINCY MINISTRY** | *(Choose from the following)* |
| ID 7375 | Clinical Pastoral Education |
| CM 5110 | Survey of Counseling Ministries |
| CO 5210 | Counseling Skills Training |
| CO 6120 | Addiction Counseling |

| | |
|---|---|
| CO 6130 | Group Counseling |
| CO 6575 | Parent Education |
| CO 7140 | Crisis Counseling |
| EM 5510 | Christian Formation and Journey |
| EM 5560 | Christian Ministry with Adults |
| EM 5576 | Marriage and Family Enrichment |
| ME 8310 | Christian Encounters with World Religions |
| ME 8315 | Christian Encounter with Islam |

| | |
|---|---|
| ME 8380 | Religion in the Modern World |
| PT 7860 | Social and Cultural Exegesis |
| PT 7870 | Ministry of Mercy and Justice |
| BE 5000 | Introduction to Bioethics: Matters of Life and Death |
| BE 5100 | Bioethics Intensive Institute |
| BE 5499 / 5500 | Bioethics and Public Policy |
| BE 5900 | Bioethics National Conference |

| | |
|---|---|
| BE 6300 | Bioethics, Human Dignity, and the Church |
| BE 6500 | Advanced Bioethics Institute |
| CC 5615 | Cultural Engagement |
| CC 5620 | Cultural Exegesis |
| | *Field education and internship credit may be earned in a variety of ways, including attendance at Chaplain Basic Officer Training (Army, Navy or Air Force) held at Ft. Jackson, SC.* |

For more information, contact Dr. Ken Botton, Coordinator of Chaplaincy Studies, at kbotton@tiu.edu.

**APPENDIX D**

**2011 SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY MASTER OF**

**DIVINITY EMPHASIS TRACK IN CHAPLAINCY**

Revised 09/04/2011.

### S. D. A. THEOLOGICAL SEMINARY

## MDIV EMPHASIS
## IN
## CHAPLAINCY

**TWO TRACKS:**
> Health Care/Corrections/Corporate/Campus
> Military (Air Force, Army, Navy)

### REQUIRED/CORE MDIV COURSES

| | |
|---|---|
| *CHMN555 Pastoral Counseling | 2 credits |
| *CHMN503 or DSREXXX  Marriage, Family, & Interpersonal | |
| Relationships | 2 credits |
| *MSSN561 Christian Witness and World Religions | 2 credits |

### TOTAL REQUIRED CREDITS FOR THE EMPHASIS: 12 CREDITS

REQUIRED ELECTIVE COURSES COMMON TO BOTH TRACKS        6 credits
CHMN644 Seminar in Chaplaincy                                   2 credits
[CHMNXXX Chaplaincy Practicum in Work Site
   Visitation, Chaplaincy Formation or revised CHMN659] *(future)*

*Plus **two** of the following:*

| | |
|---|---|
| CHMN665 Advanced Pastoral Counseling *or* | 2 credits |
| CHMN640 Seminar in Pastoral Counseling *or* | 2 credits |
| CHMN645 Seminar in Marriage and Family | |
| Problems | 2 credits |

REQUIRED ELECTIVE TRACK SPECIFIC COURSES (taught off campus)  6 credits
*Health Care/Corrections/Corporate*
**CHMN557 Practicum in Clinical Pastoral
              Education              **or**              6 credits
*Military (Air Force, Army, or Navy Chaplain School)*
***CHMN641 Practicum in Military Chaplaincy              6 credits

**TOTAL**                                              **12 credits**
*These courses are required of all MDiv students, so it is not necessary to require them as a part of the Chaplaincy emphasis. However, their content is essential to effective chaplaincy ministry.
**Clinical Pastoral Education-usually taught in hospitals (see www.acpe.edu or www.cpsp.org )
***Air Force, Army, or Navy Basic Chaplain Course, Ft. Jackson, SC

Chaplaincy advisor: Dr. James North, Jr., Christian Ministry Dept. x3244;
      Admin Asst: Jeanie Craig x6371

**APPENDIX E**


**GUIDELINES:**

**MEMORANDUM OF UNDERSTANDING AND AGREEMENT**

# GUIDELINES
## MEMORANDUM OF UNDERSTANDING AND AGREEMENT

All chaplains are pastors, but not every pastor is called to be a chaplain. Chaplains are like medical doctors who specialize in certain fields of medicine. Chaplains minister in special settings: campus, community, corrections, healthcare and military institutions and organizations. However, the same foundational pastoral proficiencies are essential.

A minimum of two years of pastoral experience is required in order to be considered for ecclesiastical endorsement as a chaplain. Employment as a church pastor is not always available to every applicant. When otherwise qualified, if an applicant lacks the normative pastoral background, the NAD Working Policy provides alternative ways for obtaining the essential functional, pastoral care proficiencies. One method is to coordinate a Memorandum of Understanding and Agreement (MOUA) on a case-by-case basis between ACM, a local conference, an ordained supervisory pastor approved by the conference, and an applicant for chaplaincy. For applicants who are otherwise qualified, this is an acceptable method for acquiring pastoral experience and ministerial credentials. This MOUA outlines the conditions and necessary functional skill training to be accomplished that would normally be expected of a ministerial intern on track toward ordination. When all parties to the MOUA verify that sufficient pastoral experience has been satisfactorily achieved, ACM will include the written evidence in the application packet and present it to the ACM Committee for their consideration of ecclesiastical endorsement.

The service stipulated in the MOUA could be as an associate pastor for a larger church congregation, or caring for one or two churches within a multi-church district, etc. The applicant should be elected as a local elder in those churches where he or she serves. Such service is voluntary and part-time, though a stipend can be paid the applicant. Obviously, the applicant may need to be "bi-vocational" and work at other income-producing employment to provide for personal and / or family living expenses.

The applicant has the responsibility to identify a legitimate need for ministry and work with a local pastor and local conference officials in arranging for authorization to assist a pastor and church(es). ACM can assist in clarifying MOUA standards with a conference. Like any other intern or pastor on track toward ordination, the applicant must demonstrate calling, capability, caring and competency. The applicant is encouraged to keep a written log of every professional activity performed; the log should show date, event and pastoral care / support provided. Attached are the requirements that must be performed and evaluated. Completion of all the requirements does not diminish or eliminate the two years' time requirement. An ordained minister / supervisor must sign off on each requirement that it has been satisfactorily accomplished by the applicant. Quarterly performance counseling should be done by the supervisory minister to the applicant / intern. Suggestion: make copies of the Functional Pastoral Skill list and use it as a guide for the counseling session. Score to show current standing. Applicants must submit an annual progress report to ACM.

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## MOUA CONTENTS and PROCESS

ACM encourages use of two key resources to help guide the MOUA process:

1. General Conference Ministerial Association manuals – "Manual of Evaluation Instruments for Pastors, Churches and Church Administrators" and "Manual for Seventh-day Adventist Ministerial Interns and Intern Supervisors." Though dated, sections 10 thru 12 provide excellent evaluation instruments.

2. Local conferences and union conferences criteria for evaluating pastoral performance and readiness for ordination.

The MOUA should define the following areas:

1. Location of church(es) and contact information.

2. Title given applicant.

3. Nature of responsibilities defined (brief position description).

4. Compensation or stipends, if any.

5. Supervision (name and contact information of ordained minister).

6. Accountability (periodic performance reports and evaluations).

7. Specific skills to be evaluated (see list of Functional Pastoral Skills).

8. Relationship with the conference and requirements leading to credentials as a licensed minister or commissioned minister license.

9. Signatures of four parties involved (Applicant, Supervisor, Conference official and ACM Director).

When a satisfactory level of professional experience is achieved, the supervisory pastor should write a letter of recommendation to the conference, attach the list of evaluated functional pastoral skills and send it to the local conference ministerial secretary. The conference ministerial secretary should review that letter and, if appropriate, request credentials (ministerial license or commissioned minister license) for the applicant. When the credential is granted, a copy of that credential should be attached to a letter of recommendation written by the conference ministerial secretary or designated conference official and sent to the division ACM Director, along with the pastor's letter of recommendation and the list of completed functional pastoral skills. The ACM Director will then present the applicant's application to the ACM Committee for consideration of ecclesiastical endorsement. The ACM Director will notify all parties of the results.

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## MEMORANDUM OF UNDERSTANDING AND AGREEMENT

## FUNCTIONAL PASTORAL SKILLS

INSTRUCTIONS for Supervisory Pastor:  For each of the functional pastoral skills listed below, rate the applicant / intern on a scale of one (1) to six (6) and initial each skill and the date evaluated.  A "four" is the norm; do not over-rate.  Use the following scale:

One (1) = Requires further training, unacceptable
Two (2) = Requires more practice, unsatisfactory
Three (3) = Requires refinement, below average
Four (4) = Satisfactory, average and acceptable (recommend)
Five (5) = Excellent, above average (recommend)
Six (6) = Exceptional, commendable (highly commend)

| FUNCTIONAL PASTORAL SKILL | SCORE / INITIAL | DATE |
|---|---|---|
| **Personal Growth** | | |
| 01.  Devotional life (Bible study and prayer) | | |
| 02.  Attitudes (calling and commitment to ministry) | | |
| 03.  Loyalty (church beliefs and organization) | | |
| 04.  Leadership abilities (style, reliability) | | |
| 05.  Ethics (confidentiality, opposite sex, etc.) | | |
| 06.  Appearance (dress, courtesy, mannerisms) | | |
| 07.  Finances (debt, management, stewardship) | | |
| 08.  Health (balanced lifestyle, emotionally stable) | | |
| 09.  Continuing education (courses, reading, etc.) | | |
| 10.  Local language (articulate, oral, written) | | |
| Average score for Personal Growth | | |
| **Relationships** | | |
| 11.  Family (spouse, team / co-worker, parenting) | | |
| 12.  Inside church (congregation, leadership) | | |

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13. Outside church (community, other clergy) _____ _____

FUNCTIONAL PASTORAL SKILL        GO / NO GO      DATE

14. Acceptance (age, gender, nationality, race) _____ _____

15. Religious pluralism (respect for other faiths) _____ _____

    Average score for Relationships _____

Training

16. Spiritual gifts (development in others) _____ _____

17. Training (church leaders, witnessing) _____ _____

18. Teaching (preparation, practicality, SS class) _____ _____

19. Technology (use of AV and computer) _____ _____

20. Resources (handouts, materials, activities) _____ _____

    Average score for training _____

Outreach

21. Planning ( mission, objectives, calendar) _____ _____

22. Discipleship and shepherding new members _____ _____

23. Bible studies (decisions, baptismal class) _____ _____

24. Public evangelism (planning, serial, seminar) _____ _____

25. Special evangelism (health, media, youth) _____ _____

    Average score for outreach _____

Worship Leadership

26. Planning (assessment, church year, themes) _____ _____

27. Coordination (leaders, music, scheduling) _____ _____

28. Service (bulletin, order, flow, time) _____ _____

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| | | |
|---|---|---|
| 45. Office management (hours, organization) | _____ | _____ |
| FUNCTIONAL PASTORAL SKILL | GO / NO GO | DATE |
| 46. Conference programs (promotions) | _____ | _____ |
| 47. Religious education (church school, SS, VBS) | _____ | _____ |
| 48. Youth programs (Pathfinders, teens) | _____ | _____ |
| 49. Problem-solving and conflict resolution | _____ | _____ |
| 50. Multi-church district (coordination, integration) | _____ | _____ |
| Average score for administration | _____ | |

INSTRUCTIONS for Supervisory Pastor: Write in the average score for each functional area of emphasis. Then add them up and divide by 7 to obtain the overall average score. A score of four or above is acceptable. The applicant has demonstrated a satisfactory level of functional pastoral skills and can be recommended.

| | | |
|---|---|---|
| Average score for personal growth | _____ | |
| Average score for relationships | _____ | |
| Average score for training | _____ | |
| Average score for outreach | _____ | |
| Average score for worship leadership | _____ | |
| Average score for pastoral care and nurture | _____ | |
| Average score for administration | _____ | |
| Sum of all seven averages | _____ | |
| Divide sum by seven (7) equals (=) | _____ | OVERALL AVERAGE |

NOTE for Supervisory Pastor: Please answer the following questions and explain your answer as requested on a separate sheet of paper.

1. Has the applicant / intern ever given any indication that he or she is abusive by language or behavior to spouse, child(ren) or others? ___ No, ___Yes, explain.
2. Does the applicant / intern set boundaries in relationships and stay within them to insure proper professional, ethical behavior and decorum? ___ Yes, ___ No, explain.
3. Does the applicant / intern treat all others in a Christ-like manner with respect and courtesy? ___ Yes, ___ No, explain.
4. Is the applicant / intern able to handle stress, exercise discernment and balanced judgment in difficult situations and understand priorities? ___ Yes, ___ No, explain.

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29. Preaching (biblical, clear, illustrations, length) _____ _____

| FUNCTIONAL PASTORAL SKILL | GO / NO GO | DATE |
|---|---|---|

30. Prayer (appropriate for occasion, length) _____ _____

    Average score for worship leadership _____

Pastoral Care and Nurture

31. Ministry of presence (present when not leading) _____ _____

32. Visitation (home, hospital and workplace) _____ _____

33. Pastoral counseling (general, spiritual) _____ _____

34. Marital counseling (pre-marital, family) _____ _____

35. Weddings and anniversaries _____ _____

36. Dedications (baby, building, special) _____ _____

36. Baptisms and professions of faith _____ _____

37. Communions (foot-washing, shut-ins, varied) _____ _____

38. Anointing and prayer for the hurting _____ _____

39. Funerals and memorials (graveside) _____ _____

40. Special occasions (retreats, patriotic, social) _____ _____

    Average score for pastoral care and nurture _____

Administration

41. Church board and committees _____ _____

42. Master Religious Plan _____ _____

42. Budget and financial management _____ _____

43. Stewardship program and fund-raising _____ _____

44. Church building (insurance, maintenance, etc.) _____ _____

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## MOUA CERTIFICATION

We hereby certify that the chaplain candidate / intern (FULL NAME) has satisfactorily completed and fulfilled the Memorandum of Understanding and Agreement (MOUA). We also believe that (FULL NAME) has demonstrated capabilities, competencies and caring in performing those functional skills that are initialed "go" by the supervisory minister. We recommend that (FULL NAME) be granted ecclesiastical endorsement as a Seventh-day Adventist Chaplain and believe (HE /SHE) has completed the pastoral experience requirement as stated in the <u>NAD Working Policy</u> and "ACM Manual of Standard Operating Procedures".


_____
Signature

_____          _____
Conference Official (Print name and title)          Date


_____
Signature

_____          _____
Supervisory Minister (Print name)          Date


_____
Signature

_____          _____
Chaplain Candidate / Intern (Print name)          Date


_____
Signature

_____          _____
ACM Director or Associate (Print name)          Date


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# APPENDIX F

# APPLICATION FOR CREDENTIALS

# NORTH AMERICAN DIVISION OF SEVENTH-DAY ADVENTISTS

# APPLICATION FOR CREDENTIALS
## North American Division of Seventh-day Adventists
Adventist Chaplaincy Ministries
12501 Old Columbia Pike
Silver Spring, Maryland  20904
www.adventistchaplains.org
(301) 680-6780 (office)
(301) 680-6783 (facsimile)

NOTE:  THIS APPLICATION FORM IS ONLY FOR APPLICANTS WHO ALREADY POSSESS CREDENTIALS AND ARE EMPLOYED IN NON-DENOMINATIONAL INSTITUTIONS OR ORGANIZATIONS


NAME _____  DATE _____

## APPLICATION PROCESS
1.  Completion of the application packet; review by the regional Assistant ACM Director
2.  Review by the ACM Director and forwarding to the NAD ACM Committee
3.  Recommendation by the NAD ACM Committee to the NAD Credentials Committee
4.  Notification of results

## INSTRUCTIONS
The application can be completed online (www.nad.adventistchaplains.org) in MS Word, scanned and sent to the Assistant ACM Director in your region.  Contact information for the Assistant ACM Directors can be obtained at the NAD ACM website:  www.nad.adventist.org.  Please type or print all answers.  Complete each section.  **Before submitting your application ACM recommends making a photocopy of the completed document for your records.**  Because of the personal nature of the information disclosed, the details of this report are restricted and shared only with those who must know in order to make decisions about your credentials.

## APPLICATION PACKET
The following items must accompany the completed application form:
_____  Readable copy of your current or latest credential (both sides)
_____  Readable copy of your denominational service record
_____  Brief one page summary of your involvement with your local church,
          your local conference and ACM
_____  Essay on your pastoral identity of one page length (250-400 words)
_____  Clear passport type picture, color, jpg format that could be used on a credential

## INTERVIEW
An interview with the Assistant ACM Director for your region is required.  The Assistant ACM Director will add a report of that interview to your packet and forward the packet to the NAD ACM Department.  Applicants are responsible for making arrangements for the interview with the Assistant ACM Director.

**PERSONAL DATA (Required for NAD Credentials Committee Form)**

FIRST NAME _____ MIDDLE INITIAL

_____

FAMILY NAME _____

HOME ADDRESS (Apartment Number) _____

(Street) _____

CITY _____

STATE _____ ZIP CODE _____

HOME TELEPONE _____

MOBILE PHONE _____

EMAIL _____

GENDER:

_____ Female

_____ Male

MARITAL STATUS:

_____ Single

_____ Married – SPOUSE'S NAME _____

_____ Widow(er)

_____ Divorced

_____ Divorced and remarried – SPOUSE'S NAME _____

CURRENT POSITION TITLE _____

YEARS OF DENOMINATIONAL EXPERIENCE

_____
(Verify with a copy of your denominational service record and / or signed letter from a conference official)

CURRENT OR LAST EMPLOYMENT (If less than five years, complete previous

below)

EMPLOYER _____

ADDRESS _____

_____

TELEPHONE _____

WEBSITE _____

SUPERVISOR'S EMAIL _____

DATES:  Started _____     Ended _____

PREVIOUS EMPLOYMENT (If less than five years total employment, add the same information on a separate sheet of paper and attach to the application)

EMPLOYER _____

ADDRESS _____

_____

TELEPHONE _____

WEBSITE _____

SUPERVISOR'S EMAIL _____

DATES:  Started _____     Ended _____

**SDA CHURCH CONNECTION**

DATE OF BAPTISM OR PROFESSION OF FAITH_____

CHURCH HOLDING MEMBERSHIP _____

CITY _____

STATE _____     ZIP CODE _____

CHURCH ATTENDING _____

CITY _____

STATE _____     ZIP CODE _____

PASTOR'S NAME _____

PASTOR's ADDRESS_____

CITY _____

STATE _____     ZIP CODE _____

HOME TELEPONE _____

MOBILE PHONE _____

EMAIL _____

LOCAL CONFERENCE _____

PRESIDENT'S NAME _____

**OTHER STATEMENTS**
If you know of any past event, incident or issue that could surface and raise questions in either the NAD ACM or Credentials Committees that might cause misunderstanding or hinder approval of a credential, please briefly explain on a separate sheet of paper. The information will be viewed only by the ACM directors and NAD Secretary. If there is need for further clarification you will be contacted personally by one of them.

**APPENDIX G**

**CHIEF OF CHAPLAIN'S WHITE LETTER:**

**DOCTORATE IN MINISTRY IN MILITARY CHAPLAINCY**

**DEPARTMENT OF THE NAVY**
OFFICE OF THE CHIEF OF NAVAL OPERATIONS
2000 NAVY PENTAGON
WASHINGTON, D. C. 20350-2000

Dear Colleagues,

One of the key commitments I made to you as I began my tenure as Chief of Chaplains was to augment the opportunities available for your professional development and to add to your knowledge, skills, abilities, and tools for the practice of your military ministry. Several months ago, I sent you White Letter #6 outlining my pledge to provide advanced educational possibilities through a Doctor of Ministry (DMin) Degree in Military Ministry. This degree program combines the best joint education the military has to offer with the best pastoral theology education to be found at civilian institutions.

