

# JPC

Vol. 50  
No. 1  
Spring  
1996

# The Journal of Pastoral Care

<b>Inside:</b>	<b>Page</b>
<b>Guest Editorial: Chaplaincy: The Greatest Story Never Told</b> <i>by David B. Plummer</i>	1
<b>Articles:</b>	
<b>The Integration of Clinical Pastoral Education with Seminary Learning: Fostering the Student's Ministry Formation</b> <i>by Robert G. Anderson</i>	13
<b>Storytelling and Pastoral Care</b> <i>by Tim Eberhardt</i>	23
<b>Prayer Reveals Belief: Images of God from Hospital Prayers</b> <i>by Daniel H. Grossoehme</i>	33
<b>When Dying is Living: Hospice Pastoral Care and Education</b> <i>by Martha Ann Rutland-Wallis</i>	41
<b>Seminary Norms for the MMPI-2</b> <i>by Sue Webb Cardwell</i>	49
<b>A Symposium:</b>	
<b>Homosexuality Reconsidered</b> <i>by Richard Dayringer</i>	57
<b>What Pastoral Psychotherapists Need to Know About Lesbians and Gay Men in the 1900s</b> <i>by Loma M. Hockstein</i>	73
<b>Companions on a Gay Journey: Issues of Spiritual Counseling and Direction with Gay Men and Lesbian Women</b> <i>by David Shallenberger</i>	87
<b>Caregiving and Spiritual Direction with Lesbian and Gay Persons: Common Themes and Sharp Divergencies</b> <i>by Larry Kent Graham</i>	97
<b>Personal Reflections:</b>	
<b>On the Eve of My Father's Birthday</b> <i>by F. Vernon Chandler</i>	105
<b>The Request of the Dying and Pastoral Care</b> <i>by John P. Mossi</i>	107
<b>Not Cured but Healed</b> <i>by Gerald Oosterveen</i>	111
<b>Thinking About AIDS</b> <i>by Elizabeth Stommel</i>	113
<b>Letting in the Light</b> <i>by Beth C. Junker</i>	115
<b>Poems</b> <i>by James C. Duncan, Robert S. Henderson, William L. Killian, &amp; Dorothy E. Shelly</i>	119
<b>Brief Communications</b>	120
<b>Book Reviews</b> <i>by Merle R. Jordan, James M. Harper III, Robert F. Cullum, James W. Ewing, &amp; Alta L. Chase</i>	122

# The Journal of Pastoral Care

Vol. 50

Spring 1996

No. 1

## GUEST EDITORIAL

### Chaplaincy: The Greatest Story Never Told

When most North Americans—including clergy—hear the term “chaplain” their minds flashback to the television sitcom *M\*A\*S\*H*. The character of Father Mulcahy introduced chaplaincy to millions. Coincidentally, his character held the ministry of the two most common types of chaplaincy in the USA: military and hospital. Older than the U.S. itself, on July 29, 1775 the Continental Congress recognized the necessity of a chaplaincy and authorized pay for professional chaplains in the Continental Army (twenty dollars per month).<sup>1</sup> Apparently these early chaplains performed outstanding ministry, for on July 9, 1776 the Continental Congress authorized the Continental Army to both increase the pay of chaplains to that of Regimental Surgeons (thirty-three and one third dollars per month) and to provide more chaplains for the troops.<sup>2</sup> That same day, General George Washington, Commander-in-Chief, ordered chaplains appointed to every Regiment.<sup>3</sup> Some of these chaplains served with field surgeons, and they were probably the first healthcare chaplains in America. Today both military and healthcare chaplains number in the thousands.

U.S. military chaplains serve in the Army,<sup>4</sup> Air Force,<sup>5</sup> Navy,<sup>6</sup> Marines, and Coast Guard. Many military chaplains have further specialized their ministries as hospital chaplains (having taken CPE in military medical centers), family life chaplains (after earning graduate degrees in marriage and family therapy and having received appropriate supervision in a counseling practice), and ethics chaplains (for both healthcare and war issues, again, after earning appropriate graduate degrees). Additionally, the Air Force sponsors the Civil Air Patrol (CAP)<sup>7</sup> and gives ordained ministers the opportunity to serve as vol-

<sup>1</sup>Parker C. Thompson, *The United States Army Chaplaincy: From Its European Antecedents to 1791*, Vol. 1 (Washington, DC: Office of the Chief of Chaplains, Department of the Army, 1978), pp. 106-107.

<sup>2</sup>*Ibid.*, pp. 108-110.

<sup>3</sup>William J. Federer, *America's God and Country Encyclopedia of Quotations* (Coppell, TX: FAME Publishing, 1994), p. 145.

<sup>4</sup>An Army chaplain recruiter may be contacted (east of the Mississippi River) at HQ, First US Army Office of the Staff Chaplain / Fort Gillem, GA 30050-7000 / (800) 432-9769 or (west of the Mississippi River) at HQ, Fifth US Army Office of the Staff Chaplain / Fort Sam Houston, TX 78234 / (800) 531-1114, ext. 2095 or 9573.

<sup>5</sup>An Air Force chaplain recruiter may be contacted at HQ, ARPC/HC / Denver, CO 80280-5000 / (800) 525-0102, ext. 241.

<sup>6</sup>The Navy supplies chaplains for the Marines and Coast Guard as well as the Navy. A Navy chaplain recruiter may be contacted at the Chief of Chaplains Office / (OP-09G4) / Department of the Navy / Washington, DC 20350-2000 / (800) 437-5957.

