

Chaplaincy? Spiritual Care? Innovation?

A Case Statement

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Executive Summary

The Chaplaincy Innovation Lab focuses on contemporary chaplains – increasingly called spiritual care providers, or what religious studies scholar Winnifred Sullivan describes as “secular priests” or “ministers without portfolios.” The Lab brings American leaders in theological education, social science, religious history, clinical education, and professional chaplaincy into conversation for the first time. We ask who chaplains are, what they do, what effects their work has on those they serve, and how to think about them as a professional group in light of broader changes in religious demographics. We ask how chaplains are trained, what the demand is for their work, how that demand has changed with growing religious diversity, and what business models enable chaplains to provide the best services to diverse groups.

This case statement summarizes what we do and do not know about chaplaincy in the United States and outlines a vision for the Lab based on three guiding principles – universal welcome, the research-driven nature of our work, and respect for differences in all forms. We aim not to advocate for the work of chaplains but to understand it, contextualize it and, when we can show social scientifically that it is of benefit to people, to think with individuals and institutions about how it can be provided in professional, ethically-appropriate, and equitable ways. By promoting innovative projects in spiritual care; centralizing resources on research, education, credentialing, and professional associations; hosting online events that are free and open to the public; and producing original research, the Chaplaincy Innovation Lab aims improve, and professionalize chaplaincy in the twenty-first century.

Introduction

Every week in Boston, Steve Cushing, chaplain with the New England Seafarers' Mission, greets the staff of container and cruise ships as they pass through the city's port. Most seafarers were born in the global south and spend just a few hours in the port. If they are lucky

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they can disembark, send money home, shop for toiletries or gifts for relatives, and have a snack at the CambridgeSide Galleria, a local mall. While the Coast Guard checks the vessel and U.S. Customs the cargo, it is only Steve and other port chaplains across the country who care for the crew – care that becomes especially important when someone on board is ill, a family member dies at home, and/or there is conflict or mistreatment among crew (Cadge and Skaggs 2018b).

Not far from the port, a small Boston college recently hired a chaplain to help the institution support students in crisis. The Boston police and fire department have long had chaplains who are involved in critical incident stress debriefing with first responders after traumatic events. Community-based chaplains work in many Boston neighborhoods with victims of violence, the homeless, prisoners, elders, and as community advocates. Before American Airlines flight 11 crashed into the World Trade Center on 9/11, the long-time Catholic chaplain at Logan International Airport had been notified of the hijacking and was preparing for an emergency. Chaplains were similarly on hand following the Boston marathon bombing in 2013, caring for first responders at the scene and for the injured at area hospitals. They join chaplains and spiritual care givers in hospices and healthcare organizations, the military, prisons, the Veterans Administration, the Department of Youth Services, and a range of other institutions across the city today.

These are just a few examples from Boston which, like other major cities, is home to a growing number of chaplains. Between 2000 and 2010 the number of newspaper articles written about chaplains and chaplaincy nearly tripled in the United States, and discussions of chaplains in books increased. First present in the American military during the Revolutionary War, chaplains today work in many institutions - healthcare organizations, nursing homes, municipal organizations, airports, ports, universities, prisons, sports teams, some truck stops and race

tracks, and as part of emergency efforts (for example (Cadge 2012, Cadge, Clendenen and Olson 2015, Dubler 2013, Hansen 2012, Miller 2007, Sullivan 2014)). As they are deployed with members of the armed forces, pray with patients before they enter surgery, and counsel those in the criminal justice system, chaplains encounter people in existentially fraught moments and are in unique positions to comfort, support and console. Some, like New York City Fire Chaplain Mychal Judge, who was the first official casualty on 9/11, knowingly place themselves in harm's way as they run towards danger rather than away from it in an effort to serve and protect (Hagerty September 5, 2011). Others, like evangelical Christian chaplains who offered support following the bombing of the Alfred P. Murrah Federal Building in Oklahoma City and counseled victims of mudslides in Vermont, try to convert people and have become sources of significant conflict around questions of free exercise and religious diversity.