I am thrilled to announce that the DMin in Military Ministry program is now a reality, and I invite you to register at any one of the particular schools listed in enclosure (1).

As I wrote in White Letter #6, the DMin in Military Ministry Degree is a terminal professional degree with a research focus in pastoral theology. It is available to those who (1) are already in possession of a Masters in Theology or Divinity (or its equivalent) and (2) are committed to completing (or who have completed) the Strategy and Policy and National Strategic Decisions Making portions of JPME Phase 1.

The DMin program has been specifically designed for chaplains engaged in the demanding field of military ministry. It is designed for military chaplains interested in contributing new knowledge to the exciting field of pastoral theology through a critical evaluation of the context and practice of their own unique institutional ministry. Scholarly studies in this area will foster an integration of theory and effective pastoral praxis, with the goal of developing more effective spiritual leaders.

I urge you to read and study the synopses contained in enclosure (1). Each synopsis reflects that institution's commitment to providing for a vigorous academic learning environment and a forum for a fruitful exchange of knowledge. The enclosure outlines registration procedures, prerequisites, courses of study, and other pertinent information potential

candidates may need to make an informed decision as to which program to select. These institutions vary in theological perspective and geographical location, thus affording chaplains what I believe will be a wonderful range of learning opportunities.

To ensure this program is launched successfully I request you inform Chaplain Winston Shearin (winston.shearin@navy.mil) of your interest to enroll in this program. He will monitor admissions to keep me informed of any trends or difficulties along the way.

It is my hope that you will take advantage of this incredible opportunity for professional growth and development. In the immortal words of Rocky Balboa, 'Go for it'.

Respectfully,

L. V. IASIELLO
Rear Admiral, CHC, U.S. Navy
Chief of Navy Chaplains

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APPENDIX H

# **RECOMMENDED MILITARY CHAPLAIN CIRRICULUM FOR**

# **MASTER OF DIVINITY SPECIALTY IN MILITARY CHAPLAINCY**

# **PROGRAM**

# Recommended Military Chaplaincy Curriculum for SDATS Master of Divinity Degree Specialty in Military Chaplaincy Program

## Proposed Enhanced Curriculum For Military Chaplaincy Education Program:

## Military Chaplaincy

Basic Chaplaincy Spiritual Formation
Modern Issues in Military Chaplaincy
Contemporary Adventist Chaplaincy Issues
Military Chapel Growth
Chaplaincy Field Ministry
Chaplaincy Field Preaching
Chaplaincy Leadership in a Changing World
Marriage, Family, and Interpersonal Relationships in the Military
Pastoral Chaplaincy Counseling
Professional Naval Chaplaincy
Professional Advisement
Naval Combat Operation Stress Control
Mobilizing Service Members and Dependents
Chaplaincy Small Groups
Advanced Military Chaplaincy Preaching Youth Ministry in the Military
The Church & Social Issues in the Military Foundations of Chaplain Ministry
Military Biblical Preaching
History of Religion in the Military
Development of SDA Military Chaplaincy
Studies in Ezekiel: The Role of the Biblical Chaplain
Military Professional and Personal Ethics
Military Social Ethics, Traditions and Customs
Military, Church and Society
Pastoral Theology and Pastoral Care in the Military
Leadership in the Chapel Congregation
Team Ministry in the Military
Corporate Worship in the Military
Theory and Practice of NCOSC Pastoral Counseling
Family Therapy in the Military
Military Family Life Ministry
Foundations of Biblical Military Motif Education in the Christian Context
Christian Education and the Military Career Cycle
Pastoral Care: Personal and Organizational Dynamics in the Military Institution
Learning the Writing Style of Military Instruction
Military Customs
Tradition
Uniforms and Formation
Techniques and Strategies for Ministering to Veterans.

(North American Division Evangelism Institute Classes not required for this military chaplain training).

## Existing Core Curriculum:

## Church History

Choose at least three credits from the following courses: 3
Period courses:

The Early Church to A.D. 604
The Church in the Middle Ages

Reformation
English Reformation and Rise of Protestantism
Wesley and Methodism
Modern Church History
Contemporary Trends

## Topical Courses:

Seminar in Church-State Thought
Reformation Theology
History of Covenant, Law, and Sabbath
History of Religious Liberty
History of Sabbath and Sunday
Seminar in Military Chaplaincy History
Studies in Church History
History of Christian Military Spirituality
Development of Seventh-day Adventist Theology
Church History I
Church History II
Church History III

## New Testament

Students must be careful to attend to the language requirements for each NT course because many of the have Greek language requirements that must be met before enrolling in the class.

Choose one of the following exegesis courses: 3
Hebrews
Studies in New Testament Exegesis
Advanced Studies in the General Epistles
Advanced Studies in the Gospels
Advanced Studies in the Pauline Writings
Seminar in Greek Exegesis

Choose one of the following theology courses: 3
Theology of Luke-Acts
Theology of the Pauline Epistles
Theology of Hebrews
Studies in New Testament Theology
New Testament Ethics
Jesus in Recent Scholarship
Seminar in New Testament Theology and Ethics

Choose one of the following backgrounds courses: 2

Formation and History of the New Testament
Seminar in Classical Jewish Literature
Intertestamental Period
Second Century Christianity
Greco-Roman World
Judaism and the New Testament
Beginning Greek
Intermediate Greek
New Testament Backgrounds
Acts and General Epistles
Gospels
Pauline Writings

## Old Testament

Student must be careful to attend to the language requirements for each OT course as many of them have Hebrew language requirements that must be met before enrolling in the class.

Choose one of the following archaeology courses: 2

History of the Ancient Near East
Archaeology of Palestine
History of Israel
New Testament Archaeology

## Theology and Christian Philosophy

Doctrine of Salvation

Choose one of the following systematic theology courses: 2

Works of God
Biblical Eschatology
Doctrine of the Holy Spirit
Ecclesiology and the Practice of Ministry
Doctrine of the Sabbath
Doctrine of the Church
Doctrine of God
The Works of Christ
Principles and Methods of Theology
Doctrine of Christ
Human Nature and Destiny

Choose one of the following historical theology courses: 2

Protestant Theological Heritage
Early Christian Theology
Modern Christian Theology
Roman Catholic Life & Thought
Contemporary Theology
Interchurch Dialogue

Choose one of the following ethics courses: 2

Christian Professional Ethics
Theological Ethics
Understanding the Christian World
Principles of Christian Ethics

## World Mission

Ministry in Cultural and Religious Context
Christian Witness & World Religions

## General Electives

Military chaplain students are recommended to take 36 credits of general electives.  Electives may not be used to satisfy prerequisites and/or deficiencies. Students may wish to complete an emphasis using elective credits. See page 308 for a list of options. Up to 24 credits in relevant courses offered by selected Chaplain Corps Candidate School, Clinical Pastoral Education, or other schools of the university on the graduate level may be included in the general electives, including up to 4 appropriate On The Job Training Sessions (OJT) or workshop credits.

Total credits for Military Chaplaincy Without Deficiencies = 92.0

APPENDIX I


**ASSOCIATION OF CLINICAL PASTORAL EDUCATION STANDARDS**

# Standards of the Association for Clinical Pastoral Education

## Mission of the Association for Clinical Pastoral Education, Inc. (ACPE)

The Association for Clinical Pastoral Education, Inc. (ACPE) is a professional association committed to advancing experience-based theological education for seminarians, clergy and lay persons of diverse cultures, ethnic groups and faith traditions. ACPE establishes standards, certifies supervisors and accredits centers to provide programs of clinical pastoral education (CPE) in varied settings. ACPE approved programs promote the integration of personal history, faith tradition and the behavioral sciences in the practice of spiritual care.

## Standard 100 Code of Professional Ethics for ACPE Members

Maintenance of high standards of ethical conduct is a responsibility shared by all ACPE members and students.

ACPE members agree to adhere to a standard of conduct consistent with the code of ethics established in ACPE standards. Members are required to sign the *Accountability For Ethical Conduct Policy Report Form* (Appendix 1) and to promptly provide notice to the ACPE Executive Director of any complaint of unethical or felonious conduct made against them in a civil, criminal, ecclesiastical, employment, or another professional organization's forum.

Any ACPE member may invoke an ethics, accreditation or certification review process when a member's conduct, inside or outside their professional work involves an alleged abuse of power or authority, involves an alleged felony, or is the subject of civil action or discipline in another forum when any of these impinge upon the ability of a member to function effectively and credibly as a CPE supervisor, chaplain or spiritual care provider.

Standard 101 In relationship to those served, ACPE members:
101.1 affirm and respect the human dignity and individual worth of each person.

101.2 do not discriminate against anyone because of race, gender, age, faith group, national origin, sexual orientation, or disability.

101.3 respect the integrity and welfare of those served or supervised, refraining from disparagement and avoiding emotional exploitation, sexual exploitation, or any other kind of exploitation.

101.4 approach the religious convictions of a person, group and/or CPE student with respect and sensitivity; avoid the imposition of their theology or cultural values on those served or supervised.

101.5 respect confidentiality to the extent permitted by law, regulations or other applicable rules.

101.6 follow nationally established guidelines in the design of research involving human subjects and gain approval from a recognized institutional review board before conducting such research.

Standard 102 In relation to other groups, ACPE members:
102.1 maintain good standing in their faith group.

102.2 abide by the professional practice and/or teaching standards of the state, the community and the institution in which they are employed. If, for any reason they are not free to practice or teach according to conscience, they shall notify the employer and ACPE through the regional director.

102.3 maintain professional relationships with other persons in the ACPE center, institution in which employed and/or the community.

102.4 do not directly or by implication claim professional qualifications that exceed actual qualifications or misrepresent their affiliation with any institution, organization or individual; are responsible for correcting the misrepresentation or misunderstanding of their professional qualifications or affiliations.

Standard 103 In relation to ACPE, members:
103.1 continue professional education and growth, including participation in the meetings and affairs of ACPE.

103.2 avoid using knowledge, position or professional association to secure unfair personal advantage; do not knowingly permit their services to be used by others for purposes inconsistent with the ethical standards of ACPE; or use affiliation with ACPE for purposes that are not consistent with ACPE standards.

103.3 speak on behalf of ACPE or represent the official position of ACPE only as authorized by the ACPE governing body.

103.4 do not make intentionally false, misleading or incomplete statements about their work or ethical behavior when questioned by colleagues.

Standard 104 In collegial relationships, ACPE members:
104.1 respect the integrity and welfare of colleagues; maintain professional relationships on a professional basis, refraining from

disparagement and avoiding emotional, sexual or any other kind of exploitation.

104.2 take collegial and responsible action when concerns about incompetence, impairment or misconduct arise.

Standard 105 In conducting business matters, ACPE members:
105.1 carry out administrative responsibilities in a timely and professional manner.

105.2 implement sound fiscal practices, maintain accurate financial records and protect the integrity of funds entrusted to their care.

105.3 distinguish private opinions from those of ACPE, their faith group or profession in all publicity, public announcements or publications.

105.4 accurately describe the ACPE center, its pastoral services and educational programs. All statements in advertising, catalogs, publications, recruiting, and academic calendars shall be accurate at the time of publication. Publications advertising a center's programs shall include the type(s) and level(s) of education offered, and the ACPE address, telephone number and website address.

105.5 accurately describe program expectations, including time requirements, in the admissions process for CPE programs.

# Common Standards for Professional Chaplaincy

## Qualifications of Professional Chaplaincy

The candidate for certification must:

QUA1: Provide documentation of current endorsement or of good standing in accordance with the requirements of his/her own faith tradition.

QUA2: Be current in the payment of the professional association's annual dues.

QUA3: Have completed an undergraduate degree from a college, university, or theological school accredited by a member of the Council for Higher Education Accreditation (www.chea.org); and a graduate-level theological degree from a college, university or theological school accredited by a member of the Council for Higher Education Accreditation. Equivalencies for the undergraduate and/or graduate level theological degree will be granted by the individual professional organizations according to their own established guidelines.

QUA4: Provide documentation of a minimum of four units of Clinical Pastoral Education (CPE) accredited by the Association for Clinical Pastoral Education (ACPE), the United States Conference of Catholic Bishops Commission on Certification and Accreditation, or the Canadian Association for Pastoral Practice and Education (CAPPE/ACPEP). Equivalency for one unit of CPE may be considered.

## Section I: Theory of Pastoral Care

The candidate for certification will demonstrate the ability to:

TPC1: Articulate a theology of spiritual care that is integrated with a theory of pastoral practice.

TPC2: Incorporate a working knowledge of psychological and sociological disciplines and religious beliefs and practices in the provision of pastoral care.
TPC3: Incorporate the spiritual and emotional dimensions of human development into the practice of pastoral care.

TPC4: Incorporate a working knowledge of ethics appropriate to the pastoral context.

TPC5: Articulate a conceptual understanding of group dynamics and organizational behavior.

## Section II: Identity and Conduct

The candidate for certification will demonstrate the ability to:

IDC1: Function pastorally in a manner that respects the physical, emotional, and spiritual boundaries of others.

IDC2: Use pastoral authority appropriately.

IDC3: Identify one's professional strengths and limitations in the provision of pastoral care.

IDC4: Articulate ways in which one's feelings, attitudes, values, and assumptions affect one's pastoral care.

IDC5: Advocate for the persons in one's care.

IDC6: Function within the Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students

IDC7: Attend to one's own physical, emotional, and spiritual well-being.

IDC8: Communicate effectively orally and in writing.

IDC9: Present oneself in a manner that reflects professional behavior, including appropriate attire and personal hygiene.

## Section III: Pastoral

The candidate for certification will demonstrate the ability to:

PAS1: Establish, deepen and end pastoral relationships with sensitivity, openness, and respect.

PAS2: Provide effective pastoral support that contributes to well-being of patients, their families, and staff.

PAS3: Provide pastoral care that respects diversity and differences including, but not limited to culture, gender, sexual orientation and spiritual/religious practices.

PAS4: Triage and manage crises in the practice of pastoral care.

PAS5: Provide pastoral care to persons experiencing loss and grief.

PAS6: Formulate and utilize spiritual assessments in order to contribute to plans of care.

PAS7: Provide religious/spiritual resources appropriate to the care of patients, families and staff.

PAS8: Develop, coordinate and facilitate public worship / spiritual practices appropriate to diverse settings and needs.

PAS9: Facilitate theological reflection in the practice of pastoral care.

## Section IV: Professional

The candidate for certification will demonstrate the ability to:

PRO1: Promote the integration of Pastoral / Spiritual Care into the life and service of the institution in which it resides.

PRO2: Establish and maintain professional and interdisciplinary relationships.

PRO3: Articulate an understanding of institutional culture and systems, and systemic relationships.

PRO4: Support, promote, and encourage ethical decision-making and care.

PRO5: Document one's contribution of care effectively in the appropriate records.

PRO6: Foster a collaborative relationship with community clergy and faith group leaders.

Requirements for the maintenance of certification in order to maintain status as a Certified Chaplain, the chaplain must:

MNT1: Participate in a peer review process every fifth year.

MNT2: Document fifty (50) hours of annual continuing education. (Recommendation that personal therapy, spiritual direction, supervision, and/or peer review be an acceptable options for continuing education hours.)

MNT3: Provide documentation every fifth year of current endorsement or of good standing in accordance with the requirements of his/her own faith tradition.

MNT4: Be current in the payment of the professional association's annual dues.

MNT5: Adhere to the Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students.

APPENDIX J

**2008 US NAVY CHAPLAIN CORPS STRATEGIC PLAN**

**A Strategic Plan for Religious Ministries (2008):**

CHIEF OF CHAPLAINS
US NAVY CHAPLAIN CORPS

RELIGIOUS MINISTRY
IN THE DEPARTMENT OF THE NAVY
STRATEGIC PLAN FOR FY 08-13

AUGUST 31, 2007

PREPARED BY:

RGS ASSOCIATES INC.

1800 SOUTH BELL ST, SUITE 1000

ARLINGTON, VA 22202

US Navy Chaplain Corps Strategic Plan

**FOREWORD**

The 2006 Quadrennial Defense Review makes clear that, "The complex strategic environment of the 21st century demands greater integration of forces, organizations and processes, and closer synchronization of actions." To that end, the Navy is engaged in strategic planning that involves continuous organizational improvement and integrated, systemic transformation. For its part, since September 2006, the Chaplain Corps has remained heavily engaged in a strategic planning process backed and supported by the Chief of Navy Personnel and the Navy's Executive Learning Officer.

The Religious Ministry requirements of Sailors, Marines, and their family members are met and managed by Navy Chaplains and Religious Program Specialists, specially trained and uniquely qualified personnel who are integral to the Sea Services. Strategically, the Chaplain Corps anticipates a number of critical opportunities and challenges as it adapts to meet current and near-term conditions. These opportunities and challenges derive from shifts in national religious demographics, continuing evolution of the Navy Enterprise concept, emerging changes in our Navy mission, specific Chaplain Corps recruiting and retention challenges, re-imagining of the RP rating, and the overdue need to expand performance measures and metrics.

Our focus in this iteration of the continuing strategic planning process is to document our Mission and Vision, articulate our capabilities, and define our long-term goals and strategies (for the next 3-5 years). An additional critical step is to identify the risks associated with the execution of this plan and develop strategies to mitigate those associated risks. The Chief of Naval Operations and Commandant of the Marine Corps both endorse the Chaplain Corps strategic plan which supports their commitment to deliver religious ministry to Sailors, Marines, and their families.

This year's process has included Religious Requirements Oversight Council meetings, the Chaplain Corps Strategic Planning Conference in January 2007, the Strategic Leadership Symposium in February, and the Fleet Ministry Strategic Planning Conference in August. To further promote collegiality and transparency, we have encouraged our leadership partners to challenge our assumptions and ideas, critically analyze this plan, and contribute their thoughtful feedback. Our plan incorporates recommendations and commentary from chaplains representing the valued diversity of our Corps of yesterday and today. It is our belief that the rigor and openness of the process have produced a strong consensus document.

Just as development of this plan has been collaborative, it is important to recognize that the successful execution of the Strategic Plan will require continued collaboration and commitment on the part of Commanders, Chaplains, and Religious Program Specialists. We thank you for your support thus far and rely upon your dedication to this process which will improve our ability to deliver Religious Ministry to those whom we are called to serve: Sailors, Marines, and their families.

<div align="center">

ALAN T. BAKER ROBERT F. BURT

Rear Admiral, CHC, USN Rear Admiral, CHC, USN
Deputy Chief of Chaplains Chief of Chaplains

</div>

## INTRODUCTION TO STRATEGIC PLANNING

Strategic Planning for Religious Ministry in the Department of the Navy is an iterative process guided by the Navy Performance Excellence Guidebook (NPEG). The NPEG process, described in Figure 1, involves the preparation of a Strategic Plan. This published document completes step three. Steps one and two, the Organizational Profile and Organizational Assessment, have already been completed and are available on Navy Knowledge Online. An effective Strategic Plan must identify a 3 to 5 year course toward achieving the organization's vision, and document the specific goals and strategies which will be used to navigate that course.

This document sets goals for achieving the organization's vision and emphasizes the development of capabilities most critical to success. It documents the criteria that will be used when setting organizational priorities for development of capabilities and commits to the development of specific measures for each objective—measures that are observable, specific, and prioritized.