<sup>7</sup>A Civil Air Patrol chaplain recruiter may be contacted at HQ CAP-USAF/HC / 105 South Hansell Street / Maxwell AFB, AL 36112-6332 / (334) 953-6002 / FAX (334) 953-5296.

unteer chaplains. The membership organization for chaplains serving in any military capacity (Active-duty, Reserves, National and State Guards, and CAP) as well as Veterans Affairs chaplains is the Military Chaplains Association (MCA).<sup>9</sup> In addition to publishing an excellent bimonthly magazine, *The Military Chaplain*, the MCA is organized into a number of chapters around the country, holds a national convention annually, and sponsors several scholarships for outstanding seminarians serving in military reserves' chaplain candidate programs. A little-known but very important organization to all military chaplains is the National Conference on Ministry to the Armed Forces (NCMAF).<sup>9</sup> Representation in NCMAF "... is open to all endorsing or certifying agencies or groups authorized to provide chaplains for any branch of the Armed Forces. The purpose of this organization is to provide a means of dialogue to discuss concerns and objectives and, when agreed upon, to take action with the appropriate authority to support the spiritual ministry to and the moral welfare of Armed Forces personnel."<sup>10</sup> Both the MCA and NCMAF serve as advocates of military chaplaincy and chaplains to the Armed Forces, and all three branches of government.

Healthcare chaplains, too, have specialized. Membership and certifying organizations such as the American Association on Mental Retardation (Religion Division),<sup>11</sup> Association of Mental Health Clergy, the National Hospice Organization (Spiritual Caregivers Division),<sup>12</sup> and the Veterans Affairs (VA) Chaplain Service<sup>13</sup> demonstrate the great diversity available to those in this field. One specialized organization, Community Chaplain Service,<sup>14</sup> assists in training and coordinating the efforts of professional and volunteer chaplains in retirement community and nursing home settings.

With respect to VA chaplaincy, there are several membership and advocacy organizations. In addition to the MCA, VA chaplains may belong to the National Association of VA Chaplains,<sup>15</sup> the National Conference of VA

---

<sup>9</sup>The Military Chaplains Association may be contacted at PO Box 42660 / Washington, DC 20015-0660 / (717) 642-6792.

<sup>9</sup>The National Conference on Ministry to the Armed Forces may be contacted at 4141 N. Henderson Road, Suite 13 / Arlington, VA 22203 / (703) 276-7905 / FAX (703) 276-7906.

<sup>10</sup>Kenneth B. Bedell (Ed.), *1995 Yearbook of American & Canadian Churches* (Nashville, TN: Abingdon Press, 1995), p. 38.

<sup>11</sup>The American Association on Mental Retardation (Religion Division) may be contacted at 1719 Kalorama Road, NW / Washington, DC 20009 / (202) 387-1968.

<sup>12</sup>The National Hospice Organization (Spiritual Caregivers Division) may be contacted at 1901 North Moore Street, Ste. 901 / Arlington, VA 22209 / (703) 243-5900 / FAX (703) 525-5762.

<sup>13</sup>The Veterans Affairs Chaplain Service may be contacted at the National VA Chaplain Center (901/111K) / Department of Veterans Affairs Medical Center / Hampton, VA 23667 / (804) 728-3180 / FAX (804) 728-3179. One may request application material by phone and get information on current vacancies by phoning the Job Line at (804) 728-3190.

<sup>14</sup>Community Chaplain Service may be contacted at PO Box 6734 / New Bedford, MA 02742-0734 / (508) 997-3174.

<sup>15</sup>While the National Association of VA Chaplains has no headquarters, their President, Chaplain Hugh Maddry, is a point of contact. Chaplain Maddry may be reached at (615) 926-1171.

Catholic Chaplains,<sup>16</sup> the National VA Black Chaplains Association,<sup>17</sup> and the Jewish Chaplains Association.<sup>18</sup> Interestingly, the VA-distinct membership organizations—with the exception of the latter—are all certifying (credentialing) organizations as well. They certify on the basis of supervised, in-house, clinical training their members receive in VA hospitals, as well as partnerships they have established with accredited seminaries. Just as NCMF is a little-known but very important organization to all military chaplains, the Endorsers Conference for Veterans Affairs Chaplaincy (ECVAC)<sup>19</sup> is the same to VA chaplains. In fact, ECVAC is constituted of essentially the same endorsers and participants as NCMF, with the same purposes and mission, with only the context of ministry being different: VA hospitals rather than the military. Both the MCA and ECVAC serve as advocates of VA chaplaincy and chaplains to the Department of Veterans Affairs, and all three branches of government.

Healthcare chaplaincy has been publicized and promoted over the years by the Association of Clinical Pastoral Education, The Canadian Association for Pastoral Practice and Education, The College of Chaplains, The National Association of Catholic Chaplains, and the National Association of Jewish Chaplains, as well as predecessor organizations of the above. *The Journal of Pastoral Care* (and its sibling publication which eventually merged with it, *The Journal of Clinical Pastoral Work*) indisputably has been the foremost definer and promoter of chaplaincy as well as pastoral care and counseling since its inception in 1947.