The Chaplaincy Innovation Lab, launching in the Fall 2018, focuses on contemporary chaplains – increasingly called spiritual care providers, or what religious studies scholar Winnifred Sullivan describes as “secular priests” or “ministers without portfolios” in her book *A Ministry of Presence: Chaplaincy, Spiritual Care and the Law* (Sullivan 2014). Although they long have been present around the edges of American religious life, the Chaplaincy Innovation Lab puts chaplains front and center to ask who they are, what they do, what effects their work has on those they serve, and how to think about them as a professional group in light of broader changes in American religious demographics. We ask how chaplains are trained, what the demand is for their work, how that demand has changed with growing religious diversity, and what business models enable chaplains to provide the best services to diverse groups. We aim not to advocate for the work of chaplains but to understand it, contextualize it and, when we can

show social scientifically that it is of benefit to people, to think with individuals and institutions about how it can be provided in professional, ethically-appropriate, and equitable ways.

The Lab brings national leaders in theological education, social science, religious history, clinical education, and professional chaplaincy into conversation about these questions. While each of these groups is aware of chaplaincy, they tend to consider the field in isolation from one another and without awareness of what the other groups have to contribute. They also tend to focus on specific sectors – healthcare, the military, or prisons, for example – rather than comparing and contrasting how chaplains work and are integrated across sectors. We purposefully include not only people with different professional training but those knowledgeable about chaplaincy in different kinds of institutions, from different spiritual and religious starting places (including none), and with different epistemological orientations. By acknowledging our differences and committing to three guiding principles – those of universal welcome, the research-driven nature of our work, and respect for differences in all forms – we aim to learn about, improve, and professionalize chaplaincy in the twenty-first century. One colleague recently described our work as focused on showing how the work of chaplains is “not your grandfather’s chaplaincy anymore.” We begin with a focus in the United States with the hopes of more fully engaging with colleagues around the globe in twelve months after the Lab is launched.

What We Know

American religious and spiritual life is changing.

Our work begins with an awareness that American religious and spiritual life is changing. The number of Americans who describe themselves as atheist, agnostic or “nothing in particular” when asked about religion in national surveys is growing - from 16% to 21% between 2007 and

2014, as described in Table 1. The number of adults who identify as Christian is declining across a range of demographic groups (Cooperman 2015). While a majority of adults continue to believe in God, those who are absolutely certain about their beliefs declined from 71% to 63% between 2007 and 2014, according to the Pew Research Center's Religious Landscape Study. Those who report experiencing a sense of spiritual peace and wellbeing at least once a week increased from 52% to 59% during this same time period, however, and those who felt a sense of wonder about the universe also increased from 39% to 46%. More than half of adults have continued to pray daily over the last ten years, according to Pew surveys, and about 40% reported meditating at least once a week. The upshot, then, is that while Christian self-identification and doctrinal certainty are on the decline, participation in some form of spiritual life is not and, in some cases, is on the rise.

Congregations, traditionally the bedrock of local religious life, are feeling the effects of these changes in Americans' religious beliefs and behaviors. The *Yearbook of American and Canadian Churches* suggests that congregations have been slowly and consistently declining over the past twenty years (Brauer 2017). Attendance at local congregations is also decreasing (Center August 1, 2018). A report issued by the "How We Gather" project in 2015 describes millennials gathering not in traditional congregations but in groups including athletic groups and activist organizations to build community, support personal growth, and cultivate a sense of purpose (Thurston and ter Kuile 2015). As a whole, these trends suggest an American population that is both less religiously affiliated and less connected to traditional religious institutions than in the past, yet still concerned about spiritual and religious issues. This seems especially true for people under the age of 30, though there is evidence of it across all age groups.