This plan seeks to resonate with all stakeholders as our intended outcomes remain linked and aligned to achieve clearly identified effectiveness goals and efficiency targets. The Strategic Plan is not an end in itself. Its intent is to provide the foundation for step four, execution planning for FY08, which will be identified and documented at a later date as Part II of the Strategic Plan.

## STRATEGIC PLAN

The Department of the Navy (DON) Strategic Plan for Religious Ministry documents the Chaplain Corps (CHC) Vision and Mission, defines the long-term goals (3-5 years) and strategies of the Corps, and acknowledges the risks associated with the execution of this plan. The Execution Plan, updated annually, is the "action plan" necessary to move the organization in the direction set forth by the Strategic Plan.

Consonant with Constitutional freedoms, Department of the Navy command religious programs (CRPs) recognize, respect, encourage, and minister to the religious needs of Sailors, Marines, and their family members. CRPs exist to ensure maximum opportunity for the free exercise of religion while simultaneously remaining cognizant of the Constitutional non-establishment provision. Commanding Officers are entrusted to offer Command Religious Programs (CRPs) tailored to accommodate religious needs in a pluralistic environment. This is to be done as practicable, and within the context of military service and mission. Navy chaplains are trained and assigned to offer advice and assistance in delivery of the CRP. CRPs encompass a wide range of activities and are delivered by the total force, including: active and reserve chaplains and Religious Program Specialists (RPs), uniformed lay leaders, contracted civilian clergy, other contracted personnel (directors of religious education, musicians, youth ministers, etc.), and civilian personnel (GS clinical pastoral counselors). The phrase "religious ministry" is used to encompass all validated capabilities provided by the total force. These capabilities are defined in the next paragraph.

Chaplain Corps capabilities are based upon established DON, United States Navy (USN) and United States Marine Corps (USMC) policy and doctrine. These capabilities have traditionally been summarized in this way: "chaplains provide for their own, facilitate for others, and care for all." Chaplain Corps validated core capabilities also include the role of the chaplain as principal advisor to the commander for issues regarding the impact of religion on operations. The four core capabilities, described in Figure 2 below, are:

**Facilitate** – Chaplains and RPs manage and execute command religious programs that accommodate diverse religious ministry requirements. Accommodation of individual and collective religious ministry requirements includes, but is not limited to, scheduling, coordinating, budgeting, and contracting.

**Provide** – Chaplains professionally meet faith group specific needs, including worship services, religious/pastoral counsel, scripture study, and religious education. RPs are specially trained to support religious accommodation.

**Care** – Chaplains are uniquely chartered to deliver specific institutional care, counseling, and coaching which attends to 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 a 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. Examples of care include deck plate ministry, counseling, coaching on military life, pre- and post-deployment training for Sailors, Marines, and their families, crisis prevention and response, the CREDO program, memorial observances, and combat casualty ministry. RPs are uniquely trained and positioned to support the delivery of care individually and programmatically.

**Advise** – Chaplains work directly with commanders on issues relating to morals, ethics, spiritual well-being, and morale. Within the boundaries of their noncombatant status, chaplains advise commanders on the impact of religion on operations. Chaplains also train and educate leaders at all levels of the chain of command in moral and ethical decision making, cultural awareness, conflict resolution, and cross-cultural communications.

These approved capabilities reflect Chief of Naval Operations (CNO) and Commandant of the Marine Corps (CMC) articulated expectations for development of the Strategic Plan.

The Chaplain Corps faces a number of critical opportunities and challenges as it evolves to meet the current and future needs of Sailors, Marines, and their families. These opportunities and challenges derive from shifts in national religious demographics, evolutionary changes in Navy and Marine Corps structures and missions, shaping the proper Chaplain Corps force structure, managing specific Chaplain Corps recruiting and retention challenges, and the need to expand performance measures and metrics. As the Department of Defense continues to evaluate its structures and processes, seeking efficiencies, two questions must be asked: "How many chaplains and religious program specialists (RPs) do the Sea Services need?" and the follow-on, crucial question: "What are the religious ministry requirements?" In order to tackle those questions, the strategic planning process guides us through a series of questions about our organization. Among those questions are:

• Whom does the CHC serve?
• What are the needs and priorities of those the CHC serves?
• What capabilities does the CHC possess?
• How will the CHC develop and deliver competencies to chaplains and RPs as they meet the current and future needs of the force?
• How will the CHC know it is meeting its goals?

This document provides a framework for thoughtful analysis of questions like these. Documentation of that analysis supports actionable planning while increasing the likelihood of success in meeting vision, mission, and strategic goals.

## RELIGIOUS MINISTRY VISION:

Mission-ready Sailors, Marines, and their families, demonstrating spiritual, moral, and ethical maturity, supported by the innovative delivery of religious ministry and compassionate pastoral care.

## CHC MISSION:

A Chaplain Corps and RP rating which deliver religious accommodation, care, and advisement, to strengthen faith, values, and virtues, so that Sailors, Marines, and their families may best serve our country.

## GUIDING PRINCIPLES:

As an organization comprised of individuals called to serve our Sailors, Marines, and their families, the Chaplain Corps' guiding principles reflect a commitment and dedication to the Core Values of the Department of the Navy. CHC strategies will continually be evaluated to ensure that they are implemented in accordance with the following guiding principles:

• Promote the spiritual well-being of Sailors, Marines, and their families, in accordance with the first amendment, by respecting and accommodating their diverse religious requirements.

   o Administer command religious programs that are comprehensive and support the free exercise of religion, while simultaneously honoring the Constitutional provision of non-establishment.

   o Accurately publicize and faithfully provide Divine Services, with each chaplain serving according to the manner and forms of his or her religious organization.

   o Perform professional duties in cooperation with chaplains and civilian religious ministry professionals from other religious traditions.

   o Recognize that our diversity within the Chaplain Corps is a strategic organizational strength and signals that the Navy and Marine Corps welcome the service of persons of diverse backgrounds.

• Demonstrate spiritual and moral integrity.

   o Hold chaplains to the highest standards of moral and ethical behavior.

   o Protect confidential communications, honoring the sacred trust placed upon chaplains by those whom they serve.

   o Offer informed and objective advice both up and down the chain of command.

o Exercise supervisory responsibilities with the utmost commitment to the professional and personal development of subordinates.

• Model and teach that every person should be treated with human dignity.

o Value, understand, and respect differences in gender, culture, race, ethnicity, and religion.
o Promote communication and conflict resolution skills to build strong relationships with service members, family members, and communities with whom the Navy and Marine Corps interact throughout the world.

• Project Professionalism and Accountability.
o Identify required capabilities and equip chaplains and Religious Program Specialists with the requisite competencies for success.
o Develop, implement, and monitor policies, doctrine, measures of performance, and measures of effectiveness.
o Implement a continuous planning process and a continuous improvement process in order to both project and plan for current, near-term, and long-term religious requirements.

## ORGANIZATIONAL PROFILE:

In terms of the Navy Enterprise Construct, the Chaplain Corps is a provider and an enabler under the Manpower, Personnel, Training and Education (MPT&E) domain that delivers religious ministry to Sailors, Marines, and their families. The US Navy Chaplain Corps currently consists of approximately 1000 officers (including active duty and reserve components), commissioned as Navy chaplains. Religious Ministry is supported by more than 900 active-duty and reserve Religious Program Specialists. To meet the needs of the Navy, the Chaplain Corps accepts religious ministry professionals from over 100 religious organizations.

Currently, the distribution of active duty chaplains among Marine Corps, Coast Guard, and Navy assignments is approximately 287 Marine Corps, 525 Navy, and 38 Coast Guard. Expected tour duration is three years shore and two to two-and-a-half years sea, with one anticipated operational tour per pay grade through O-4. The billet distribution is roughly 45% sea (including Fleet Marine Force) and 55% shore based (including overseas). Chaplain and RP billets are owned and funded by the various Budget Submitting Offices and chaplains are assigned to a command and report to that local commander.

Delivery of religious ministry leverages chaplain knowledge, skills and abilities, to include the performance of all offices, functions, sacraments, ordinances, and ceremonies authorized by endorsing religious organizations. The Chaplain Corps employs multiple service delivery models ranging from the two-person Religious Ministry Teams (RMTs) serving with Marine Corps and Construction Battalions, to the nearly twenty religious ministry personnel assigned to support a Carrier Strike Group (CSG).

The strategies outlined in this Strategic Plan require assessments of all aspects of the organization to determine how the Chaplain Corps *should* look in regards to force structure,

operating models, and service methodology. The complete CHC Organizational Profile is provided on the Chaplain Corps community site on Navy Knowledge Online.

**STRATEGIC GOALS:**

In order to accomplish the CHC mission, the Chief of Chaplains directs implementation of the following strategic goals:

**Goal 1: Fulfill the religious ministry needs of those served -** To achieve this goal, the CHC will strive to understand and articulate the current and future needs of the individuals and communities it is directed to serve. Continuous review and adaptation of service and delivery models is required in order to best meet those needs.

**Goal 2: Sustain healthy active-duty and reserve component chaplain and RP communities –** This goal requires an understanding of the full range of current and future manpower issues. A healthy and diverse community can best provide the range of skills and abilities required to meet the needs of Sailors, Marines and their families, as well as develop future community leadership.

**Goal 3: Measure and report performance in a transparent manner -** The CHC will develop meaningful measures and metrics. It will continuously assess and report its performance, both internally and externally, in the areas of process, programs, personnel, service, and value.

**Goal 4: Communicate CHC value to all stakeholders -** The CHC will clearly, thoughtfully, and intentionally communicate its value in a manner meaningful to each of the communities it serves.

**STRATEGIES:**

The following strategies detail how the CHC will achieve its goals. Each strategy will be implemented through planned tasks that will be updated at least annually in the form of an Execution Plan. While many of these strategies support multiple goals, they are categorized by the higher level goal they principally support.

• **Goal 1: Fulfill the religious ministry needs of those served.**

o **Strategy 1.1: Accommodate religious requirements and support freedom of religious practice -** This strategy demonstrates commitment to the Constitutional responsibility to protect and advocate for the religious rights of all Sailors and Marines.

o **Strategy 1.2: Ensure that service delivery is responsive to the needs of those served -** Chaplains and Religious Program Specialists must be prepared to operate under a wide variety of conditions, utilizing varied methods of delivery. As they maintain a strong link to the larger community, the CHC can better respond to the emerging needs and priorities of those it serves so that it can continuously improve operations and develop competencies and capabilities to meet these requirements. Requirements will be evaluated across all Chaplain Corps capabilities: *provision, facilitation, care, and advisement.* Figure 3 illustrates a validated prioritization of service to various communities in relation to budget and resource constraints.

o **Strategy 1.3: Utilize total force options to respond to requirements -** The CHC will consider all available staffing options to meet the religious ministry needs of Sailors, Marines, and their families, to include active-duty and reserve chaplains and RPs, contracts for services, civilian personnel, and lay leaders.

o **Strategy 1.4: Continuously review, evaluate, revise and improve religious ministry programs and policies -** The CHC will formalize an assessment process and apply proven program management methods to determine effectiveness.

• **Goal 2: Sustain healthy active-duty and reserve component chaplain and RP communities.**

o **Strategy 2.1: Define and manage the proper force structure and manpower policies for chaplain and RP communities -** The CHC will develop a billet structure, and recruit and train a diverse force, that optimize its ability to deliver the services required today and in the future.

o **Strategy 2.2: Develop a comprehensive, fair career management approach –** The CHC will identify and develop talent capable of guiding religious ministry both now and in the future.

o **Strategy 2.3: Intentionally mentor and care for chaplains and RPs -** CHC leadership will ensure that its own people have access to a support network similar to the one which they provide.

• **Goal 3: Measure and report performance in a transparent manner.**

o **Strategy 3.1: Develop a balanced approach to measuring and reporting our performance -** Utilize a balanced scorecard approach to recognize and measure performance with an understanding of the tradeoffs between process, budget, personnel, service and value metrics. The CHC will evaluate and measure performance in each of its capability areas: *provision, facilitation, care, and advisement.*

• **Goal 4: Communicate CHC value to all stakeholders.**
**Strategy 4.1: Develop a Religious Ministry Communication Plan –** CHC will evaluate and implement the best ways to deliver its messages to those it serves. This plan will include not only external communication, but communication within the chaplain and RP community.

o **Strategy 4.2: Demonstrate the value of the Chaplain Corps -** CHC will effectively present the benefits of its services.

**ASSESSMENT OF RISKS:**

Risk management is a key to successful plan implementation as identified in the NPEG. Risks to implementation of this Strategic Plan will be evaluated in four categories, which will be used as a framework for identifying risks. Under each category examples of relevant risks currently affecting the Chaplain Corps are listed. These risks will be discussed in detail in the Execution Plan.

- **Political/Legal Risk –** Tension among stakeholders, or legal challenge.

  - Successful constitutional challenge
  - Legislative or statutory friction
  - Inter-service nonalignment

  - **Financial/Resources Risk –** Goals surpass available human resources and/or funding.
  - Increasingly constrained resources
  - Prohibitive cost and staff requirements

- **Implementation Risk -** Organizational, process, or infrastructure obstacles compounded by challenges of phasing, lagging policy, billet structure, and funding, as well as iterative adjustments.

- CHC leadership across the enterprises may not have the knowledge or will to sustain the effort
- Stakeholders may not be convinced to support CHC based on their own cost-benefit analyses

- **Workforce/Personnel –** Knowledge gap and/or resistance.

- Lack of training in additional competencies and skill sets
- Potential resistance to delivering *care* or *advisement* services

US Navy Chaplain Corps Strategic Plan

APPENDIX K

**NAVAL COMBAT OPERATIONAL STRESS CONTROL**

**DEPARTMENT OF THE NAVY**
OFFICE OF THE CHIEF OF NAVAL OPERATIONS
2000 NAVY PENTAGON
WASHINGTON DC 20350-2000

### LETTER OF APPROVAL

1. NTTP 1-15M/MCRP 6-11C, Combat and Operational Stress Control (COSC) is UNCLASSIFIED. Handle in accordance with the administrative procedures contained in NTTP 1-01.

2. NTTP 1-15M/MCRP 6-11C, COSC, is effective upon receipt and supersedes NTTP 1-15/MCRP 6-11C, Combat Stress, dated 23 June 2000. Destroy superseded material without report.

3. NTTP 1-15M/MCRP 6-11C, COSC, provides leaders of all grades in both the Navy and Marine Corps a tool for teaching and professional discussion about combat and operational stress control during predeployment preparations, during combat operations, and after combat operations.

4. NTTP 1-15M/MCRP 6-11C, COSC, is approved for public release; distribution is unlimited.

Approved

*A. M. Robinson, Jr.*

A. M. ROBINSON, JR.
Surgeon General of the Navy (N093)

**Illustration 1.**  Stress Injury Continuum



| READY | REACTING | INJURED | ILL |
|---|---|---|---|
| • Good to go<br>• Well trained<br>• Prepared<br>• Fit and tough<br>• Cohesive units, ready families | • Distress or impairment<br>• Mild, transient<br>• Anxious or irritable<br>• Behavior change | • More severe or persistent distress or impairment<br>• Leaves lasting evidence (personality change) | • Stress injuries that don't heal without intervention<br>• Diagnosable<br>• PTSD<br>• Depression<br>• Anxiety<br>• Addictive Disorder |

*Figure 1*. This is a simple tool for leaders to determine where a Marine falls on the stress continuum and shows what to do to mitigate or, if necessary, treat the injury or illness. The Decision Flowchart is applicable at all stages of the deployment cycle.  The lists of stress symptoms on the far right, highlighted by the Yellow, Orange, and Red brackets, give the leader or Marine some indications of typical problems at each level of function. The diamonds in the middle specify decisions needed to determine the severity of the stress problem, and the boxes on the left indicate what action needs to be taken for each level of severity.  It can also be used by individual Marines to evaluate themselves or their buddies who have symptoms of deployment-related stress.  This is used by leaders, along with the Decision Matrix, to determine what actions should be taken with Marines experiencing combat stress problems.

**Illustration 2.** Recognizing Stress Problems I



| READY | REACTING |
|---|---|
| • Calm and steady | • Feeling anxious, worrying |
| • Confident and competent | • Irritable or grouchy |
| • Getting the job done | • Short tempered or mean |
| • In control | • Cutting corners on the job |
| • Sense of humor | • Trouble sleeping |
| • Sleeping enough | • Eating too much or too little |
| • Eating the right amount | • Apathy, loss of interest |
| • Working out, staying fit | • Keeping to oneself |
| • Playing well and often | • Negative, pessimistic |
| • Active socially, spiritually | • Doubts over ability to cope |
| • Able to cope overall | |

*Figure 2.* The specific symptoms of Ready and Reacting COSC Zone.

**Illustration 3.**  Recognizing Stress Problems II



| INJURED | ILL |
|---|---|
| • Loss of control of body function,   emotions, or thinking<br>• Can't fall or stay asleep<br>• Recurrent vivid nightmares<br>• Intense guilt or shame<br>• Attacks of panic or rage<br>• Inability to enjoy activities<br>• Disruption of moral values<br>• Serious suicidal or | • Stress injury symptoms that   last for <u>more than 60 days</u>   even after stress is relieved<br>• Symptoms that get <u>worse</u>   over time instead of better<br>• Symptoms that get better for   awhile but then come back   worse |

*Figure 3*. The specific symptoms of Injured and ILL COSC Zone.

**Illustration 4.** Sources of Operational Stress



| PHYSICAL | • Heat • Dehydration • Injury or illness • Cold • Sleep deprivation • Toxins |
|---|---|
| THINKING | • Being hyper-focused • Boredom • Uncertainty • Lack of information • Too much information |
| EMOTIONAL | • Fear of injury or death • Fear of failure • Hatred • Horror • Guilt or shame (Trust–OEF) |
| SOCIAL | • Being away from loved ones and friends • Loss of personal space • Isolation |
| SPIRITUAL | • Life doesn't make sense like it used to • Challenge of faith • Moral |

*Figure 4.* Chart to view characteristics of operational stress linked to behavior dispositions.

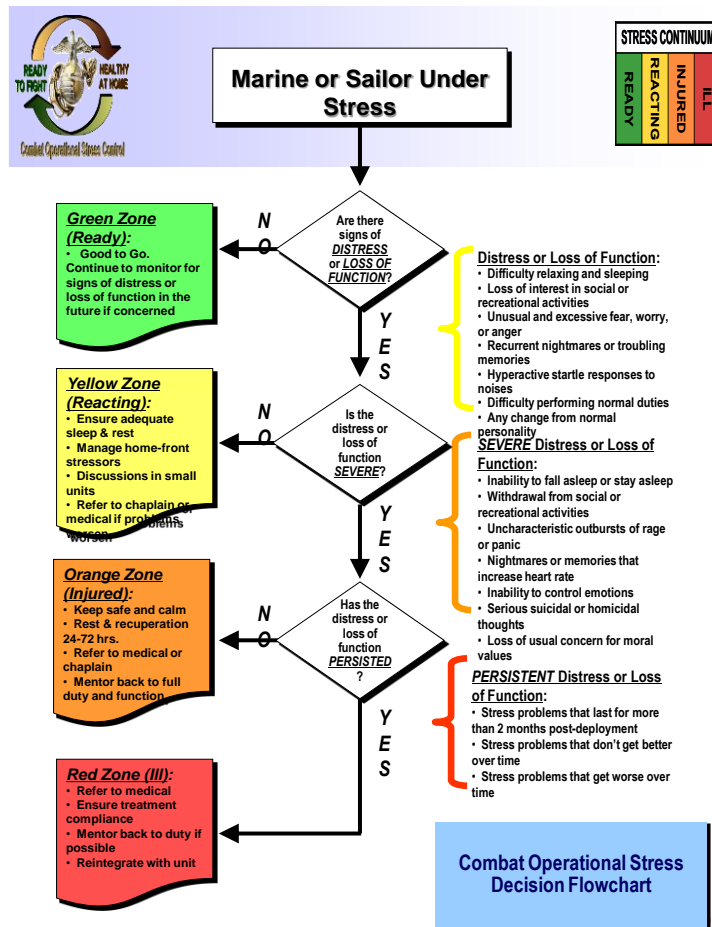**Illustration 5.** Combat Operational Stress Flow Chart



*Figure 5.* Interactive chart linking specific distress or loss of function and how the specific stress in conjunction with the zone linked to the Decision Flowchart for identifying symptoms.