Nevertheless, when one mentions chaplaincy to seminary-trained clergy or even to seminary professors the responses often reflect great ignorance and misunderstanding of chaplaincy and pastoral counseling beyond the military and healthcare contexts. (And the ignorance sometimes includes these settings too!) Indeed, if anecdotes are to be believed, chaplains are regularly asked by their parish colleagues when they are going to “return” to ministry. Such ignorance is tragic not just to chaplains’ egos, but more importantly, to the seminary and the faith community. The seminary fails to recognize the value of chaplaincy and, therefore, neither promotes nor equips for this ministry. To date, I know of only four Association of Theological Schools-member seminaries that offer courses in any type of chaplaincy.<sup>20</sup> Only one of those, Dallas Theological Seminary (DTS), offers two master’s-level degree programs

---

<sup>16</sup>While the National Conference of VA Catholic Chaplains has no headquarters, their President, Father Aidan Walsh (a VA Regional Manager), and Secretary, Father Ronald Lawson, are points of contact. They may be reached at (617) 275-7500, ext. 2385, or (617) 687-2591.

<sup>17</sup>While the National VA Black Chaplains Association has no headquarters, their Vice-President, Chaplain Michael McCoy (a VA Regional Manager), is a point of contact. Chaplain McCoy may be reached at (804) 728-3180.

<sup>18</sup>While the Jewish Chaplains Association has no headquarters, their President, Chaplain Simeon Kovrintz, is a point of contact. Chaplain Kovrintz may be reached at (202) 745-8140.

<sup>19</sup>The Endorsers Conference for Veterans Affairs Chaplaincy may be contacted at 4141 N. Henderson Road, Suite 13 / Arlington, VA 22203 / (703) 276-7905 / FAX (703) 276-7906.

<sup>20</sup>The four seminaries are: Regent University School of Divinity / Virginia Beach, VA 23464 / (800) 677-7858; Western Conservative Baptist Seminary / 5511 S.E. Hawthorne Blvd. / Portland, OR 97215-9905 / (800) 547-4546; Dallas Theological Seminary / 3909 Swiss Avenue / Dallas, TX 75204 / (214) 824-3094; and Southwestern Baptist Theological Seminary / 2001 W. Seminary Drive, Fort Worth, TX 76115 / (817) 923-1921. In an August 1, 1995 telephone conversation with Kathy Hepfer of the Association of Theological Schools, she indicated that the ATS did not track member schools’ curricula with respect to chaplaincy courses.

(M.A. and Th.M.) in chaplaincy. The DTS M.A. is in corporate chaplaincy. Their Th.M. is offered in correctional, hospital, military, and campus chaplaincy specializations in addition to corporate chaplaincy.<sup>21</sup> Another school, Regent University School of Divinity, is the only ATS-accredited seminary that offers a doctorate (D.Min.) with a chaplaincy focus. The faith community is also robbed of the privilege of having its distinctives and people represented in a variety of contexts. Hence, I call chaplaincy "The Greatest Story Never Told." I write this Guest Editorial to begin to tell this story and to challenge those chaplains in the following specialized settings to rise-up and tell some of their own stories.

## Correctional Chaplaincy

Correctional chaplains live their lives in accord with Matthew 25:36b: "I was in prison, and you came to visit me," and visit they do! They offer and give pastoral care to the shunned, forgotten, depressed, and violent of society. They are friends to the friendless. They encourage and comfort. They are God's messengers of forgiveness and absolution to prisoners not just of earthly cells, but worse, of their own haunting memories and self-hate.

Correctional chaplains are careful not to contribute to the inmates' problems *via* being conned, manipulated, or tricked into violating confidentiality or prison regulations by the inmates or correctional staff. At the same time, these chaplains must maintain a prophetic role addressing the legitimate rights of the inmates and wrongs of the correctional institution. Such discernment comes with clinical training and life's experiences. This is a ministry where a simple, honest mistake could quickly become fatal.

The American Protestant Correctional Chaplains Association is the primary membership organization for these clergy. Major organizations which hire and place such chaplains include the U.S. Department of Justice's Federal Bureau of Prisons,<sup>22</sup> the Correctional Corporation of America<sup>23</sup> (a private-sector correctional facility management and administration company), as well as virtually all states' correctional systems. Many correctional systems are short-handed for pastoral care providers and chaplains (and financial resources). They, therefore, depend heavily on their screened, trained volunteer ministers. Organizations such as the Coalition of Prison Evangelists<sup>24</sup> conduct volunteer training and coordinate volunteer efforts at correctional facilities around the U.S. as well as internationally.

## Workplace Chaplaincy

There is a long history of workplace chaplaincy in the U.S. The Most Reverend Diana C. Dale, president of the National Institute of Business and Industrial

---

<sup>21</sup>Information in a letter to the author from Dr. Kenneth O. Gangel, Academic Dean of Dallas Theological Seminary, dated June 20, 1995.

<sup>22</sup>The U.S. Dept. of Justice's Federal Bureau of Prisons may be contacted at the Federal Bureau of Prisons / Chaplaincy Administrator / 320 First Street, NW / Washington, DC 20534 / (202) 514-9740.

<sup>23</sup>The Corrections Corporation of America may be contacted at 102 Woodmont Boulevard / Nashville, TN 37205 / (615) 292-3100 / FAX (615) 269-8635.

<sup>24</sup>The Coalition of Prison Evangelists may be contacted at PO Box 7404 / Charlotte, NC 28241-7404 / (803) 548-2670.

Chaplains, has determined that "As early as the 1640's, Massachusetts Bay Colony legal records stipulated that religious instruction was to be provided at the worksite by employers, particularly for employees in remote locations when Sunday labor was required."<sup>26</sup> Bishop Dale is also able to document records from the eighteenth and nineteenth centuries which show a number of employers from various industries who provided chaplaincy services for their employees.