**Illustration 6.** Combat Operational Stress Continuum Decision Matrix



| READY | REACTING | INJURED | ILL |
|---|---|---|---|
| **DEFINITION**<br>• Good to Go<br>• Well-Trained<br>• Fit and Tough<br>• Adaptive Coping<br><br>**SIGNS**<br>• Effective Functioning<br>• Calm and Steady<br>• In Control<br>• Getting the Job Done<br><br>**ACTION**<br>• Monitor for | **DEFINITION**<br>• Some impairment in job functions or relationships<br>• Mild transient distress<br><br>**SIGNS**<br>• Some anxiety or irritability<br>• Poor sleep; poor mental focus<br>• Nightmares; easily startled<br>• Loss of social interest | **DEFINITION**<br>• More severe or persistent distress or impairment<br>• More lasting scars on behavior or personality<br><br>**SIGNS**<br>• Lost emotional control at some point<br>• Can't sleep<br>• Disruptive nightmares or memories/flashbacks<br>• Social | **DEFINITION**<br>• Stress injuries that won't heal without medical intervention<br>• Diagnosable illnesses (Such as: PTSD; depression; anxiety; substance abuse)<br><br>**SIGNS**<br>• Stress problems that last more than 60 days post-deployment |

*Figure 6*: Definitions and signs linked together to provide diagnosis tools for COSC possible PTSD.

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**Illustration 7:** COSFA



INTRODUCTION TO OPERATIONAL STRESS:
5 CORE LEADER FUNCTIONS

**Strengthen**
- Leadership that is Firm, Fair, a Source of Courage, Communicates Plans and Listens
- Expose to Tough, Realistic Training
- Foster Unit Cohesion

**Mitigate**
- Remove Unnecessary Stressors
- Ensure Adequate Sleep and Rest
- Conduct After-Action Review (AAR) in Small Groups

**Identify**
- Know Crew Stress Load
- Recognize Reactions, Injuries and Illness

**Treat**
- Rest and Restoration (24-72 Hours)
- Chaplain
- Medical

**Reintegrate**
- Keep with Unit if at all Possible
- Expect Return to Full Duty
- Don't Allow Retribution or Harassment
- Communicate with Treating Professionals (Both Ways)
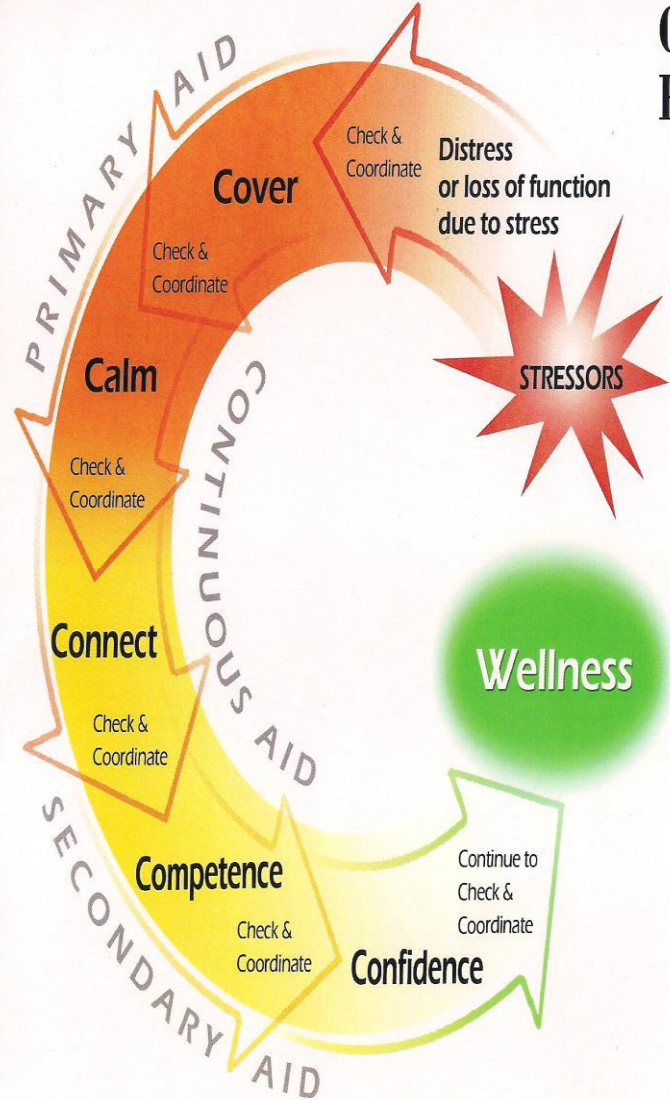
**Illustration 8:** COSFA II

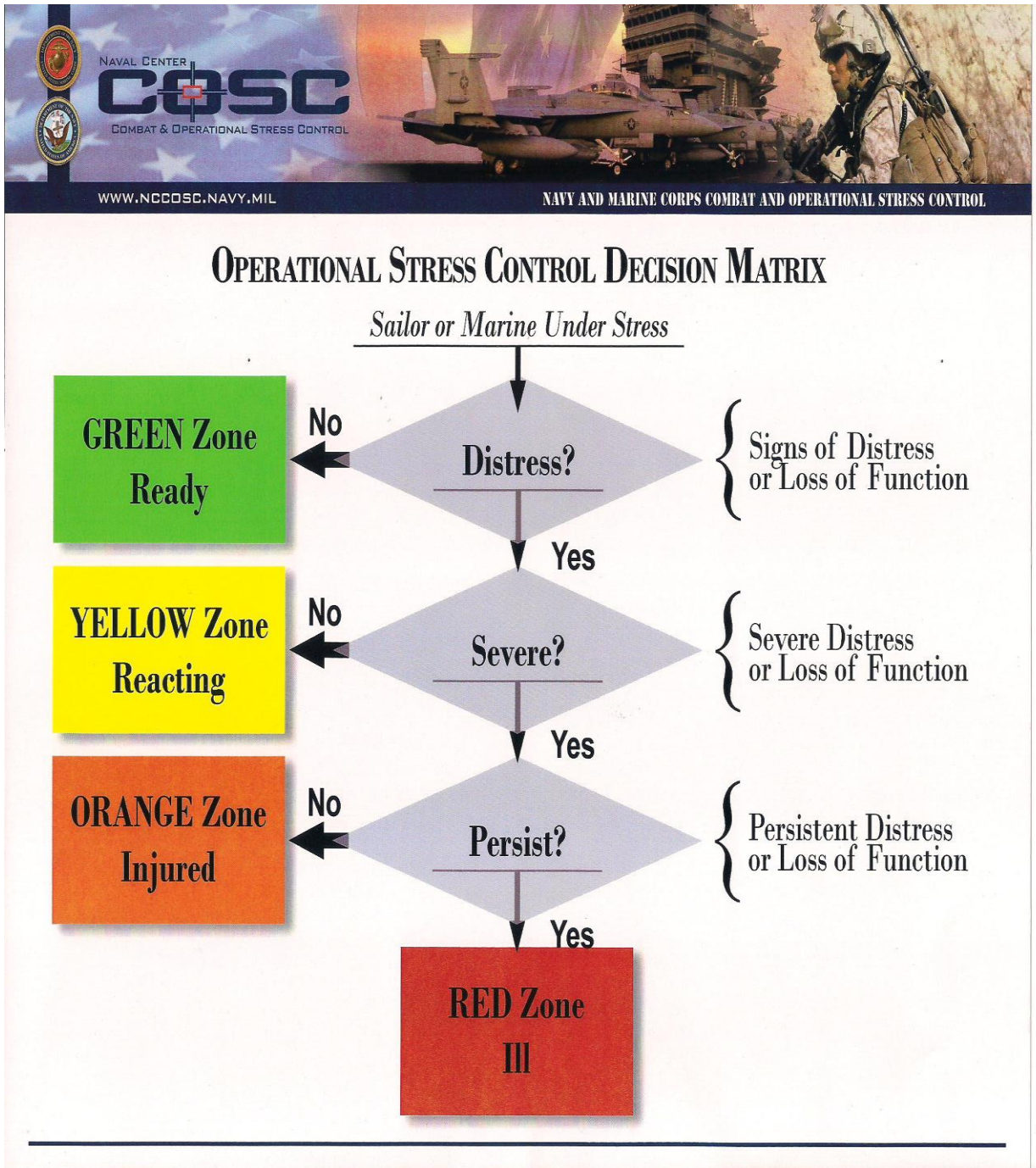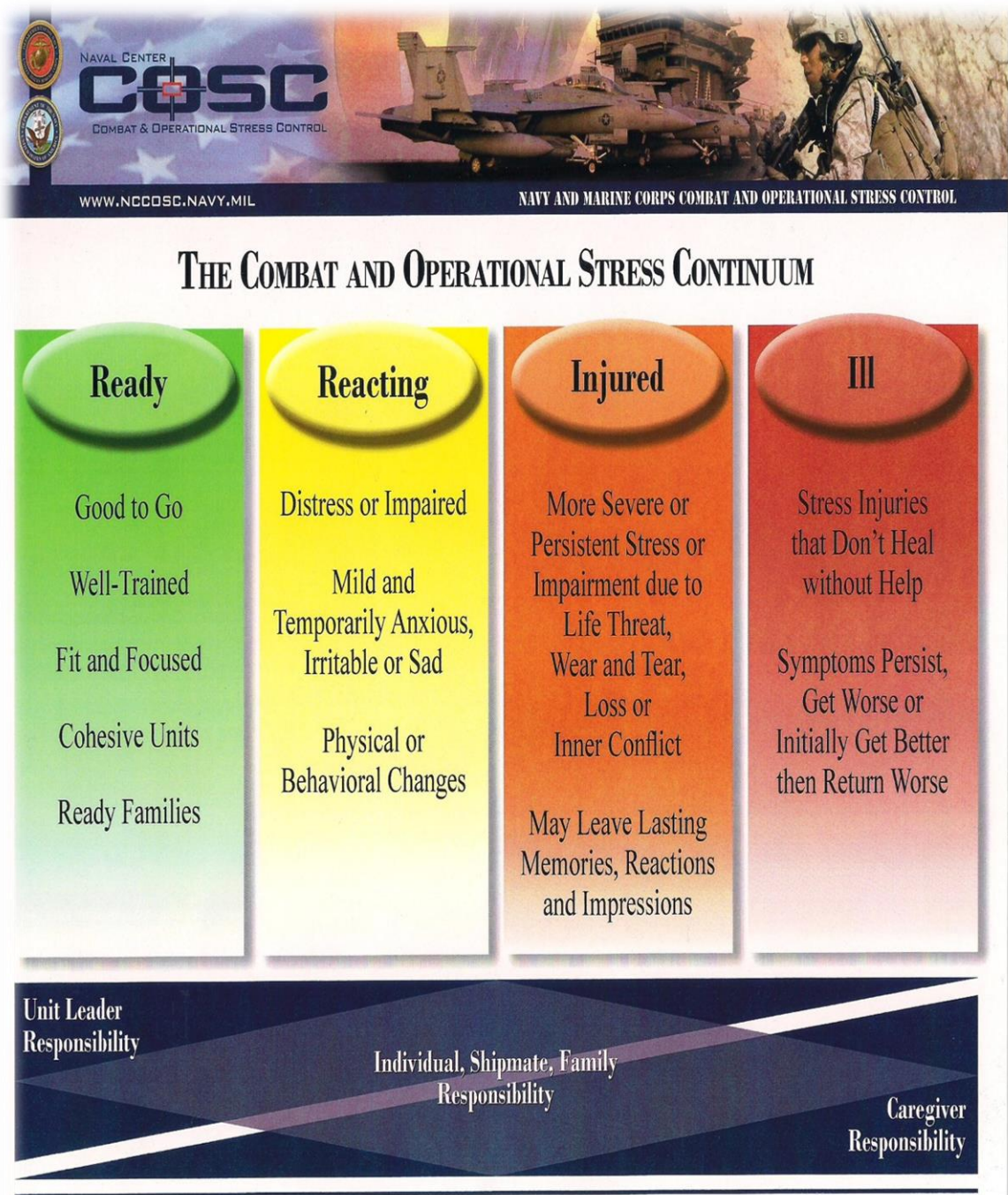**Illustration 9:** NCOSC Decision Matrix

**Illustration 10:** NCOSC Continuum

APPENDIX L

**PROFESSIONAL NAVAL CHAPLAINCY**

**AND PROFESSIONAL NAVAL ADVISEMENT**

# PROFESSIONAL STANDARDS FOR PNC

1.  <u>Cooperation</u>.  All persons operating under the auspices of PNC will work together cooperatively.  Chaplains and RPs especially will work with other chaplains, RPs, helping professionals and command representatives to meet the faith and non-faith-group needs of authorized users.

2.  <u>Tolerance</u>.  The DON and USCG are equally accommodating of all religions and expressive of none in particular.  It is the policy of the CHC to be equally tolerant of every authorized user irrespective of that user's religious beliefs or unbelief.

3.  <u>Mutual respect</u>.  All persons operating under the auspices of PNC will recognize the practitioners of other faiths as equals under the law. It is the policy of the CHC to train each of its chaplains and RPs to respectfully accommodate authorized users.

4.  <u>Respect for diversity</u>.  Participants in PNC are entrusted with the duty of creating a climate where every individual's contribution is valued, and with fostering an environment that respects the individual's worth as a human being in accordance with Department of the Navy Diversity Policy at reference (d).

5.  <u>Understanding of the pluralistic nature of the environment</u>.  Members of the DOD and PNC community represent a plurality of backgrounds and beliefs.  PNC recognizes and values the pluralism inherent in the DOD and PNC community and seeks to accommodate the religious beliefs of all to the fullest possible extent.  Because the chaplain's direct provision of religious ministry is according to the manner and form of the chaplain's RO, chaplains are free to participate or not participate in Divine Services and/or faith-specific ministries with persons from other ROs.  When praying in public and outside of Divine Services, Navy chaplains are free to pray according to policy set forth in reference (a).  While it may be permissible for persons to share their religious faith, outside Divine or Religious Services persons under the cognizance of PNC shall ask permission of those with whom they wish to share their faith and respect the wishes of those they ask.  Respecting the religious values of others, persons operating as part of PNC shall not proselytize those who request not to be proselytized as such action raises legal concerns and is counterproductive to service in a pluralistic environment. Failure to respect such a request may result in disciplinary action.

6.  <u>Understanding the processes and structures of the
organizations and institutions served</u>.  All persons
operating under the auspices of PNC function within a
military institution separate from the religious
institutions of the ROs whose members are represented in
the military services.  PNC seeks to accommodate the
religious requirements of those members within the limits
of military readiness, unit cohesion, health, safety,
discipline, and mission accomplishment.  Chaplains and RPs
ensure this accommodation while simultaneously delivering
quality care and expert advisement.  Chaplains and RPs must
have a thorough knowledge of command structures and
institutional systems, policies and processes.  Chaplains
must balance the requirements of the naval services, the
CHC and the ROs who endorse them.

7.  <u>Responsibilities inherent in positions of leadership
and authority in the Navy</u>.  Chaplains and RPs are
responsible for executing the commander's CRP and any other
appropriate tasks duly assigned by competent authority.
They direct and hold others accountable in the effective
and efficient execution of the CRP and other related tasks.
They develop the leadership qualities of those they
supervise, and mentor the next generation of leaders.  They
are accountable for their performance as leaders.

8.  <u>The standards and codes of behavior established by the DON</u>.
All persons serving under the auspices of PNC abide by DON
regulations and expectations governing professional and personal
conduct.  Such conduct includes but is not limited to: adhering
to physical readiness requirements; abiding by policies
governing fraternization, non-combatancy and confidentiality;
maintaining professional boundaries; abiding by DON policies
regarding alcohol use and substance abuse; and ensuring
responsible financial management.  The CHC fosters a climate of
compliance through training, mentoring, and supervision.

9.  <u>The standards and codes of behavior found in civilian
religious professional life</u>.  The CHC encourages individual
chaplains to grow in their respective faiths. It does this
by supporting them in attending faith group or RO
conferences, by promoting continuing education, by
encouraging the development of professional skills.

**Illustration 11:**
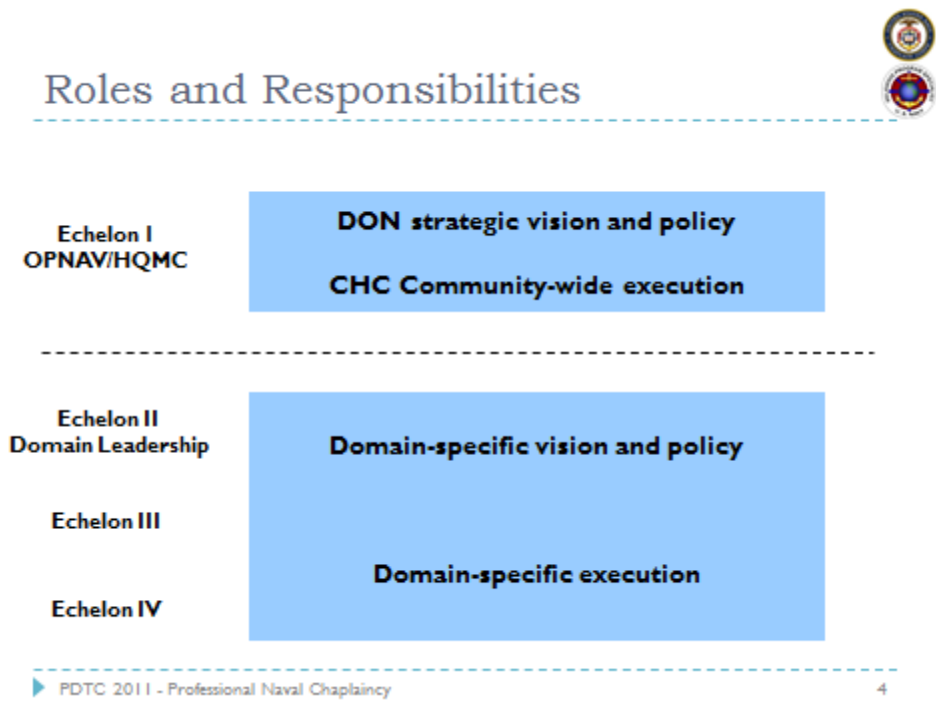
**Illustration 12:**



Growing Domain Expertise
Notional Milestone Breakout

| | |
|---|---|
| | Milestone/Post Milestone Billets |
| **Selection Board** | Non-Milestone Billets |
| **(O-6)** | |

| | |
|---|---|
| | Milestone/Post Milestone Billets |
| **Selection Board** | Non-Milestone Billets |
| **(O-5)** | |

| | |
|---|---|
| | Sustained superior performance and the widest possible experience through a variety of tours: USN, USMC, USCG |
| | Career Status board (3 Year) |
| **Unit** | Sea, Shore, Training, Base, Hospitals |
| **(O-4 & Below)** | CARE Board |

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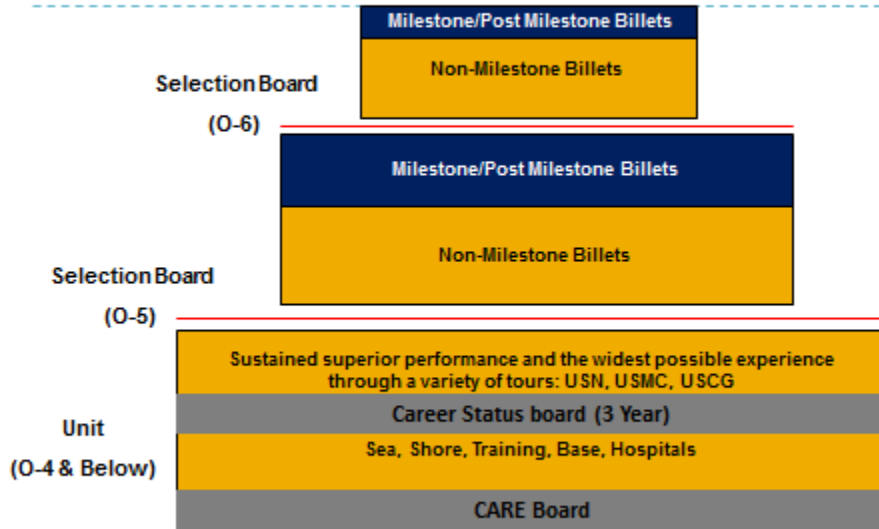**Illustration 13:**



CHC Career Progression

# Chaplain Advisement and Liaison

**Essential Advisement and Liaison:**

RMT Competencies Required for Essential Advisement.