A recent study indicates that in any given week, greater than fifty percent of Americans do not attend religious services,<sup>26</sup> and presumably, receive minimal—if any—pastoral care. Further, it has been claimed that among the millions of North Americans who do go to church, synagogue, mosque, or temple each week, very few of them are "pastored." They frequently are only preached at. Chaplains in the workplace seek to offer genuine pastoral care to workers. And pastor they do! Various studies on the cost-effectiveness of business and industrial chaplaincy have indicated that every dollar spent on chaplaincy has saved corporations at least four dollars on related expenses and losses due to absenteeism, medical and psychological expenses, accidents, alcohol and drug rehabilitation treatment, marriage and family therapy, job-related stress, etc.<sup>27</sup> Rodney C. Brown, chaplain for R.J. Reynolds Tobacco Company, states that "It costs at least a fourth to a third of a worker's salary to subsidize an employee with a drinking or drug problem, covering such things as absences from work, disability and down time on the job," and that national estimates are that "10 or 11 percent of employees have drinking and drug problems ..."<sup>28</sup> If these figures are accurate, workplace chaplains are lucrative cost-avoidance measures to businesses. Moreover, a contented, well-adjusted worker is a loyal, safer, well-motivated, more productive employee. As a result, many corporations are hiring chaplains not for religious or humanitarian concerns, but to blacken their bottom lines.

Workplace chaplains' philosophy of ministry is perhaps best expressed by the following statement:

We respond to the biblical concept of work as being essential to God's ongoing process of creation and as basic for the redemption and wholeness of human life. Therefore, we seek to redress that which demeans the value of work and the workers. We encourage ... [laborers] to live in such a way as to transform their workplace and ... [their] society.<sup>29</sup>

Indeed, there is a clear Judeo-Christian theology of work throughout Scripture. From the pre-Fall of Humanity, God stated an expectation for humankind to labor (Genesis 1:28-30, 2:15, 18) to the Fall where God mandated that humankind would labor with great pain and comparatively limited success (Genesis 3:18-23), work/productivity has been a central theme in

---

<sup>26</sup>Diana C. Dale, "Outline of the Message of Purpose that Workplace Ministry Wants to Communicate." The Institute of Worklife Ministry (Houston, TX, 1992), p. 2.

<sup>27</sup>George Barna, *What Americans Believe* (Ventura, CA: Regal Books, 1991), p. 234.

<sup>28</sup>Greg Hall, "Corporate Chaplaincy Ministries: Questions and Answers." Corporate Chaplaincy Ministries (Fort Smith, AR, n.d.), p. 2.

<sup>29</sup>Don Donato, "Making Sunday Last Through the Work Week," *The United Methodist Reporter*, September 20, 1991, p. 4.

<sup>30</sup>"North American Maritime Ministry Association." North American Maritime Ministry Association (New York, NY, n.d.), p. 4.

Scripture. Numerous references throughout Proverbs rebuke sluggards and their "slothfulness" (e.g., 6:6-11; 10:4a,5b,26; 12:24b,27a; 13:4a; 15:19; 18:9; 19:15, 24; 20:4, 13a; 21:25; 22:13; 24:30; 26:13-16; and 28:19b) and extol the virtues of the industrious (e.g., 10:4b,5a; 12:11,24a,27b; 13:4b; 14:23; 20:13b; 27:23-27; 28:19a; and 31:10-31). In the New Testament, Scripture makes such claims as a "laborer is worthy of his hire" (Luke 10:7; 1 Timothy 5:18), and if one does not provide financially for one's family, one "has denied the faith and is worse than an infidel" (1 Timothy 5:8). Ultimately, Scripture contends that if persons will not work, they should not eat (2 Thessalonians 3:10). Apparently, the early church had a pretty strong work ethic based on a biblical theology. Many employers, laborers, faith communities, and workplace chaplains also hold to such a theology today. As such, workplace chaplains have a sacred respect for the act of labor, and desire to convey that respect to the worker.

The National Institute of Business and Industrial Chaplains (NIBIC) is the primary membership organization for this category of chaplaincy. The "typical" model of ministry for workplace chaplains is one in which the chaplain is the on-location provider of pastoral care. The chaplain often walks the assembly line providing availability and a ministry of presence. She is often called upon for weddings, funerals, and memorial services. He is usually called upon during accidents, critical incidents, and hospitalizations. She frequently conducts stress reduction and financial management classes. He is known to hold marriage and family enrichment seminars and plans an occasional retreat and family day/open house. The workplace chaplain knows his or her limitations and refers to the appropriate professional. The role of the workplace chaplain frequently parallels that of an Employee Assistance Program (EAP) professional. Indeed, many workplace chaplains have become credentialed as "Certified Employee Assistance Professionals,"<sup>30</sup> to better serve their companies. Among the advantages that a workplace chaplain has over the typical EAP is legal confidentiality as well as much more academic and clinical training. Additionally, a number of chaplains have taken specialized courses in mediation and have become "Certified Mediators,"<sup>31</sup> professionally assisting in the resolution of business and other civil disputes. An exciting new development in the area of clinical training is the establishment of at least two CPE centers offering industrial workplace CPE units.<sup>32</sup>

Workplace chaplaincy has become very specialized with both volunteer

---

<sup>30</sup>The two primary membership / credentialing organizations of EAPs are: 1) The Employee Assistance Professionals Association [EAPA / 2101 Wilson Boulevard, Ste. 500 / Arlington, VA 22201 / (703) 522-6272 / FAX (703) 522-4585] and 2) The Employee Assistance Society of North America [EASNA / 2728 Phillip / Berkely, MI 48072 / (810) 545-3888 / FAX (810) 545-5528].

<sup>31</sup>The Academy of Family Mediators [1500 South Highway 100, Ste. 100 / Golden Valley, MN 55416-1593 / (612) 525-8670] is a credentialing and membership organization of both mediation training centers and mediators. Despite their name, they also maintain records of civil mediation training centers.

<sup>32</sup>In a July 20, 1995 telephone conversation with The Rev. Dr. Russell Davis, executive director of the Association for Clinical Pastoral Education, he confirmed that there are two accredited centers offering CPE within a workplace chaplaincy context: Emory Center for Pastoral Services (Chaplain Robert Morris) [1364 Clifton Road, NE / Atlanta, GA 30322 / (404) 727-7200 / FAX (404) 727-7110] and Howard Community Hospital (Chaplain Larry Brandon) / 3500 S. Lafountain Street / Kokomo, IN 46904 / (317) 453-8563 / FAX (317) 453-8282.

and professional positions available in a variety of contexts: big business, entrepreneurial, emergency response, transportation-based, and race track chaplaincy.

Large businesses and industries are hiring their own in-house full-time chaplains for the various reasons already cited. I know of professional chaplains serving in the tobacco and food processing industries as well as with automakers, pipe fabricators, tool manufacturers, die makers, and a number of other private corporations. I even know a chaplain who serves a chain of department stores, and another who is a shopping mall chaplain. One ordained minister acquaintance is presently negotiating with a major airline to develop a chaplaincy program for its employees and will probably be the first airline—not airport—chaplain in the world. Still another chaplain friend serves a “one-stop back-injury treatment center.” This center is a for-profit business with physicians, physical therapists, massage therapists, and attorneys on staff to service people injured in vehicular accidents and on the job. The chaplain’s role is to do a clinical assessment of the clients’ emotional and spiritual states and to conduct stress and pain management classes as well as perform pastoral counseling.

Additionally, many enterprising professional chaplains have carved a niche for themselves with “entrepreneurial” workplace chaplaincy. Specifically, they market their services as contract chaplains for a number of firms. In such a way they are able to provide “big business” chaplaincy benefits to a number of smaller firms. Should a smaller business take a financial downturn, the chaplain’s life is not so dramatically affected. There are presently a number of entrepreneurial chaplaincy firms around the country, with more incorporating monthly.

One such firm, Marketplace Ministries, Incorporated, is the largest of its kind. Established in 1984 in Dallas, TX with one chaplain—its founder—Army Reserve Chaplain Gil A. Stricklin (now a retired Colonel), Marketplace Ministries currently has 210 “chaplain ministry team members” serving over 140 companies in 122 cities spread across 26 states.<sup>55</sup> Marketplace Ministries employees represent eighteen Protestant denominations and calls on “additional resource personnel consisting of Catholic priests and Jewish rabbis, as well as representatives of other religious groups.”<sup>56</sup> Such rapid growth seems to indicate that entrepreneurial chaplaincy is today’s growing edge of chaplaincy.

There are hundreds of volunteer corporation chaplains in the U.S. The primary training and membership organization for them is the Institute of Industrial and Commercial Ministries, headed by The Reverend Winston Wenger.<sup>57</sup> The United Auto Workers Union (International Chaplaincy Committee)<sup>58</sup> also has done an outstanding job organizing and training hundreds of volunteer chaplains for their industrial settings. The education, clinical training, and ecclesiastical credentialing of these volunteers varies considerably.

---

<sup>55</sup>“Historical Profile.” Marketplace Ministries, Inc. (Dallas, TX, 1994), p. 1.

<sup>56</sup>*Ibid.*

<sup>57</sup>The Institute of Industrial and Commercial Ministries may be contacted at One Court Square, Ste. 280 / Harrisonburg, VA 22801-3726 / (703) 432-1919 / (800) 659-1928.

<sup>58</sup>The United Auto Workers Union (International Chaplaincy Committee) may be contacted at 322 Plymouth Drive / Davison, MI 48423 / (313) 658-1260.



An interesting vision for the future of industrial chaplaincy—for both big business and entrepreneurial varieties—is the development of networks of industrial chaplaincy centers. In the 1980s two leading centers for the establishment, promotion, and resourcing of industrial chaplaincy were founded: The Institute of Worklife Ministry<sup>37</sup> and Workplace Ministry.<sup>38</sup> Bishop Diana Dale is the founder and director of the Institute of Worklife Ministry. The Institute of Worklife Ministry, located in Texas, provides training and continuing education for professional workplace chaplains in the areas of ethics, employee counseling, employee assistance, and mediation. The Institute consults with corporations as well as churches and the individual chaplain. The institute also performs workplace chaplaincy for a number of employers. Additionally, the Institute houses the Resource Center for Professional Ethics and Workplace Counseling—probably the most exhaustive collection of its kind in the world. Similarly, The Reverend Harlene Walker is the founder and director of Vancouver-based Workplace Ministry which promotes spiritual and ethical development in the workplace. Bishop Dale sees these two pioneering ministries developing—along with other like-missioned workplace ministry resourcing centers—into a network of regional centers which will collaborate in-person and by computer with each other, professional chaplaincy membership organizations, as well as with individual chaplains in partnership/collegial relationships with the centers.<sup>39</sup>