Chaplain Competencies:

- Faith and Relationship Based Counseling.

- Essential liaison and Networking Strategies.

- Training and Facilitation Skills.

**Executive Advisement:**

Advise commanders on all issues regarding the impact of religion on military operations when the impact is upon the command itself.

**External Advisement:**

- External Advisement and Liaison at the strategic level Combatant Commander Staff, Senior Military Component Commanders, Force Commanders (CENTCOM, MARFORPAC, etc.) and national strategic leaders.

- Focus is to advise the commander on the mission impact of religion within the AOR.

- Involves liaison with key religious leaders to achieve theater strategic and national strategic goals.

**Illustration 14:**



Religious Support to the Planning Staffs
The Operational Level of Warfare
(Authored by CAPT Phil Gwaltney, CHC, USN)

HA SUPPORT

IDENTIFY IMPORTANT RELIGIOUS FIGURES

IDENTIFYING HVT

OPERATIONAL IMPACT OF INDIGENOUS RELIGIONS

KINETIC TARGET APPROVAL

DIRECT RELIGIOUS SUPPORT GUIDANCE

Lack of Consensus
Areas of Dispute

APPROPRIATE

INAPPROPRIATE

NON-KINETIC TARGETING

NON-KINETIC TARGET APPROVAL

MORAL / ETHICAL GUIDANCE

KINETIC TARGETING

ADVISING ON USING RELIGION AS A WEAPON

RELIGIOUS CONSIDERATIONS IN BUILDING AND MAINTAINING COALITIONS

USE AND IMPACT OF RELIGION BY ENEMY

USE OF RELIGION FOR PSYOPS / MI

RELIGIOUS LEADER ENGAGEMENT

UNCLASSIFIED

**Note: Diagram of Chaplain Advisement and Liaison at the External Level of Professional Advising.**

# APPENDIX M

# **PROFESSIONAL NAVAL CHAPLAINCY**

# CHAPLAIN'S GUIDE TO PROFESSIONAL NAVAL CHAPLAINCY

## A MESSAGE FROM THE CHIEF OF CHAPLAINS

Welcome to the *Chaplain's Guide to Professional Naval Chaplaincy*. This guide is designed to familiarize you with SECNAVINST 5351.1, Professional Naval Chaplaincy, while providing helpful information regarding Navy Chaplaincy's Professional Standards and Expectations. We are entering one of the most exciting and crucial periods in the history of naval chaplaincy. Through nearly a decade of war and conflict, chaplains and Religious Program Specialists (RPs), aided by lay leaders, volunteers, contractors, and other support personnel, have rendered invaluable support to Sailors, Marines, Coast Guardsmen, Department of the Navy civilians, and family members. We have been called to serve, and we continue to answer that call.

The Naval Service needs the very best we have to offer. As you read this guidebook, I challenge you to reflect on and renew your commitment to serve with excellence. God, the nation and the people in our care deserve nothing less.
Grace and Peace,

Mark L. Tidd
Rear Admiral, Chaplain Corps, U.S. Navy

This Guide is intended to familiarize service members within the Chaplain Corps community with Professional Naval Chaplaincy and to provide career-related information. This Guide is not intended to create, take away, or in any way affect any existing rights or entitlements. Service members are responsible for their own careers and are cautioned to consult governing statutes, regulations, or instructions concerning official policy. Service members should address any questions or concerns regarding this Guide to their chain of command or other appropriate resources available to them.

# AN INTRODUCTION TO PNC

When civilian religious ministry professionals (RMPs) enter naval chaplaincy they do so as representatives of a particular faith group and they bring with them a unique set of skills. They have been trained, credentialed and endorsed by their religious organization (RO) to provide ministry in the military.

Civilian training, credentialing and endorsement, however, are only part of what it takes to become a Navy chaplain. The military is a unique institution with a distinct culture. Navy chaplains must master that culture in order to minister effectively and professionally within it. Through training, education, mentoring, experience, and supervision, chaplains learn how best to minister in, to and through the Naval Service. They become experts at delivering religious ministry in the institutional context of the Navy, Marine Corps and Coast Guard. This is the essence of Professional Naval Chaplaincy (PNC).

Because chaplains are both RMPs and naval officers, they must learn to balance these two roles. While many tasks have more to do with one role than with the other, it is because Navy chaplains are both RMPs and naval officers that they are able to function effectively as chaplains. PNC exists in the overlap between these two roles.

• The professional dimension of PNC refers to the RMP skill set. The naval dimension of PNC refers to the naval officer skill set. The chaplaincy dimension of PNC refers to the overlap between the two.
• ROs have authority to govern the behavior of chaplains on faith-specific aspects of work within the limits of military necessity.
• The Navy has authority to govern the behavior of chaplains on non-faith-specific aspects of work so long as it does not compel chaplains to compromise the tenants of their own religious traditions.
• The ROs and the Department of the Navy (DON) work together to ensure chaplains are fully qualified to meet religious requirements in the pluralistic environment of the military institution.

This way of looking at chaplains and chaplaincy as the union of RMP and naval officer is at the core of what is meant by Professional Naval Chaplaincy.

# The Definition of PNC

SECNAVINST 1730.7D (Religious Ministry in the Department of the Navy) defines 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 RO.

The Professional Naval Chaplaincy community comprises Navy chaplains, RPs, civilian employees, contractors and volunteers engaged in providing any facet of religious ministry within the DON.

# The Requirement for PNC

Professional Naval Chaplaincy exists because ROs and the DON have shared interests and obligations. Those shared interests and obligations stem from the rights and authorities defined by the U.S. Constitution, Title 10 of U.S. Code, and various Department of Defense (DoD) and Navy policies:

• Per the First Amendment to the United States Constitution, Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.
• It is DoD policy1 that the chaplaincies of the Military Departments are established to advise and assist commanders in the discharge of their responsibilities to provide for the free exercise of religion in the context of military service as guaranteed by the Constitution.
• SECNAVINST 1730.7D defines chaplaincy in the DON and establishes the concept of PNC. In addition, it assigns the Chief of Chaplains as the community leader for chaplains and Religious Program Specialists (RPs) and as the primary spokesperson on PNC.

• As the primary spokesperson on PNC and the community leader, it is the responsibility of the Chief of Chaplains to describe how PNC is to be implemented throughout the DON.

# The Goals of PNC

PNC is the means by which the Navy facilitates the free exercise of religion by ensuring that religious ministry is offered in a professional manner that does not have an adverse impact on military readiness, individual or unit readiness, unit cohesion, health, safety, discipline, or mission accomplishment. It is the vehicle by which the Chaplain Corps (CHC) meets validated religious ministry requirements through the delivery of its four core capabilities:

⮚ **Facilitate** the religious requirements of personnel of all faiths
⮚ **Provide** faith-specific ministries
⮚ **Care** for all Service members, including those who claim no religious faith
⮚ **Advise** the command (FPCA).

But above all, PNC is the means by which the Chaplain Corps' motto "Called to Serve" is fulfilled. In short, Navy Chaplains, aided by RPs, are called:

• **To serve our people** – ensuring they and their families are ready for the demanding life of military service.
• **To serve the Naval Service** – by working with its leadership as professional partners to support the readiness and resiliency of the force.
• **To serve each other** – supporting chaplains and RPs who carry out the sacred mission of taking care of our people.

The goal of the PNC instruction[3] is to give definition and depth to what PNC means to the Navy as an institution, the CHC and the RP community as a whole, and the individual chaplains and RPs who have answered the call to serve.

## Called to Serve Our People

The CHC vision is to support commanders in making their personnel and their families mission-ready through the delivery of religious ministry and pastoral care. As the Chief of Naval Operations Concept of 2010[4] states, "Our people are the foundation of our mission success." They are the key to readiness—obviously through their own individual readiness to deploy, fight, and win, as well as through the readiness of the ships, planes, and equipment they maintain and man. So they—and their families—must be ready. They must be resilient. The chaplain's unique role is to assist them on their spiritual, moral, and ethical journeys.

One of the most important factors to understand in relationship to the CHC vision and our call to serve our people is the tremendous impact of persistent combat. As of this writing, our nation has been at war for over 9 years. Because of this, our people deserve and demand exceptional religious ministry support. The first goal of the "DON Strategic Plan for Religious Ministry"[5] is "to meet the religious ministry needs of those we serve." The CHC does this in many ways:

• Combat ministry: delivering the full spectrum of ministry alongside our people in harm's way; returning warrior transition and reintegration; wounded warrior support; Casualty Assistance Call Officer (CACO) support.
• Afloat ministry to the Fleet.
• Individual Augmentee (IA) and IA family support.
• Health of the force support: Sexual Assault Prevention Response (SAPR), suicide prevention, individual and family resiliency.

• Operational Stress Control (OSC)/ Combat Operational Stress Control (COSC)/ Operational Stress Control and Readiness (OSCAR), partnerships with Navy medical and mental health providers.
• Chaplain's Religious Enrichment Development Operation (CREDO) programs and retreats.
• Chapel ministry at Navy and Marine Corps Installations.

First and foremost we are called to serve our people. This is done in the context of the military institution. Our success in that service depends largely on the extent to which we understand and appreciate the unique character and culture of the Naval Service, as well as the laws, regulations, and policies which define our role therein.

## Called to Serve the Naval Service

Several years ago the Chief of Naval Operations (CNO) asked the Chief of Navy Chaplains a key question: "How many chaplains and RPs do we need?" He was really asking, "How many chaplains and RPs do we need to meet the commanders' requirements to serve our people?"

As part of the process of identifying how many chaplains and RPs we needed, some very helpful and meaningful conversations were conducted with the line community regarding their expectations. In the process it became necessary to define the tasks chaplains and RPs perform and the capabilities they possess. From those findings, the Navy was able to decide what they wanted from their chaplains and RPs and how many of each were needed.

Understanding these factors played a critical role in helping the CHC identify better ways to work as professionals with the leadership of the Naval Service—all in order to serve our people and meet the commanders' requirements for religious ministry. PNC demands that chaplains and RPs work as professional team players with the leadership of the Navy, Marine Corps and Coast Guard to support the readiness and resiliency of the force.

## Called to Serve Each Other

The third part of the CHC's call to serve includes the call to serve each other within the CHC community. Serving each other is best accomplished by working towards CHC community health and a healthy community culture.

What is meant by community health? As applied to professional communities within the DON (such as the CHC) this term refers to healthy manpower numbers and effective personnel, processes and procedures. It means doing it the Navy way. It involves:

• Community management with effective policies, appropriate force structures, career development and progression plans, and promotion opportunities within Navy guidelines.
• The right number of billets at the right grades assigned to the right places so that the Navy's requirements and the professional needs of individuals are met.

• Recruiting that consistently meets goals in both quantity and quality.
• Career progression with a plan that makes sense for the Navy and the CHC. • Detailing that balances the needs of the Navy with those of individual service members.
• Professional development opportunities to prepare future leaders to fill milestone and key billets.

Presently, recruiting is meeting requirements for new chaplains. There are healthy promotion flow points and promotion rates. New policies have been created and others have been updated to promote community health. The CHC continually endeavors to ensure that the CHC community maintains a diverse and qualified pool of professionals. In addition to fostering community health, serving each other also includes working towards a healthy community culture. This is a little more nebulous, but it is equally important.

• Clearly articulating professional expectations and standards of conduct.
• Building cohesive leadership teams throughout the CHC community.
• Preparing all chaplains and RPs for leadership by ensuring Religious Ministry Teams (RMTs) are trained, certified, mentored, supported and held accountable by colleagues and peers.

The goal of PNC is to help the CHC more effectively minister to the needs of those it serves, to the Naval Service as an institution, and to the members of the CHC and RP communities. This ministry is exercised through the various structures and personnel comprising the PNC community including the Chief of Chaplains, the PNC Executive Board (PNCEB), Domain Leaders, Chaplains, RPs and various other parties.

# PNC STRUCTURES AND PERSONNEL

## The Chief of Chaplains

The Chief of Chaplains serves as the primary spokesperson on PNC and is the community leader for the CHC and the RP community[7]. The Chief of Chaplains has directive authority over chaplains and the PNC community when speaking to issues related to PNC and healthy community culture.

As the community leader, the Chief of Chaplains is responsible for the professional development, education, and training of CHC officers and RPs. In addition, the Chief of Chaplains is charged with formulating, interpreting, advising on, and approving policies necessary for delivering the CHC's four core capabilities (FPCA) along with formulating and interpreting other policies pertaining to professional standards of conduct and performance.

# The Chaplain Corps (CHC)

The CHC is a religiously impartial organization and has no inherent theology of its own[9]. Without this inherent impartiality as an organization – where individual chaplains facilitate for all - the CHC could not exist as a governmental institution.

The Chief of Chaplains is responsible for working with the Chief of Naval Personnel (CNP) to ensure sufficient personnel inventory exists to maintain community health and for empowering individual chaplains and RPs to effectively and efficiently deliver the CHC's four core capabilities. To that end, the CHC supports Commander Navy Recruiting Command's efforts to recruit and evaluate RMPs. The CHC uses the Chaplain Appointment and Retention Eligibility (CARE) Board to evaluate RMPs and make recommendations concerning their service to the CNP.

# PNC Executive Board (PNCEB)

The PNCEB is an organizational structure within the CHC that exists to assist the Chief of Chaplains in exercising both the Chief's advisory function as Director of Religious Ministry and the PNC leadership function as CHC community leader. Its membership consists of the Chief of Chaplains, Deputy Chief of Chaplains, Deputy Chief of Chaplains for Reserve Matters, USFLTFORCOM Chaplain, USPACFLT Chaplain, NAVRESFOR Chaplain, CNIC Chaplain, Deputy Chaplain of the USMC, MARFORCOM Chaplain, MARFORPAC Chaplain, MARFORRES Chaplain, Chaplain of the USCG, Bureau of Medicine (BUMED) Chaplain, NETC Chaplain, MCCDC Chaplain, Commanding Officer of the Naval Chaplaincy School and Center (NCSC), Chaplain Corps Distribution and Placement Chaplain (PERS 4414), the Chief of Chaplains' Command Master Chief/Senior Enlisted Leader, the Chief of Chaplains' Executive Assistant, and the Chief of Chaplains' Division Directors. Other parties may be invited to attend whenever their input is required.

# Domain Leaders

Chaplains and RPs serve the Navy, the United States Marine Corps and the United States Coast Guard. The CHC has adopted the word "domain" to refer to these large organizational subdivisions in which chaplains and RPs serve. The senior leader in each subdivision is referred to as the domain leader. These domain leaders include the: USFLTFORCOM Chaplain, the USPACFLT Chaplain, the CNIC Chaplain, the MARFORCOM Chaplain, the MARFORPAC Chaplain, the MARFORRES Chaplain, the NAVRESFOR Chaplain, the Chaplain of the USCG, the Navy Medicine Chaplain, and the NETC Chaplain.
Domain leaders advise the Chief of Chaplains on manpower requirements of their domains and are responsible for identifying and meeting the unique religious ministry requirements that exist within each of their domains.

# Chaplains

PNC identifies chaplains as the lead agents responsible for ensuring that religious ministry and related staff tasks are delivered. In order to deliver this ministry, chaplains must employ two distinct but overlapping sets of competencies – RMP and staff officer competencies.
In addition to these competencies, there are requirements and expectations that apply to chaplains. Some are protective, while others are directive. First, chaplains are credentialed by their ROs to be RMPs and are expected to provide religious ministry that is fully expressive of the RO. Second, chaplains are never required to compromise the standards of their RO. Finally, chaplains must function in a pluralistic military environment and must be willing to facilitate the religious requirements of all authorized users.
Assessing the chaplain against these and other expectations is an essential part of PNC. Three distinct individuals or organizations assess the chaplain. The RO assesses and certifies an individual chaplain's skill as an RMP by means of an endorsement. The RO has the ability to review its endorsement on its own initiative or at the request of the CHC or the individual chaplain. The commanding officer (CO) assesses the individual chaplain as a Navy officer and as a chaplain. The CO does this through the yearly fitness report (FITREP) and overall counseling. Lastly, the CHC will assess the individual chaplain's skill relative to PNC through screening boards for milestone billets and the CARE Board. Policies governing screening boards and other functions of the CARE Board are pending development.

# Religious Program Specialists (RPs)

RPs are an essential part of PNC. They provide support to the Command Religious Program (CRP) and are the chaplain's primary assistant in the delivery of religious ministry. RPs are important actors in the accommodation of the religious requirements of personnel. They must understand and operate in accordance with the policies which govern PNC and the delivery of religious ministry in the DON.

They are Sailors first and foremost and are evaluated on their proficiency both as Sailors and as RPs as articulated in their Personnel Qualification Standards (PQS) and RP Occupational Standards (OCCSTDS).

Chaplains are responsible for leading and developing their RPs and assisting them in their career progression. Every chaplain should consult the *RP's Guide to Professional Naval Chaplaincy* for insight into RP competencies, career development, advancement, and evaluations.

## Other Personnel

• Civilian RMPs (CRMPs). CRMPs are not chaplains but they do, nonetheless, come under the auspices of PNC. CRMPs may be retired or former chaplains but they do not hold the privileges of an active-duty or reserve chaplain. The CRMP can ordinarily only provide faith-specific religious ministry as part of a team led by the command chaplain and answerable to the CO.
• Civilian CRP support. This includes clerical staff, musicians, educators and others. Like CRMPs, other civilian CRP support staff members are led by the command chaplain and are answerable to the CO.
• Lay leaders. Lay leaders are an invaluable part of many CRPs. All lay leaders must be formally recognized by their religious body, properly trained, certified, and appointed in writing by their CO. Lay leaders operate under supervision of a chaplain and in compliance with the Military Personnel Manual (MILPERSMAN).
• Volunteers. No successful CRP can exist without the help of volunteers. Chaplains and RPs are responsible for their recruitment, training and supervision.