Emergency response chaplaincy is another specialization within the category of workplace chaplaincy. In addition to ministering to traumatized victims, they debrief stressed emergency professionals, as well as make death and injury notifications. Fire Department chaplains are often Emergency Medical Technicians themselves. They are regularly in the unique position of offering acute medical and spiritual advice. Fire Department chaplains are predominantly volunteers. They network and receive training on an annual basis with the Federation of Fire Chaplains.<sup>40</sup> Police Department chaplains, organized into and trained by the International Conference of Police Chaplains,<sup>41</sup> are also mostly volunteers, though savvy departments across the nation are learning that full-time professional chaplains are more than cost-effective. As professional chaplain Harold Elliott states, "It takes about \$20,000 to put one police officer on the street. If you can save one officer from resigning, you've paid a good portion of your salary."<sup>42</sup> The National Sheriffs Association (Chaplains Division)<sup>43</sup> is, as the name suggests, similar in organization and mission. Even the Federal Bureau of Investigation (FBI) has a network of approx-

---

<sup>37</sup>The Institute of Worklife Ministry may be contacted at 2650 Fountainview, Ste. 444 / Houston, TX 77057 / (713) 266-2456 / FAX (713) 266-0845 / DCDALE@aol.com.

<sup>38</sup>Workplace Ministry may be contacted at PO Box 12034 / Vancouver / (604) 682-3712 / FAX (604) 682-3767.

<sup>39</sup>Information from an August 24, 1995 telephone conversation with Bishop Diana Dale.

<sup>40</sup>The Federation of Fire Chaplains may be contacted at Route 1, Box 155B / Clifton, TX 76634 / (817) 622-8514.

<sup>41</sup>The International Conference of Police Chaplains may be contacted at PO Box 5590 / Destin, FL 32540-5590 / (904) 654-9736.

<sup>42</sup>Art Stricklin, "Harold Elliott Trains Chaplains," *Marketplace Ministry at Work*, Spring 1995, p. 5.

<sup>43</sup>The National Sheriffs Association (Chaplains Division) may be contacted at 1450 Duke Street / Alexandria, VA 22314-3490 / (800) 424-7827 / FAX (703) 519-8567.

imately one hundred specially trained and credentialed volunteer chaplains. They recruit (Don't call them; they will call you!) from police department chaplains with more than five years experience who can obtain a Top Secret security clearance after an extensive ten-year background investigation. Other criteria also apply.

There are a number of sub-specialties among transportation-based workplace chaplaincy. Airport chaplains—predominantly volunteer—minister to everyone from fearful flyers to couples who think they need to get married before the next flight to grief-stricken flyers in a layover to a funeral to survivors, victims, and family members of crashes. Occasionally they are called upon to meet a deplaning family member at the gate with a tragic Red Cross message and to get them situated on the right flight. One pro-active airport chaplain, Bill Eustes of the Dallas/Fort Worth International Airport Chaplaincy, has in place mass casualty / crisis response plans where area volunteer chaplains and other clergy have been identified and trained for major disasters of any kind. Such a "Pastoral Crisis Response Team" is the first of its kind in North America.<sup>44</sup> Airport chaplains are often members of the International Association of Civil Aviation Chaplains.<sup>45</sup>

Seaport chaplains, both volunteer and professional, minister to mariners from around the globe. Like airport chaplains, their pastoral counseling is usually brief therapy, concentrating on critical incidents in the lives of sailors. These specialized workplace chaplains have an interesting distinctive. Because "many of today's seafarers work on 'flag of convenience' vessels where basic standards of justice and safety are neglected, seaport chaplains "... confront all violations of seafarers' basic human and working rights and ... seek to improve national and international protections" for those in the international workplace of the sea.<sup>46</sup> The membership organization for this type of workplace chaplaincy is the North American Maritime Ministry Association (NAMMA).<sup>47</sup> NAMMA is the North American division of the International Christian Maritime Association (ICMA) which "embraces all maritime ministries throughout the world."<sup>48</sup> ICMA, headquartered in England, currently lists seaport ministries and social agencies in 900 ports around the globe.<sup>49</sup>

Trucker chaplaincy is yet another type of transportation-based ministry. While virtually all trucker chaplains are full-time professionals, they usually have to raise their "support" as missionaries to the truck stop mission field. They do so through their faith communities, churches, truck stops, *etc.* Their ministry, like the other transportation-based ministries, is often brief, one-time opportunities of pastoral care. They may be called upon to make or assist in

---

<sup>44</sup>Information from an August 30, 1995 telephone conversation with Chaplain Bill Eustes. Chaplain Eustes may be contacted at the D/FW International Airport Chaplaincy / PO Box 610445 / D/FW Airport, TX 75261-0445 / (214) 574-2665 / FAX (214) 574-5888.

<sup>45</sup>The International Association of Civil Aviation Chaplains may be contacted at JFK Airport [Father Jim Devine, President IACAC] / Tri-Faith Chapel / International Arrivals Building / JFK International Airport / Jamaica, NY 11430 / (718) 656-5348.

<sup>46</sup>"North American Maritime Ministry Association." North American Maritime Ministry Association (New York, NY, n.d.), p. 5.

<sup>47</sup>The North American Maritime Ministry Association may be contacted at 237 Thompson Street / New York, NY 10012 / (212) 533-6945 / FAX (212) 533-6973.

<sup>48</sup>"North American Maritime Ministry Association." North American Maritime Ministry Association (New York, NY, n.d.), p. 7.

<sup>49</sup>*Ibid.*

injury and death notifications; coordinate emergency food, shelter, clothing, and transportation; and make intervention in the lives of runaways and “lot lizards” (truckers’ slang for prostitutes). In addition to the truckers and their passengers, truck stop chaplains usually have good pastoral relationships with the owners and employees of the truck stops—which are generally open twenty-four hours a day. As such, they are always welcome to make pastoral visits at the stop. Additionally, many chaplains have their own rigs which they have converted into mobile chapels. They need simply drive into a stop and announce services to pack these roadside cathedrals. As one might guess, Sunday may be everyday of the week for trucker chaplains. While I know of no trucker chaplaincy-specific membership organizations, there are a number of trucker chaplaincy missionary agencies in North America.<sup>50</sup>

According to Carol Marino, administrator of [horse] Race Track Chaplaincy of America,<sup>51</sup> there are at least thirty-five predominantly full-time professional chaplains at fifty race tracks around the U.S.<sup>52</sup> Like big business and entrepreneurial chaplains, race track chaplains perform on-site pastoral care: chapel services, educational programs, work-related and family-related counseling, weddings, funerals, devotions, and ministry of presence in the work areas. Their primary clients are “The stable area folks who love, work and live with the horses seven days a week [who] have been either ignored, neglected, or rejected by church people [presumably because of their association with the gambling industry].”<sup>53</sup> Race track chaplains are supported by concerned individuals and churches, and especially by track management and owners, as well as horsemen’s associations because “... what goes on in the backstretch of every racetrack in America affects performance, ‘image’ and financial success.”<sup>54</sup> I am told that there are a few chaplains who minister, in a similar fashion, at auto and dog race tracks, even rodeos.

### Miscellaneous Chaplaincies

The creativity and niche-finding abilities of chaplains are virtually unlimited. Some chaplains minister in educational contexts. Many undergraduate academicians have been the recipients of quality pastoral care from college chaplains at universities all over North America. Typically, college chaplains are full-time “missionaries to academia” funded by their church or denomination. Similarly, many private and prep-schools hire chaplains to provide worship services and pastoral care to their young charges.

---

<sup>50</sup>Several of the larger trucker chaplaincy missionary agencies include Association of Christian Truckers [PO Box 187 / Brownstown, IL 62418 / (618) 427-3737]; Breezewood Trucker/Traveler Chaplaincy [PO Box 286 / Breezewood, PA 15533 / (814) 735-4856]; Transport For Christ (International Office) [PO Box 303 / Denver, PA 17517 / (717) 721-9800 / FAX (717) 721-9351]; and Association of Christian Transportation Services [1500 Heil Quaker Boulevard / LaVergne, TN 37086 / (615) 641-3400 / FAX (615) 641-3434].

<sup>51</sup>Race Track Chaplaincy of America may be contacted at 3607 Hillcrest Drive / Belmont, CA 94002 / (415) 598-0139 / FAX (415) 594-1932.

<sup>52</sup>Information in a letter to the author from Race Track Chaplaincy of America, dated June 19, 1995.

<sup>53</sup>“Race Track Chaplaincy of America [blue edition].” Race Track Chaplaincy of America (Belmont, CA, n.d.), p. 2.

<sup>54</sup>“Race Track Chaplaincy of America [red edition].” Race Track Chaplaincy of America (Belmont, CA, n.d.), p. 2.

Some fortunate chaplains provide pastoral care in recreational settings. One ministry, A Christian Ministry in the National Parks,<sup>55</sup> places seminarians in U.S. parks during the Summer to provide worship services and pastoral care to campers and park staff. This interesting organization "is an independent ecumenical movement providing interdenominational religious services in 65 National Parks, Monuments and Recreation areas. ...The program recruits and staffs 300 positions, winter and summer in 65 areas."<sup>56</sup> Many recreational vehicle (RV) parks, especially those in year-round warm-weather states, provide part-time chaplains for their guests. Many cruise ships employ professional chaplains for the pastoral needs of their vacationers.

Other less common chaplaincies include legislature chaplains who serve the U.S. Capitol as well as the legislative bodies of state capitols, and professional sports team chaplains who often specialize in stress reduction and motivational speaking. I know of two entrepreneurial type chaplains who are in the process of developing a "tourist chaplaincy" ministry to the patrons of prominent hotels in a major US tourist area. The hotels will contract for their services.

In recent years, chaplaincy organizations based on ethnic factors have been established, perhaps the most developed being the Latin American Association of Chaplaincy and Clinical Ministries (LAACCM). According to founders Raul G. Guilarte, Ph.D., and David C. Maes, M.A., LAACCM was established to be a chaplaincy training organization, a certifying body, and a membership organization for Hispanic chaplains and those interested in ministering within hispanic contexts. In March 1995, through its educational division, the Latin American School of Chaplaincy and Clinical Ministry (LASC-CM), it began offering CPE-like units of chaplaincy training that they refer to as "clinical ministry units (CMUs)." As of this writing, LASC-CM has ten students. Ministry contexts for training include gangs, apartments and housing in Hispanic communities ("barrios"), as well as the "traditional" settings of healthcare and correctional facilities. LAACCM plans to be a chaplaincy certifying body when the students it has trained achieve a satisfactory level of professional competence and at least four CMUs. Last, they are a membership organization for Hispanic chaplains and clergy as well as non-Hispanic chaplains who minister within Hispanic contexts.<sup>57</sup>

While this overview of chaplaincy organizations, categories, sub-categories, and types may seem fairly extensive, I am convinced that there are specialized chaplaincies of which I have never conceived—much less heard. I invite these creative specialists to give me a call or, better yet, document and define your ministry to the chaplaincy community *via The Journal of Pastoral Care!* Chaplaincy is an exciting story that desperately needs to be *told and promoted* for the betterment of humanity. Let us not allow chaplaincy to remain "The Greatest Story Never Told!"