## COMMUNITY HEALTH

## Community Health and Community Culture

Goal 2 of the DON Strategic Plan for Religious Ministry focuses on sustaining healthy active duty and reserve component chaplain and RP communities. This goal can be broken down into two major components: community health and community culture.
Community health is how the DON evaluates the CHC and RP rating to include recruiting, accessions, inventory, training, career progression, and flow points.

Community culture is how the CHC manages itself within the context of the Navy, how it establishes the norms under which it operates, and how it develops its leaders and mentors its members.

## Requirements and Community Health

Community health looks for answers to the following types of questions:

• How many chaplains and RPs are necessary to meet requirements and at what rank/grade?
• How many chaplains and RPs must be recruited each year to maintain the appropriate pool of candidates?
• How are these individuals trained to be effective officers and enlisted?
• Where should chaplains and RPs be placed to best meet the need?

The correct number of RMTs is driven by commanders' requirements for the right number of chaplains and RPs in the right grades in the right places at the right times doing the right thing.  How were these requirements identified? The CHC asked commanders what tasks they deemed necessary to execute a CRP at the unit level. Rank, rate, and time were assigned to the tasks and rolled up through the various levels of the command structure to be validated by the commanders of each domain.

From commanders' requirements, the Navy has authorized the CHC to have a certain number of chaplains in different ranks. This is called Officer Program Authorization (OPA). Basically, the OPA is the number of funded billets.
By aggressively recruiting, training, detailing, retaining, promoting, and retiring members of the CHC, the Navy ensures an adequate inventory of professionally trained chaplains to meet religious ministry requirements.

## CARE Board and Community Health

In addition to the endorsement provided by the RMP's or chaplain's RO, the Chief of Chaplains also provides necessary recommendations to the CNP with respect to the RMP or chaplain's service as a Navy chaplain. The mechanism by which these recommendations are developed is the CARE Board.

The CARE Board reviews the professional qualifications of RMPs seeking a naval commission and service in the CHC, chaplains moving between the active and reserve components, chaplains seeking to switch endorsing agents, and chaplains seeking to change the nature of their endorsement. The CARE Board makes recommendations to the Chief of Chaplains who approves or disapproves those recommendations and then forwards them to the CNP for final determination.

A Career Status Board (CSB), operating as a CARE Board, will review all active component chaplain applications for continued service after the initial 3-year endorsement.
In summary, the CARE Board is the gateway into PNC. It helps maintain and protect community standards and identity. It also serves as a mechanism of community accountability.

## Training and Community Health

As community leader, the Chief of Chaplains is responsible for ensuring the Naval Chaplaincy School and Center trains chaplains and RPs in the skills needed to perform the tasks identified in the requirements validation process and are capable of delivering the CHC's four core capabilities of FPCA. In addition, the Chief of Chaplains must ensure appropriate continuing education is in place so chaplains and RPs can improve their skill sets and respond to emergent requirements as they arise. Finally, all chaplains and RPs are responsible for participating in command-required training to enhance their competency as either a Navy officer or an enlisted Sailor.

## Detailing and Community Health

Detailing is an important dimension of community health. Through the detailing process the detailer endeavors to place the right chaplain of the right paygrade in the right place at the right time to deliver the right ministry to meet identified requirements. In addition, the detailer must execute all detailing in compliance with priorities established by PERS 4.

Current detailing guidance for Active Duty assignments is as follows:
• First Priority – Operational Sailors and Marines – including Global Support Assignment (GSA)/Individual Augment (IA) Assignments
• Second Priority – Overseas Shore
• Third Priority – Accession Points (Basic/Indoc Training and Education Commands)
• Fourth priority - Remote Continental United States (CONUS)
• Fifth Priority - CONUS

These priorities have been in place for several years now and undergo periodic review to ensure they are still current. What works for a year or two may not be sustainable in the long term and will likely change over time.

The Reserve component does not have a detailer, per se. The Reserve Force Chaplain's office (COMNAVRESFORCOM) in Norfolk, VA is the central contact source for billeting information.

## Career Progression and Community Health

An active component (AC) chaplain, including a chaplain moving from the reserve component (RC) to the active component, initially receives an endorsement lasting 3 years. The 3-year endorsement affords the RO some flexibility with respect to its own manpower decisions. It also allows the Navy an opportunity to assess the performance of the chaplain. At the 3-year point, active component chaplains are required to obtain an ecclesiastical endorsement for indefinite duration.

Article 1331-040 of the Military Personnel Manual (MILPERSMAN) outlines the procedure by which chaplains inform the Navy of their intent to serve on Active Duty beyond the initial 3 years and the procedure by which the request for continued service is reviewed and either accepted or denied. Failure to apply, or be selected for extension, will subject the officer to involuntary release from active duty per instructions issued by Commander, Navy Personnel Command (NPC).

The chaplain must forward a copy of an indefinite ecclesiastical endorsement and a written recommendation from his or her current commanding officer to the office of the Chief of Chaplains. This requirement must be accomplished no earlier than 15 months and no later than 9 months prior to the expiration of the 3-year endorsement.

As a method to identify and develop leaders at every level, communities throughout the Navy have crafted career paths, identified milestone billets, implemented screening boards, and developed training in response to community-unique requirements. This is observed in the Navy and Marine Corps, officer and enlisted communities, active duty and reserve, and line and staff corps. Each community is expected to establish processes and structures to identify and grow its leaders.

At the Lieutenant and Lieutenant Commander levels, chaplains are expected to experience ministry in a cross-section of domains. This experience of ministry to Sailors, Marines, and Coast Guardsmen provides a broad exposure to ministry challenges and rewards. Many chaplains find an area of ministry where their skill sets and the needs of the Navy come together and become a focus for their future time in the Naval Service. Following promotion to Commander, chaplains will be screened for milestone billets by an administrative board.

What are milestone billets? Milestone billets are billets of increased responsibility and complexity, requiring a specific set of skills, preparing the chaplain for higher levels of strategic leadership within the CHC; they have the relative equivalency of traditional command billets for line officers. Chaplains in these positions work with Navy, Marine Corps, and Coast Guard leadership to shape the direction of ministry. The milestone billet screening process will identify those individuals who are demonstrating future leadership qualities. This does not mean that a chaplain selected for a milestone billet within a particular domain will spend the rest of their career within that domain. The CHC is a small community and senior leaders will have to move between domains to meet the needs of the Navy. Because of this, milestone billets are being identified at "equivalent" levels across domains where the basic position requirements and skills are roughly equivalent to allow for flexible detailing to meet religious ministry requirements.

How will candidates for milestone billets be identified? A Milestone Board will convene once a year to administratively screen O5 and O6 Chaplains. Each officer will have three opportunities to be milestone-screened at each rank. The first look for Milestone will occur after the officer has been promoted to the new rank and has completed one year Time in Grade (TIG). Officers Milestone-screened on their first look will go into the Milestone "bank" or "pool". Officers not screened will have two more looks. Milestone-screened officers will remain in the bank until they are detailed to a Milestone billet. Those not detailed to a

Milestone billet will remain in the bank and will be rescreened annually to ensure there is no adverse reason to preclude future consideration for Milestone assignment. It is from this pool that the detailer will propose chaplains for particular milestone billets. It is important to understand that an individual who screens for a milestone billet may not necessarily be assigned to one. In practice, the CHC will likely have more qualified candidates than billets, and chaplains may spend all of their time in the milestone billet pool without assignment to an actual milestone billet. Policies governing this screening process are currently in development.

The reserve component operates with many of the same characteristics complementary to the active component. Their assignments are determined by an administrative board called APPLY held each year for available selective reserve billets.

# COMMUNITY CULTURE

## Introduction to Community Culture

Community Culture is how the community manages itself within the context of the Navy, how it establishes the norms under which it operates, how it develops its leaders, and mentors its members.

As noted earlier, PNC exists in the intersection between RMP and Navy officer requirements. Chaplains must meet the standards and expectations of their ROs while also meeting standards and requirements set by the Navy. In the final analysis, chaplains must comply with Navy standards in order to continue their service in the Navy. Navy standards include such things as the Uniform Code of Military Justice (UCMJ), uniform, grooming and appearance standards, physical fitness standards, standards on fraternization, alcohol and drug use and abuse policies, and various other policies for the maintenance of good order and discipline.  In addition to general standards set by the Navy, the CHC may set professional standards and expectations which do not contradict RO standards but which may not be required by ROs. By choosing to serve as a Navy chaplain, an RMP agrees to abide by these standards and to participate in the greater Navy and CHC communities.

## Community Identity and Community Culture

Maintaining the proper community identity is an important component of community culture. Our community identity is comprised of our naval identity and our PNC identity. It includes the following components: the Navy Ethos; the Sailor's Creed; the DON's Core Values Charter; Navy Customs, Courtesies, and Traditions; our CHC History; the CHC's Guiding Principles; PNC Professional Expectations; and the Professional Standards for PNC. Each of these components reflects the shared vision of service which derives from the

Constitution and the laws and policies under which the CHC operates. They help define what the CHC is and who Navy chaplains are.

## Our Naval Identity

Our community identity is forged by our naval identity. The CHC and RP communities are part of the United States Navy and as such it is shaped by the Navy's culture and reflects the Navy's identity. That culture and identity are expressed in The Navy Ethos, The Sailor's Creed, and the DON's Core Values. As Navy officers and enlisted Sailors, chaplains and RPs embrace all of these.

In his 2007-2008 CNO's Guidance, Admiral Roughead directed the development of a Navy ethos that reflects the values integral to mission accomplishment for Active Duty, Reserve, and civilians across all USN communities. The USN ethos comprises the fundamental principles and values the Navy uses to accomplish its mission. It is the distinguishing character, culture and beliefs appropriate and important to the institution distilled to be easily communicate.

**Navy Ethos.**

We are professional Sailors and Civilians - a diverse and agile force exemplifying the highest standards of service to our Nation, at home and abroad, at sea and ashore.
Integrity is the foundation of our conduct; respect for others is fundamental to our character; decisive leadership is crucial to our success.

We are a team, disciplined and well-prepared, committed to mission accomplishment. We do not waver in our dedication and accountability to our shipmates and families.
We are patriots, forged by the Navy's core values of Honor, Courage and Commitment. In times of war and peace, our actions reflect our proud heritage and tradition.
We defend our Nation and prevail in the face of adversity with strength, determination, and dignity.

**We are the United States Navy.**

The "Sailor's Creed" was written by a "Blue Ribbon Recruit Training Panel" in 1993 at the direction of Chief of Naval Operations Admiral Frank Kelso, who personally participated in the final edit of the working group's proposal. Admiral Kelso then directed that every recruit be given a copy and required to commit it to memory.

In 1994, Chief of Naval Operations Admiral Jeremy Boorda approved a minor change which made the creed inclusively descriptive of all hands. The change involved replacing the word "bluejacket" with "Navy," which is more inclusive of all service members from the lowest enlisted rate, E-1, through the highest officer rank, O-10. After 1997 another change to the text occurred when the words "my superiors" were replaced with "those appointed over

me." In today's Navy, the Sailor's Creed is memorized by all personnel in boot camp and has been incorporated in officer training as well.

All of the personnel in the uniform of Naval Service are Sailors first and in addition, they are officers, chiefs, petty officers - aviators, Seabees, surface warriors and submariners. This is an important point impacting unity and esprit de corps.

## The Sailor's Creed

I am a United States Sailor. I will support and defend the Constitution of the United States of America and I will obey the orders of those appointed over me. I represent the fighting spirit of the Navy and those who have gone before me to defend 23

freedom and democracy around the world. I proudly serve my country's Navy combat team with Honor, Courage and Commitment. I am committed to excellence and the fair treatment of all.

## The DON's Core Values Charter

We are dedicated to the Core Values of Honor, Courage, and Commitment to build the foundation of trust and leadership upon which our strength is based and victory is achieved. These principles on which the U.S. Navy and the U.S. Marine Corps were founded continue to guide us today. Every member of the Naval Service – active, reserve, and civilian, must understand and live by our Core Values. For more than two hundred years, members of the Naval Service have stood ready to protect our nation and our freedom. We are ready today to carry out any mission, deter conflict around the globe, and if called upon to fight, be victorious. We will be faithful to our Core Values of Honor, Courage, and Commitment as our abiding duty and privilege.

HONOR

I am accountable for my professional and personal behavior. I will be mindful of the privilege I have to serve my fellow Americans. I will:

• Abide by an uncompromising code of integrity, taking full responsibility for my actions and keeping my word.
• Conduct myself in the highest ethical manner in relationships with seniors, peers and subordinates.
• Be honest and truthful in my dealings within and outside the DON.
• Make honest recommendations to my seniors and peers and seek honest recommendations from junior personnel.
• Encourage new ideas and deliver bad news forthrightly.
• Fulfill my legal and ethical responsibilities in my public and personal life.

COURAGE

Courage is the value that gives me the moral and mental strength to do what is right, with confidence and resolution, even in the face of temptation or adversity. I will:

• Have the courage to meet the demands of my profession.
• Make decisions and act in the best interest of the DON and the nation, without regard to personal consequences.

• Overcome all challenges while adhering to the highest standards of personal conduct and decency.
• Be loyal to my nation by ensuring the resources entrusted to me are used in an honest, careful and efficient way.

COMMITMENT

The day-to-day duty of every man and woman in the DON is to join together as a team to improve the quality of our work, our people and ourselves. I will:
• Foster respect up and down the chain of command.
• Care for the personal and spiritual well-being of my people.
• Show respect toward all people without regard to race, religion or gender.
• Always strive for positive change and personal improvement.
• Exhibit the highest degree of moral character, professional excellence, quality, and competence in all that I do.

# Navy Customs, Courtesies, and Traditions

Customs, courtesies and tradition are part and parcel of our daily lives. Not only are they very real aspects of life, in the aggregate, they form the special culture and lifestyle uniquely characteristic of the military profession. Military ceremonies are based on custom and the rendering of courtesies and steeped in tradition. Rendering honors to the flag; the hand salute; going aboard a ship; why we seat distinguished guests where we do; why and how we address distinguished persons; how and why we toast; these are all based on long standing custom or tradition.

The Navy has many such traditions, customs, courtesies and protocols, too numerous to discuss in this forum. A professional Navy chaplain is familiar with those most common and immediate, as learned in the PNC Basic Course, and continues to develop a greater understanding, appreciation and application as a naval officer.

The Naval Historical Center website is a potential resource for additional information - http://www.history.navy.mil/nhc11.htm; as well as the US Naval Institute - http://www.navalhistory.org/

## OUR CHC IDENTITY

The CHC is nearly as old as the Navy itself. Over the course of more than 235 years, the CHC has evolved its own unique culture and identity. Its culture and identity are reflective of its history and heritage along with the rich but ever-changing religious character of our country. Our CHC identity is rooted in our history and described by the CHC's Guiding Principles, the Professional Standards for PNC, and PNC Professional Expectations.

## Our CHC's History

Forged in the furnace of conflict and war, the Chaplain Corps was established on 28 November 1775, at the same time the second article of Navy Regulations was adopted. The article stated that "the Commanders of the ships of the thirteen United Colonies are to take care that divine services be performed twice a day on board and a sermon preached on Sundays, unless bad weather or other extraordinary accidents prevent." Although chaplains were not specifically mentioned in this article, one can imply that Congress intended that an ordained clergyman be part of ship's company. Later documents and practice support this conclusion.

Four chaplains are known to have served in the Continental Navy. Reverend Edward Brooks has the distinction of being the first chaplain known to have served, reporting aboard the frigate HANCOCK in 1777. Benjamin Balch went aboard the BOSTON as chaplain in October 1778. Benjamin's son William was the first chaplain to receive a commission in the United States Navy in 1799.

A new edition of Naval Regulations dated 25 January 1802 included reference to the duties of a chaplain. "He is to read prayers at stated periods, perform all funeral ceremonies, perform the duty of a schoolmaster instructing the midshipmen and volunteers in writing, arithmetic, navigation and whatever else they might need to make them proficient, and teach the other youths of the ship as the captain orders."

Because of their teaching skills, when various "academies" were established aboard the ships in central ports, the chaplains were called on to be the administrators. Their involvement in these early learning institutions prompted Chaplain George Jones to begin his campaign for the Naval Academy in 1839. The establishment of the Naval School at Annapolis in 1845 was due primarily to Chaplain Jones' efforts.

By October 1906, the Chaplain Corps came into its own. A board of chaplains appointed by the Secretary of the Navy established guidelines that required all newly commissioned chaplains to be graduates of both college and seminary and that such should receive the endorsement of their denominations. The office of the Chief of Chaplains was established in 1917 as a result of this board's recommendations. Captain John Brown Frazier, a Southern Methodist, became the Navy's first Chief of Chaplains.

World War II brought unprecedented change to the size and scope of the Navy Chaplain Corps. Over 2800 chaplains were called to active duty. Navy chaplain Joseph O'Callahan was awarded the Medal of Honor, making him the first chaplain in the armed services to be bestowed this honor. In a post-war speech, Admiral Chester Nimitz, commenting on the role of chaplains in World War II said, "By his patient, sympathetic labors with the men, day in, day out, and through many a night, every chaplain I know contributed immeasurably to the moral courage of our fighting men."

Sixteen Navy chaplains have been killed in action. The first chaplain to die in the line of duty was John Lenhart. His ship, USS CUMBERLAND, was rammed and sunk by CSS VIRGINIA during the Civil War. Thirteen chaplains died at the hands of the enemy during World War II. Chaplains Vincent Capodanno and Robert Brett were the last to lose their lives while serving in Vietnam. Seven US Navy ships have been named for chaplains, the most recent being the USS LABOON (DDG 58).

Chaplains have served with distinction throughout the entire history of the United States Navy. In times of war and peace, chaplains have stood beside the men and women of the sea services. The abolition of flogging, the removal of alcohol aboard ship, physical training, entertainment and recreation aboard ship, education, and spiritual leadership are but a few of the contributions made by the men and women of the United States Navy Chaplain Corps.

## The CHC's Guiding Principles

While a part of the Navy, the CHC is also a distinct community *within* the Navy. The Chaplain Corps' Guiding Principles complement the Navy Ethos and identify the distinguishing character and culture of the CHC.

**We respect the dignity of those we serve.**
We seek to understand cultural and religious values
that differ from our own.
We believe the right to exercise our faith is best protected when we protect the rights of all to worship or not worship as they choose.
**We work together to meet religious needs.**
We are called to serve our people, the Naval Service and each other.
We hold sacred the trust placed in us.
**We Are Navy Chaplains**

# Professional Standards for PNC

By definition PNC is the field of endeavor in which Navy chaplains deliver to the Naval Services 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.

The Professional Standards for PNC set forth in Enclosure (2) of SECNAVINST 5351.1 set the minimum requirements for professional conduct by chaplains, RPs, and other individuals involved in religious ministry within the DON. These standards consist of the following: **Cooperation**. All persons operating under the auspices of PNC will work together cooperatively. Chaplains and RPs especially will work with other chaplains, RPs, helping professionals and command representatives to meet the faith and non-faith-group needs of all Service members, their families, and other authorized users.

**Tolerance**. The DON and USCG are equally accommodating of all religions and expressive of none in particular. It is the policy of the CHC to be equally tolerant of every Service member, family member, and other authorized persons irrespective of that individual's religious beliefs or unbelief.

**Mutual respect**.  All persons operating under the auspices of PNC will recognize the practitioners of other faiths as equals under the law. It is the policy of the CHC to train each of its chaplains and RPs to respectfully accommodate all Service members, their families, and other authorized persons.

**Respect for diversity**.  Participants in PNC are entrusted with the duty of creating a climate where every individual's contribution is valued, and with fostering an environment that respects the individual's worth as a human being per the DON diversity policy found in SECNAVINST 5354.2.

**Understanding of the pluralistic nature of the environment**.  Members of the DoD community represent a plurality of backgrounds and beliefs. PNC recognizes and values the pluralism inherent in the DoD community and seeks to accommodate the religious beliefs of all to the fullest possible extent. Because the chaplain's direct provision of religious ministry is according to the manner and form of the chaplain's RO, chaplains are free to participate or not participate in divine services and/or RO-specific ministries with persons from other ROs. When praying in public and outside of divine services, Navy chaplains are free to pray according to policy set forth in SECNAVINST 1730.7D. While it may be permissible for persons to share their religious faith, outside divine or religious services, persons under the cognizance of PNC shall ask permission of those with whom they wish to share their faith and respect the wishes of those they ask. Respecting the religious values of others, persons operating as part of PNC shall not proselytize those who request not to be proselytized, as

such action raises legal concerns and is counterproductive to service in a pluralistic environment. Failure to respect such a request may result in disciplinary action.

**Understanding the processes and structures of the organizations and institutions served**. All persons operating under the auspices of PNC function within a military institution separate from the religious institutions of the ROs whose members are represented in the military services. PNC seeks to accommodate the religious requirements of those members within the limits of military readiness, unit cohesion, health, safety, discipline, and mission accomplishment. Chaplains and RPs ensure this accommodation while simultaneously delivering quality care and expert advisement. Chaplains and RPs must have a thorough knowledge of command structures and institutional systems, policies and processes. Chaplains must balance the requirements of the Naval Service, the CHC, and the ROs who endorse them.

**Responsibilities inherent in positions of leadership and authority in the Navy**. Chaplains and RPs are responsible for executing the commander's CRP and any other appropriate tasks duly assigned by competent authority. They direct and hold others accountable in the effective and efficient execution of the CRP and other related tasks. They develop the leadership qualities of those they supervise, and mentor the next generation of leaders. They are accountable for their performance as leaders.

**The standards and codes of behavior established by the DON**. All persons serving under the auspices of PNC abide by DON regulations and expectations governing professional and personal conduct. Such conduct includes but is not limited to: adhering to physical readiness requirements; abiding by policies governing fraternization, non-combatancy, and confidentiality; maintaining professional boundaries; abiding by DON policies regarding alcohol use and substance abuse; and ensuring responsible financial management. The CHC fosters a climate of compliance through training, mentoring, and supervision. The standards and codes of behavior found in civilian religious professional life. The CHC encourages individual chaplains to grow in their respective faiths. It does this by supporting them in attending faith group or RO conferences, promoting continuing education, encouraging the development of professional skills and encouraging communication between the chaplain and the chaplain's RO.

**Religious Ministry:** Chaplains will provide religious ministry according to the manner and form of their RO and will always clearly identify their RO when participating in divine services or when providing religious ministry that is specific to their RO. RPs will support the provision of religious ministry to all authorized personnel.

**Ethical Behavior:** Chaplains and RPs will cultivate habits conducive to personal, emotional, spiritual, and relational wellbeing. They will adhere to the Code of Conduct, Navy Core Values, the Sailor's Creed, the Navy Ethos, the Professional Standards for PNC, and for chaplains, the Chaplain Corps' Guiding Principles. They will conduct themselves on and off duty in a way that reflects positively on their position and community. They will maintain a professional workplace and professional relationships, using their rank, position, and authority for the good of others and not for personal gain. They will maintain professional boundaries. Community Participation: Chaplains and RPs will fully participate in the CHC and RP community, abide by the expectations of CHC leadership, and support the work of the CHC and RP rating. Navy Professional Development: Chaplains and RPs will seek opportunities for Navy officer or enlisted professional development. They will seek occasion to develop chaplain or RP competencies. They will mentor others and seek mentors for themselves. Ministry Professional Development: Chaplains will seek opportunities for professional development as religious ministry professionals, maintain responsible association with the RO that endorses them, and abide by the professional standards and expectations set in their RO. Chaplains are non-combatants. They will not bear arms or seek weapons training in connection with their military duties nor will they seek weapons or warfare qualifications. They will not serve or give the appearance of serving as an intelligence operative and will abstain from hostile acts. RPs will bear arms in connection with their military duties when appropriate and will seek official weapons training and qualifications, including warfare qualifications when available. RP's fully honor and support the right of others to maintain and to determine their own religious convictions. Chaplains and RPs will not attempt to convert others to their own faith without explicit permission from those individuals. Chaplains and RPs will adhere to the Navy's policy on confidentiality and will not betray the trust that is placed in them. Chaplains and RPs will use the full range of their abilities and authority to care for those they serve, collaborating appropriately with the chain of command and other care-related service providers to ensure maximum delivery of care. They will not exceed their competence when providing care but will make appropriate referrals as required. Chaplains will make every reasonable effort to arrange for the provision of care by another chaplain, religious ministry professional, or care-related service provider when the tenets of their faith preclude them from providing direct care to an individual. Taken together, the CHC's Guiding Principles, the Professional Standards for PNC and the PNC Professional Expectations inform chaplains, line, and other staff corps commanders about the professional conduct they should expect from members of the CHC. It is imperative to the health of the Corps that we embrace these Principles, Standards, and Expectations, and it is our responsibility to ensure that those around us maintain the highest level of conduct.

# Other Factors Supporting Community Culture

## Total Fitness

The DoD has developed, as a high priority, a culture of physical fitness. The driving force is mission readiness leading to mission accomplishment. To that end, policy has been enacted that requires all personnel to be assessed annually. The Physical Health Assessment (PHA) is a means to determine a service member's physical fitness. The metrics used to determine the physical fitness of service members includes blood tests, exams, vital signs and a twice annual physical readiness test (PRT) consisting of performing various physical activities measured against a graduated standard based on age and gender. To support this policy every command has a fitness leader (CFL) and data is recorded in the Physical Readiness Information Management System (PRIMS) accessed through the Bureau of Navy Personnel (BUPERS) on line (BOL) website - https://www.bol.navy.mil/. It is now standard procedure to consult PRIMS prior to screening for advancement, promotion or select billets. More information can be found on the Navy Personnel Command (NPC) website - http://www.public.navy.mil/bupers-npc/support/physical/Pages/default2.aspx

While it isn't mandated in DoD policy, a professional naval chaplain will also strive to promote a culture of spiritual fitness. Just as a physical body needs the right amount of food and exercise to remain fit, more so the "spirit." A professional naval chaplain, as an endorsed RMP, knows the importance of spiritual care and development. While there is no single prescribed method or process to follow to remain spiritually fit, it is imperative that chaplains be immersed in spiritual disciplines according to the manner and form of their RO. For example, chaplains may participate in daily spiritual growth activities, attend RO conferences, and spiritually mentor others in their RO.

## Communities of Interest and Community Culture

In addition to abiding by our Principles, Expectations, and Standards, Communities of Interest (COI) are a valuable means of strengthening our community identity and cultivating our community culture.

What are COIs? COIs are groups of people who have a shared interest, experience or aptitude in a given topic or subject. Many different types of groups meet this criterion, such as fan clubs and group forums. What makes a COI different is that it is a formal, intentional, and coordinated operation dedicated to learning, interaction, knowledge transfer and information management. They are typically sponsored by leadership and are focused on increasing their members' expertise within an area of interest rather than on solving a specific problem.

Different than a working group or tiger team, which are typically focused on solving a specific problem, COIs are designed to be enduring structures that continuously grow and evolve. They provide an additional benefit by allowing people to develop professionally throughout their careers.

The Navy has several different indicators that could be used for determining COI topics. The CHC currently has three subspecialty codes[16]: 1430 (Religion & Culture), 1440 (Pastoral Counseling), and 1450 (Ethics). These subspecialties will likely become the foundation for three corresponding COIs. Additional COIs may be established based on their relevance to the CHC's core capabilities, their relevance to DON needs, and the expertise that resides in the CHC.

Each COI will have a designated leader approved by the Chief of Chaplains. Leadership may be assigned by the billet most closely aligned to the function. For example, leadership of the pastoral counseling COI could be assigned to someone in BUMED.
A progression will be developed for each of the COIs that moves people from an apprentice level, through journeyman, and into a master's level of knowledge. Tied to each level of expertise will be standards / expectations for training, certification, experience, and demonstrated level of capability. For example, a COI in BUMED will likely include a certain level of health care certification such as clinical pastoral education (CPE).

The COI framework will provide multiple opportunities to mentor individuals beyond building specific subject matter expertise. At a minimum there will be opportunities for both formal and informal mentoring in leadership and professional expertise. COIs will offer the opportunity for chaplains to develop their talents through interaction and the exchange of ideas with those who have similar interests. COIs will offer opportunities for capturing and disseminating best practices. COIs can become a means by which the overall quality of service delivered by the CHC can be enhanced. More information on COIs will be forthcoming as supporting processes become formalized.

# Mentoring

Mentoring is widely recognized as a beneficial career development tool that not only affects career health and longevity, but also positively impacts mission accomplishment. Mentoring is a difficult term to define as it manifests itself in many forms. One useful definition of mentoring is a mutually beneficial relationship between a mentor and protégé in which resources, time, experiences, and expertise are exchanged to help with personal and

professional growth. Regardless of the formal definition, the positive influence quality mentoring has on the success of an individual's career cannot be overstated.

Ultimately, each of us is responsible for our own career. However, mentors can provide valuable direction and clarification. Mentors can help those being mentored figure out what they need to do to move from where they are now to where they want to be. Mentors can inform the mentored of opportunities, provide a listening ear and offer a different perspective.

The Mentoring Continuum Construct. The Navy is developing a multi-faceted approach to mentoring that will allow flexibility in its implementation17. A mentoring program should combine elements of five distinct mentoring "circles" – chain of command, enterprise/community, professional associations/affinity groups, one-on-one, and social networks. These circles will provide the support necessary to meet the personal and professional needs of protégés throughout their careers. The following relationships define the mentoring continuum:
a. Chain of Command. This mentoring is designed to assist Sailors in achieving their professional goals and to positively influence their desire to remain on active duty or transition to the Navy Reserve.
b. Enterprise/Community. This is mentoring designed to ensure key career milestones are achieved.
c. Professional Associations/Affinity Groups. These associations connect mentors and protégés of similar interests, backgrounds, cultures, or fields to support each other personally and professionally.
d. One-on-One. These are voluntary mentoring relationships of a professional nature. One-on-one mentoring happens when one person reaches out to another and a career-aiding relationship develops.
e. Social Networking. Social networking refers both to the relationship-building that occurs in social and non-official situations as well as to types of technology that facilitate relationship-building leveraging the Internet.

Throughout a career, a person will likely serve as both a mentor and a protégé, and may have multiple mentoring relationships, both formal and informal as the following diagram illustrates.

All chaplains and RPs are encouraged to participate in mentoring relationships in order to cultivate their own growth and the professional development of the CHC and RP communities. They should approach such opportunities mindful of the responsibility involved whether one is receiving or offering mentoring. Mentoring should inform, motivate, and guide the individual and promote community health.

## Professional Associations

Although they are not necessarily part of the PNC community, professional associations, organizations, and external institutions offer resources that can strengthen community culture. Pastoral care associations, the Military Chaplains Association, and the like can provide camaraderie, counsel, and opportunities for personal and spiritual growth. In addition, ROs that endorse chaplains may have associations or groups that facilitate professional development and keep the endorsement in good standing. Check with legal (JAG) for limitations and restrictions on participation with external organizations.

## CAREER DEVELOPMENT

Career development is the process of improving oneself and progressing in one's career for the sake of those one serves. It does not involve advancing one's career at the expense of others or for purely self-serving motives. Instead, through positive career development, one seeks to be the best one can be in order to better serve others and the institution as a whole. This section of the *Chaplain's Guide to PNC* is designed to assist you in properly taking an active role in your own career development.

## Environment

Today's Navy is a swiftly evolving organization that uses advanced state-of-the-art hardware and systems in a multifaceted threat environment. Career development plans change and evolve as personal needs and the needs of the Navy change. Flexibility is important. Career development should be thought of as a continuous process that expands and shapes an officer or enlisted service member for future service. It is a unique plan based on individual and personal goals. There is no specific pattern that will apply to all.

The CHC exists to provide the Navy specific types of services and support which no other Navy staff corps provides. Chaplains should formulate career goals which seek to develop meaningful skills over the span of their entire career. Again, the key to success is to remain flexible and open to multiple and changing opportunities.

## Components

Success in the Chaplain Corps, RP community, and the Navy, is based on a solid foundation of sustained superior performance at sea and ashore. The skills and talents needed to support the Navy's efforts are provided through billet rotations, qualifications, varied assignments, and training and education.

# Sequence

There is a recommended sequence of assignments for active component chaplains after completion of the PNC Basic Leadership Course at the Naval Chaplaincy School and Center.

This sequence consists of:
• Operational assignment in any domain
• Shore assignment
• Operational assignment in another domain
• Staff assignment, Service School, Funded Graduate Education

Reserve component chaplains follow a similar philosophy in terms of rotating assignments (operational, shore and supervisory/staff). It is important to note that the aforementioned sequence could be modified to suit individual needs and career goals as well as the changing needs of the Navy.

In addition to this recommended sequence, chaplains should consider overseas assignments, Individual Augmentee (IA) and Global Support Assignment (GSA) as part of their career path. The following chart graphically represents the typical active or reserve component chaplain's career progression as it is currently envisioned.

Notional CHC Career Progression PDTC 2011 - Professional Naval Chaplaincy 12 Widest possible experience through a variety of tours: USN, USMC, USCG Sea, Shore, Training, Base, Hospitals JPME Phase 1 Funded Grad Education (FGE) Individual Augmentation / OCO Support Assignment/ADOS/MOB 0 PNC Intermediate Leadership Course (ILC) CCPO Supersede to AC\RC Direct Accession JPME Phase 2 30 15 5 10 20 25 LTJG CDR LT LCDR CAPT CDR Milestone CARE Board CARE/Career Status Board AC Milestone Billet Screening /RC Apply Board PNC Advanced Leadership Course (ALC) PNC Basic Leadership Course (BLC) AC Milestone Billet Screening /RC Apply Board Other CDR Assignments CAPT Milestone Other CAPT Assignments Reserve (Indefinite/Definite) Recall Command Leadership School (CLS).

# Resources

Career development plans and policies change over time with the changing needs of the Navy. Officers must be flexible and remain informed of the current trends. CHC officers are encouraged to take advantage of available career development resources. A few suggestions:

SENIOR CHAPLAINS. Junior officers can gain insight to career planning from senior officers. There is no one set path for a successful career, but senior officers can provide perspective in developing a solid plan.

WEBSITES. The Internet offers direct access to career information via the internet. The following links are among many available for use.

• United States Navy Homepage: http://www.navy.mil
• NPC Homepage: http://www.public.navy.mil/bupers-npc/Pages/default.aspx
• NPC Career Info Site: http://www.public.navy.mil/bupers-npc/career/Pages/default2.aspx
• NKO Career Management Homepage: https://wwwa.nko.navy.mil/portal/careermanagement/home?paf_default_view=true
• NKO CHC Homepage: https://wwwa.nko.navy.mil/portal/chaplaincorps/home/chaplaincorps

# The Detailing Process

For the active component, detailing consists of carefully balancing three critical elements: the needs of the Navy, an individual's professional career development requirements, and the officer's personal desires. These elements are commonly referred to as the detailing triad. Understanding how the process works is instrumental in ensuring the right career decision is made.

The Chief of Naval Personnel directs detailers and placement officers though the issuance of policy and official guidance distribution. The NPC organization is designed to help facilitate the proper mix of each aspect of the detailing triad. This is accomplished, in part, by separating the assignment and placement officer functions. Detailers are the service member's advocates. They match each officer's skill sets, desires and requirements with the needs of the Navy (posted billets) and propose them electronically into the Officer Assignment Information System (OAIS). Placement officers serve as the command's advocate. They review and control activity manning levels, interface directly with commands under their purview for all their officer requirements and post billets which need to be filled. Detailers may adjust projected rotation dates (PRD) while placement officers may adjust availability dates (the earliest date at which the CO has made a service member available for transfer).

The detailing process begins by identifying a requirement, usually caused by a projected transfer of an incumbent, an unexpected personnel loss, or the establishment of a new billet. Detailers fill the available billet requirement with one of their assets who, ideally, has a PRD date near the required fill date.

Detailing negotiations start 12 months in advance of the service member's PRD (18 months for those in the Exceptional Family Member Program and dual military). The normal sequencing is to satisfy the sea/overseas requirements before continental United States (CONUS) shore assignments. To maintain flexibility in assignments and conserve permanent change of station (PCS) funds, a detailing "window" is utilized. This window is one month before PRD to three months after the PRD. This 4-month "window" makes more officers and billets available at a given time and allows for greater selectivity. The detail is usually confirmed 6 to 9 months before the rotation date. Chaplains may view prospective assignments by consulting the CHC Alpha Roster located on the Chaplain Corps page of NKO.

The next step is to convert the assignment proposal to orders. This administrative process is designed to be a normal check and balance of the system, as well as accommodate the required accounting processes. The final output is a set of PCS orders. The Bureau of Personnel's goal is to provide written orders four to six months prior to detachment. Service members are responsible for ensuring the detailers have their up-to-date and realistic set of duty preferences as well as accurate contact information including current telephone and valid email. Unexpected service requirements can create sudden career opportunities. Therefore, it is best to have an up-to-date detailer online contact form. This form is located on the CHC NKO Detailer/Records Management page:

The best practice is to submit a detailer online contact form one month before the detailing negotiation begins. Several factors can impact a detailing decision: billet availability, experience, PCS funding, professional development, and personal desires. The decision regarding what assignment is next reflects the detailer and placement team's judgment regarding these factors. Additional information may be found on the Chaplain Corps Detailing Facebook Page:

http://www.facebook.com/pages/Chaplain-Corps-Detailing/199488826729956?ref=ts

## Billets

Detailers do not decide how many Chaplain Corps billets should be assigned to a command, what grade the billets should be or in what functional area they will be assigned. Once an activity's billet structure is approved, every effort is made to understand the specific requirements of each job (function to be performed, skills and capabilities required, etc.) by talking with the NPC Placement Officer for the specific command, or the CO, or designated representative. When a billet is significantly different from what was described, the gaining command is encouraged to advise the NPC Placement Officer for the specific command via their Echelon 2 N1.

## Experience

Once the CHC detailer is aware of the jobs to be filled, a review of the officers rotating is conducted. The detailer looks at the service member's electronic service record to determine experience, special qualifications, and previous performance. Sustained superior performance is by far the most important factor in determining future assignments, selections for postgraduate education, service schools and promotions.

## Permanent Change of Station (PCS) Constraints

Active component officer tour lengths are established using Secretary of Defense policy, the needs of the Navy, and requirements for professional career development. Here are some terms that can help clarify tour length and obligated service requirements.

TIME ON STATION (TOS). TOS is defined as the period served in the same geographical area. It differs from an activity tour in that time on station may be satisfied by one or more activity tours in the same geographical area. TOS applies specifically to concurrent CONUS shore tours. As with billets themselves, requirements for transferring to a follow-on shore tour in another geographic area will be determined by service financial 41

constraints, support requirements, individual skills, needs of the Navy, and personal preferences. All officers must serve 36 months in the same geographic area if transferring with funded PCS orders to a follow-on shore tour in a different geographic locale. There are exceptions to the 36-month time on station requirements when sea or overseas transfers, separations, humanitarian waivers, joint duty, spouse collocation, or new construction ships are involved.