—David B. Plummer, M.Div.\*

---

<sup>55</sup>A Christian Ministry in the National Parks may be contacted at 222 1/2 East 49th Street / New York, NY 10017 / (212) 758-3450.

<sup>56</sup>Kenneth B. Bedell, (Ed.), *1995 Yearbook of American & Canadian Churches* (Nashville, TN: Abingdon Press, 1995), p. 31.

<sup>57</sup>Information from December 13 and 14, 1995 telephone conversations with Chaplains David Maes and Raul Guilarte, respectively. The LAACCM may be contacted at 777 South Main Street, #57116 / Orange, CA 92668 / (714) 771-8162 / (714) 771-8034.

\*The author of this Guest Editorial is an ordained minister from the independent Full Gospel tradition and serves as both a U.S. Army Reserve Chaplain and Associate Director of the Chaplaincy of Full Gospel Churches (Religious Endorsing Body). He is a participant in the National Conference on Ministry to the Armed Forces and the Endorsers Conference for Veterans Affairs Chaplaincy. He holds membership in both the College of Chaplains and the Military Chaplains Association, as well as clinical membership in both the National Institute of Business and Industrial Chaplains (where he serves as Vice-President) and the American Association for Marriage and Family Therapy. For additional information or to comment on this editorial, readers may contact The Reverend Plummer at 2721 Whitewood Drive, Dallas, Texas 75238-2713, (214) 331-4373, FAX (214) 333-4401.

## **A New Publication**

**from Journal of Pastoral Care Publications Inc.**

**A**cademic courses, clinical training, and supervision have been the major areas of emphasis in the pastoral care and counseling movement. Research, although often given lip service, has tended to be neglected. As the movement moves into the 21st century and as pastoral caregivers interact more and more with caregivers in other professions, research will become an integral part of the pastoral arts and sciences. This volume provides a perspective and a practical guide in the doing of research, and in doing so it remains faithful to the rich interdisciplinary nature of the movement. Stressing the need for both quantitative and qualitative approaches to research, the volume expresses the pastoral care and counseling movement's long-held conviction that an authentic understanding of our human condition needs the contributions springing from both the scientific and theological communities.

"This is truly a book for all seasons—for those led apprehensive and even kicking and screaming into pastoral research as well as for those who enthusiastically

indulge their curiosity in this way. It is for those who love to tinker with numbers as well as for those who look for patterns in the kind of documentation we excel at gathering—verbatim, anecdotes, case histories."

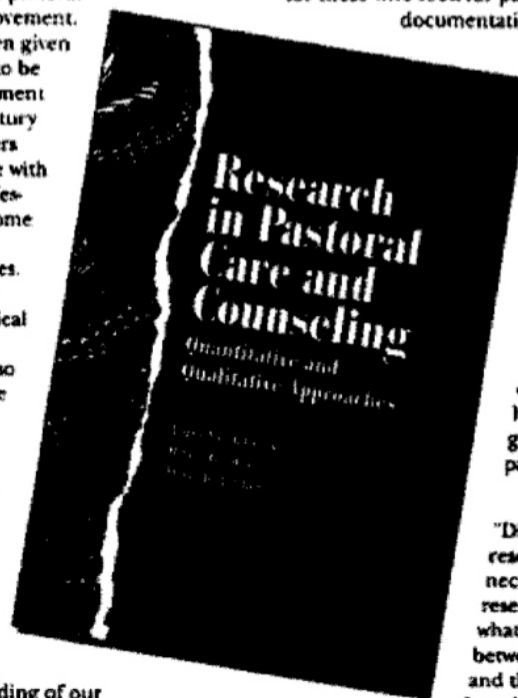
*—from the Foreword*

"... this volume will encourage pastoral caregivers to consider research an integral part of their ministry, and in so doing will not only ameliorate the literature in the pastoral arts and sciences, but contribute as well to the healing, well-being, and growth of their clients, patients, and parishioners."

*—from the Introduction*

"Diverse conceptions of research methodology are necessary in human science research... A key issue is what the best possible fit is between the research problem and the research methods to be utilized... As pastoral caregivers venture more courageously into using research to expand knowledge and practice in our field, they will experience a benediction to their creativity and rigorous quality in using diverse methodologies."

*—from the Epilogue*



Please send me \_\_\_\_\_ copies of *Research in Pastoral Care and Counseling: Quantitative and Qualitative Approaches* at \$19.95, plus \$3.50 for postage and handling within the United States. Foreign orders please add \$5.00 for postage and make payments in U.S. dollars.

NAME \_\_\_\_\_  
 STREET \_\_\_\_\_  
 CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
 COUNTRY \_\_\_\_\_ MOUNT PLEASANT \_\_\_\_\_

Return to: JPCP Business Office • 1549 Clairmont Rd., Suite 103 • Decatur, GA 30033-4611.