RETAINABILITY. Retainability applies to all transfers. It ensures that an officer has the capability to complete prescribed tour length requirements. An officer must meet retainability requirements to receive orders. This retainability factor is of interest to both junior and senior officers who find themselves extending beyond their service obligation date just to accept a set of PCS orders. Retainability has no waivers or exceptions. Current requirements are:

1. CONUS sea or shore to CONUS shore--two years.
2. CONUS sea or shore to CONUS sea--one year.
3. To overseas shore--depends on location and if accompanied.
4. To overseas sea--full SECNAV prescribed tour length.
5. Overseas to CONUS--one year (six months if from unaccompanied tour).

MINIMUM TOUR FOR SEPARATION (MTS). MTS is activated when an officer accepts orders. This is the minimum specified time an officer shall complete at the new duty station before being allowed to retire or resign. MTS requirements are the same as the retainability period.

PRD EXTENSION REQUEST. A letter of request is required for an extension to the rotation date. PRD extension requests should be sent to the detailer at least 18 months in advance of the PRD. Once a relief has been named for the billet, an extension is not normally granted. PRD extension request letters should be routed through the supervisory chaplain and the commanding officer. A scanned copy of the letter and endorsements should be emailed to the detailer. A sample letter is available at https://wwwa.nko.navy.mil/portal/chaplaincorps/chaplainrpresourceportal/home/detailing management

# Professional Development

When all the factors mentioned above have been considered, an evaluation of the available alternatives is made to ensure an assignment provides the challenges necessary for continued professional development. There are no strict career paths.

The diverse background of CHC officers and the varied opportunities available to them require detailers to recognize that professional development differs from one individual to the next. Learned skill sets and comparison of duties with peers and seniors is a place to start in this critical evaluation.

## Personal Preference

Every AC officer should indicate personal preferences by completing a detailer online contact form.

https://wwwa.nko.navy.mil/portal/chaplaincorps/forms/home/detailer

It is strongly recommended that the detailer online contact form be followed with a telephone call, letter, email or personal interview. Likewise, all RC officers should work closely with the COMNAVERESFORCOM Chaplain's Office to provide similar information in order to be assigned to the right billet, at the right place, at the right time.

## The Exceptional Family Member Program

The Navy's Exceptional Family Member Program (EFMP) is a Navy sponsored program that provides specific detailing guidance designed to assist AC Sailors by addressing the special needs requirement of their exceptional family members (EFM) during the assignment process. Special needs include any special medical, dental, mental health, developmental or educational requirement, wheelchair accessibility, adaptive equipment or assistive technology devices and services.

The goal of the EFMP is to ensure the special needs of the EFM can be met at a new assignment location. EFMP enrollment information enables Navy detailers to proactively consider a family member's special need requirements during the assignment process and to pinpoint the assignment to a location with appropriate resources that address the special needs. Successful implementation requires up-to-date enrollment information and extensive coordination among the personnel, medical, and educational communities. EFMP enrollment is mandatory and required immediately upon identification of a special need. Failure to update EFM information annually could result in a delay in orders. DD Form 2792, Exceptional Family Member Medical and Educational Summary, and DD Form 2792-1, Exceptional Family Member Special Education/Early Intervention Summary, are used for enrollment.

Command points of contact and Navy medical treatment facility (MTF) EFMP coordinators can assist service and family members with the enrollment process.

Sailors may be reluctant to enroll because of misconceptions that EFMP enrollment may limit assignments and career advancement, or preclude family members from accompanying sponsors on overseas tours. These negative perceptions are not supported by fact. Sailors enrolled in the EFMP have always received equal consideration for accompanied assignments and for promotions.

Please contact the local MTF EFM Coordinator for assistance with enrollment.

# TOTAL FORCE – RESERVE COMPONENT DYNAMICS

The Navy Total Force includes Active Component (AC) and Reserve Component (RC) Sailors. The Navy Knowledge Online (NKO) course "Navy Reserve Fundamentals 3.0" (catalog code: NAVRESFOR-NRF-3.0) is designed primarily for AC and newly affiliated RC personnel. Considered the foundation of limited but essential RC-unique training, the course endeavors to focus on fundamentals and provide foundational knowledge to AC and RC personnel without getting bogged down. This course is updated periodically and is highly recommended for all hands. The current version takes 30-60 minutes to complete depending on familiarity with the material.

## Navy Reserve Force Chaplain's Office

The Commander Navy Reserve Force (CNRF) / Commander Navy Reserve Force Command (CNRFC) Force Chaplains' Office should be the first point of contact for any Reserve Component Chaplain or RP questions:
COMNAVRESFORCOM (N01G)
1915 Forrestal Drive
Norfolk, VA 23551-4615
Comm: (757) 322-5667 / (800) 245-4546
DSN: 262-5671
Fax: (757) 836-8112
Web:https://private.navyreserve.navy.mil/3447B/n01/n01g/default.aspx

# The Operational Support Officer (OSO)

The OSO is the accountable officer responsible to assist and support the Active Component (AC) commander's ability to maximize the utilization of their reserve assets. The primary functions of an assigned OSO are to facilitate access of the reserve assets and optimize the use of these capabilities to achieve operational success and mission accomplishment. An OSO functions as the principle Navy Reserve advisor to the Navy and Joint commands.[18] Contact the CNRF/CNRFC Force Chaplain's office for additional help in locating your OSO. For USMC units, the MARFORRES Force Chaplain's Office performs some OSO functions and can provide additional information.

[18] OSO Duty is governed by *OPNAVINST* 5420.112, *Operational Support Officer,* and *COMNAVRESFORINST* 5420.14, *Navy Operational Support Officer Duty.*

# Reserve Categories

The Navy Reserve Force includes Reservists in active, inactive, and retired status. The Ready Reserve includes active status Reservists in the Selected Reserve (SELRES), the Individual Ready Reserve (IRR), or serving on Active Duty. Members who drill for pay are in the SELRES. Members not in a pay status are in the IRR. Members in the IRR either participate in a Voluntary Training Unit (VTU) and drill without pay or are assigned to the Active Status Pool (ASP). Whether SELRES or IRR (either VTU or ASP), members of the Ready Reserve are eligible for promotion, can be recalled to Active Duty involuntarily, and can train with and support AC RMTs in a variety of ways depending on their status.

SELRES chaplains and RPs are assigned to reserve units supporting either commissioned reserve units (Reserve Seabee regiments and battalions, Fleet Hospital/Operational Health Support Units, and Navy Reserve units supporting 4th MARDIV, 4th MAW, 4th MLG, etc.) specific AC commands (each individual in a Marine Expeditionary Force Religious / MEFREL unit, for example supports a different AC USMC RMT requirement).
IRR chaplains and RPs affiliated with a VTU are "free agents" who may or may not have a formal additional duty relationship with a commissioned or augmentation unit or a local AC command. [45]

# Reserve Assignments

SELRES Chaplains and RPs are not "detailed" in the same way as AC personnel. Commander, Navy Reserve Forces Command (COMNAVRESFORCOM)(N12) is the assignment authority for all Selected Reserve(SELRES). Personnel are assigned to vacant billets at the local Navy Reserve Activity (NRA) based on Force requirements and personnel desires submitted via Career Management System-Interactive Detailing (CMS-ID) applications (enlisted personnel), JOAPPLY applications (Officer O-4 and below), or APPLY Board results (Senior Officers). If no local vacant billets exist at Reserve activities within reasonable commuting distance of the member's residence (defined in DODI 1215.13), members may be assigned a drilling location within reasonable commuting distance and cross-assigned to a mobilization billet elsewhere across the Navy Reserve Force. Generally, cross-assignments will be made between similar units and within specific programs.

Enlisted personnel use CMS-ID to apply for billets when they are IAP, within 90 days of their PRD or relocate to a new NRA. CMS-ID applicants are required to apply for five vacant billets. Enlisted personnel in an IAP status over 90 days are subject to non-voluntary assignment by COMNAVRESFORCOM (N12) or transfer to the VTU.
Junior officers apply for billets using JO- Apply (https://private.navyreserve.navy.mil/Apply/index.aspx) when they are IAP, within 90 days of their PRD or relocate to a new NRA. JO-Apply applicants are required to apply for three vacant billets. Junior officers in an IAP status over 90 days are subject to non-voluntary assignment by COMNAVRESFORCOM (N12) or transfer to non-pay status.
Senior officer billets and Junior Officer command positions (e.g. LCDR CO/OICs of MEFRELs) are assigned through the annual Apply Board. All board processes, application and assignment policies, community-specific information, and post-board assignment procedures (including interim fills) are described in COMNAVRESFORNOTE 5400. This notice is normally published by mid-February each year for the upcoming year's board and is available on the Navy Reserve Homeport (https://private.navyreserve.navy.mil/Apply/index.aspx).

Junior officers in the IRR, whether VTU or ASP, desiring to transition to SELRES must contact a local officer recruiter to submit an affiliation package. For chaplains, this will likely require obtaining a new ecclesiastical endorsement for inactive duty and a review by the CARE Board. Senior officers in the IRR, whether VTU or ASP, desiring to transition to SELRES may submit an application to the Apply Board following guidance in the most recent 5400 notice.

# Types of Reserve Duty

**Inactive Duty Training (IDT) Periods (Drills).** IDT periods (drills) are conducted to provide operational support and to enhance the members' readiness for mobilization. They come in several types: Regular, Rescheduled, Additional Training Period (ATP), Readiness Management Period (RMP), and Incremental.

Paid IDT periods are 4 hours long and no more than 2 are permitted per day.
Non-pay drills done by a member in a non-pay status can be 3 hours if only one is done on a day, but must be 4 hours long if doing 2 non-pay IDTs on a single day.
As a general rule, SELRES Chaplains and RPs perform 48 Regular IDTs per year, and may be authorized up to 36 ATPs and 12 RMPs. IDTs and ATPs may be performed at a NOSC or at the supported AC command using the FLEX IDT Drill Option.
The Flexible (FLEX) IDT Drill Option can help meet supported AC command requirements while completing FY IDT requirements. Reserve Unit COs are authorized to schedule up to 40 regular FY IDT periods consecutively to better optimize mission support or readiness.
IDTT is any regular, rescheduled, or additional inactive duty training period performed on travel orders (the second "T").

**Annual Training (AT).** SELRES personnel must perform 12 to 14 days AT each fiscal year as scheduled by the unit CO and per COMNAVRESFORCOM's annual Fiscal Year Policy Execution Guidance notice; they may meet this requirement by serving ADT (see below) instead. IRR personnel (whether VTU or ASP) may not perform AT.

**Active Duty Training** (ADT). Both SELRES and IRR personnel may perform a period of Active Duty that is intended to support a specific training requirement and assist a command that has ADT funding available. Members may request ADT orders only when they are requested by a command. The command requesting ADT orders for a member to support the command will provide the funding for the orders.

**Active Duty Other Than For Training (ADOT).** ADOT is a category of active duty used by Reserve personnel to provide support for either Active or Reserve Component missions. It includes the categories of Active Duty for Special Work (ADSW), Active Duty for Operational Support (ADOS), Active Reserve Duty (e.g. three-year definite recall) and involuntary active duty under mobilization orders.

**Active Duty for Operational Support (ADOS).** Authorized voluntary AD for RC personnel to support AC or RC programs, respectively. The purpose of ADOS is to provide the necessary skilled manpower assets to support existing or emerging requirements. The terms ADOS and ADSW (Active Duty for Special Work) are largely interchangeable in common usage. ADSW constitutes a type of ADOS. The ADSW Program supports Navy mission requirements for which no permanent duty billet or position is programmed, and where active duty personnel with the required skill(s) are not reasonably available. This program provides the active forces with temporary, Navy Reserve support to facilitate valid, unfunded, unanticipated, unplanned (emergent) or non-recurring projects or missions that cannot be accomplished with assigned Sailors or that do not meet involuntary activation criteria. SELRES and VTU personnel are eligible for ADOS/ADSW[19]. At this writing, the best source for current procedures and policies on ADOS is the PERS-4G2 web page at http://www.public.navy.mil/bupers-npc/career/augmentation/4G2/Pages/default.aspx.

## Mobilization

Mobilization, or involuntary recall to active duty, is governed by specific sections of Title 10 of the U.S. Code and both DoD and Navy policy. For Navy commands considering mobilization of RC Chaplains or RPs, the best source of information is your command's Operational Support Officer (OSO). Any potential mobilization of RC Chaplains or RPs should also be coordinated with the COMNAVERSFORCOM Force Chaplains office.

## Active Duty Navy Definite and Indefinite Recall Program for Reserve Officers

Although all the types of duty described above provide opportunities to change lanes from RC to AC, RC officers may volunteer for either definite (also called temporary) or indefinite (also called permanent) recall to active duty to fill specific advertised AC billets or requirements. Both definite and indefinite recalls require a new ecclesiastical endorsement and review by the CARE Board. A limited number of slots open every year for indefinite recall, and an even more limited number of opportunities for three-year definite recalls may also be available in any given year[20]. Contact the CNRF/CNRFC Force Chaplain's office for more information.

## Transitioning from AC to RC

AC Chaplains and RPs considering transitioning to RC should contact the Career Transition Office for the latest guidance on procedures and the CNRF/CNRFC Force Chaplain's office to discuss available RC billets. At this writing, the best information on AC to RC transitions is on the NPC CTO web page at http://www.public.navy.mil/bupers-npc/career/transition/Pages/default.aspx. Chaplains should note that transitioning from AC to RC will require a new ecclesiastical endorsement and review by the CARE Board.

## Key Policies Governing RC Matters

DoDI 1215.06, *Uniform Reserve, Training, and Retirement Categories*
BUPERSINST 1001.39F, *Administrative Procedures for Navy Reservists*
COMNAVRESFORINST 1001.5F, *Administrative Procedures for the Drilling Reserve and Participating Members of the Individual Ready Reserve*
MCO 1000.12, *Naval Reserve Program Nine Personnel Support to the U.S. Marine Corps*
COMNAVRESFORCOMNOTE 1001, *Fiscal Year xxxx Force Execution Guidance* (issued annually)

COMNAVRESFORNOTE 5400, *Fiscal Year 20xx National Command and Senior Officer (05/06) Non-Command Billet Screening and Assignment Procedures* (issued annually)
OPNAVINST 1001.20C, *Standardized Policy and Procedures for the Active Duty for Special Work (ADSW) Program*
COMNAVRESFORINST 5420.14, *Navy Operational Support Officer Duty*

# QUALIFICATIONS

Chaplains are non-combatants21. It is DON policy22 that chaplains are not authorized to obtain weapons qualifications, warfare qualifications, or bear arms; however, they are authorized to wear warfare or weapons qualification insignia obtained during prior service as a combatant. Chaplains are eligible to qualify for and to wear the insignia of qualification designations such as Fleet Marine Force, Basic Parachutist, and Navy/Marine Parachutist.

## Fleet Marine Force (FMF) Qualified Officer

While serving with Fleet Marine Force units, CHC officers have the opportunity to participate in the Fleet Marine Force Qualified Officer (FMFQO) program. This program enhances the chaplain's knowledge of the Marine Corps while contributing to a more credible relationship with line counterparts. Chaplains assigned to Marine Corps units should review OPNAVINST 1414.6 and speak with their command regarding this qualification.

## Additional Qualification Designators (AQD)

As they gain experience, CHC officers can earn codes to specifically document their qualifications. These codes, known as Additional Qualification Designators (AQDs), represent qualifications required by a billet or unique qualifications awarded to an incumbent through service in that billet. AQDs are reflected in block 72 of the Officer Data Card (ODC) and on the bottom-left portion of the Officer Summary Record (OSR). All officers are encouraged to verify this information during a yearly review of their ODC. Complete information regarding AQDs can be found in the Manual of Navy Officer Manpower and Personnel Classification, NAVPERS 15839I (Oct 2010), posted on the NPC website at http://www.public.navy.mil/bupers-npc/reference/noc/NOOCSVol1/Documents/Manual%20I35_PT_D%20(AQD).pdf .

## Qualifying Subspecialty Codes

The Navy Subspecialty System (NSS) is an integrated manpower and personnel classification and control system which establishes criteria and procedures for identifying officer requirements for advanced education, functional training, and significant experience in various fields and disciplines. In addition to identifying qualitative officer manpower needs, the NSS is used as the basis for generating the Navy's advanced education requirements.

| Current CHC subspecialty codes are as follows: | **Education/Training/ Experience Field** |
|---|---|
| 1430 | Religion in Culture |
| 1440 | Pastoral Counseling |

APPENDIX N


**HEBREW TEXTUAL EXEGESIS FOR THEOLOGICAL REFLECTION**

## HEBREW TEXTUAL EXEGESIS FOR THEOLOGICAL REFLECTION

### Watchman Scripture I:  Ezekiel 3:17

**Translation:**

The literal scripture and translation as recorded in the Hebrew Language and Script is: "מִמֶּנִּי תָסוֹלְבֵית יִשְׂרָאֵל וְשָׁמַעְתָּ מִפִּי דָבָר וְהִזְהַרְתָּ א ☐ בֶּן־אָדָם צֹפֶה נְתַתִּי Ben-ädäm tzofeh n'taTiykhä l'vëyt yis'räël w'shäma'Tä miPiy Dävär w'hiz'har'Tä ôtäm miMeNiy" (Bible Hub, 2013).

**King James Version Text:**

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me" (Ezek. 3:17, KJV)

**Exegesis:**

The direct English Translation of Ezekiel 3:17 is offered with the Commentary Reference Numbers for Hebrew Lexicon Citation usage: "Son 1121 of man, 120 I have made 5414 z8804 thee a watchman 6822 z8802 unto the house 1004 of YiSrä´ël יִשְׂרָאֵל:3478 therefore hear 8085 z8804 the word 1697 at my mouth, 6310 x4480 and give them warning 2094 z8689 x853 from x4480 me" (Bible Hub, 2013).

## Watchman Scripture II:  Ezekiel 33:7

### Translation:

The literal scripture and translation as recorded in the Hebrew Language and Script is:
"וְאַתָּה בֶן־אָדָם ☐ צֹפֶה נְתַתִּיךָ לְבֵית יִשְׂרָאֵל וְשָׁמַעְתָּ מִפִּי דָּבָר וְהִזְהַרְתָּ אֹתָם מִמֶּנִּי: w'aTäh ven-ädäm tzofeh n'taTiykhä l'vëyt yis'räël w'shäma'Tä miPiy Dävär w'hiz'har'Tä otäm miMeNiy" (Bible Hub, 2013).

### King James Version Text:

"So thou, O son of man, I have set thee a Watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me" (Ezek. 33:7, KJV).

### Exegesis:

The direct English Translation of Ezekiel 33:7 is offered with the Commentary Reference Numbers for Hebrew Lexicon Citation usage: "So thou, x859 O son 1121 of man, 120 I have set 5414 z8804 thee a watchman 6822 z8802 unto the house 1004 of YiSrä´ël ;יִשְׂרָאֵל 3478 therefore thou shalt hear 8085 z8804 the word 1697 at my mouth, 6310 x4480 and warn 2094 z8689 them from x4480" (Bible Hub, 2013).

APPENDIX O

**RECOMMENDED REFERENCE LIST FOR SDATS MASTER OF DIVINITY IN**

**MILITARY CHAPLAINCY EDUCATION PROGRAM**

# Recommended References for SDATS Master of Divinity in Military Chaplaincy Education Program

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**VITA**

# VITA

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