This de-institutionalization of American religious life – or at least the shift in the kinds of institutions in which people connect around existential questions of meaning and purpose - is taking place in the midst of deep divisions in other aspects of American life and culture. Emotional debates about immigration, a persistent trend of mass shootings, environmental threats, tensions around the appropriate role of policing, and growing inequality in the United States contribute to an atmosphere of stress and tension that many people experience in their daily lives. Many in the United States, whether on the right, left, or somewhere in between, are emotionally raw from the tenor and ferocity of public debate and from the daily challenges of work, caregiving, and the like. While some in previous decades turned to religious leaders in the midst of such tensions and gathered in congregations for mutual support, the de-institutionalization of American religion calls into question whether this still the case today.

Chaplains have a history on institutional edges.

There is one group of religious leaders – chaplains – who have long worked with people outside, rather than inside of, local congregations (Beckford and Cairns 2015, Bergen 2004, Berlinger 2008, Hicks 2008a, Holifield 2007, Loveland 2014, Otis 2009, Sullivan 2009, Sundt and Cullen 1998, Sundt and Cullen 2002). Their work can be mined for insights into how religious professionals can engage with people outside of religious institutions when the goal is to support those individuals where they are rather than encouraging them to join congregations. Historically called upon to address stressful situations - around death, life transitions, and other potential moments of trauma – chaplains provide ritual support, individual counseling, and care to people both religiously similar to and religiously different from themselves (Cadge 2012, Stahl 2017, Sullivan 2014). Research and teaching about chaplains tends to focus on specific sectors where chaplains work, like the military, healthcare, or prisons, however, and says little

synthetically about how chaplains do this and how individuals can be best prepared for the work. Some have argued that chaplains' unique positions on institutional edges make a kind of marginality or organizational "in-between-ness" a defining and consistent characteristic of their work (Cadge 2012, Hansen 2012, Paget and McCormack 2006, Sullivan 2014). In his classic *Hospital Ministry: The Role of the Chaplain Today*, Lawrence Holst devoted a whole chapter to how hospital chaplains work "between worlds." What he calls the "tension" or "enigma" of this organizational position shapes the work; "each world, or structure, has its own domain and demands, its assumptions and mission" ((Holst 1985), p. 12)).

Chaplains may be most organizationally integrated into the military, where they are required as part of governmental commitment to the free exercise of religion. Military chaplaincy dates to the Revolutionary War, and today chaplains support military efforts, help maintain troop morale, and provide spiritual and religious rituals and services. They are uniformed, noncombatant, commissioned officers who have rank but not command and are usually unarmed. (Bergen 2004, Loveland 1996, Loveland 2014, Stahl 2017, Sullivan 2014). In addition to the military, chaplains are required in federal prisons and in the Veterans Administration. Prison chaplains typically combine ministry to prisoners with support for the behavior modification outcomes sought by prisons, making role-tension or organizational "in-between-ness" also a consistent part of their work (Beckford and Gilliat 1998, Hicks 2008a, Hicks 2008b, Sullivan 2009, Sundt and Cullen 2002).

Chaplains have negotiated access to a range of other organizations, even when not formally required, where they work in varying distances from the edges of organizations. Hospitals are not required to have chaplains, but about two-thirds do (Cadge, Freese and Christakis 2008). They are clearly a part of protocols in some healthcare institutions and are

more peripheral in others; in either case, chaplains are most often present around end-of-life issues (Berlinger 2008, Cadge 2012, Puchalski et al. 2009). The U.S. Senate and House of Representatives has long had chaplains, and in recent months, Rev. Patrick J. Conroy, chaplain to the U.S. House of Representatives, resigned and then rescinded his resignation in the midst of public debate (Cadge, Clendenen and Olson 2015, Stolberg and Dies May 3, 2018).

Recent research about port chaplains shows how they negotiate security protocols, the hierarchy of ships, and their own self-presentations to get on board vessels. Chaplains access seafarers in order to provide economic support and then use that access to develop the relationships they see as central to their work. By being present in these relationships, connecting seafarers to broader communities, and serving as an invisible, global safety net, port chaplains see themselves acting as humanizing agents of modern capitalism (Cadge and Skaggs 2018a). Airport chaplains similarly negotiate a variety of church-state and organizational barriers to work with travelers and staff, being present with them, attending to grief, and serving as a last resort for travelers in crisis moments (Cadge 2018b). All of these studies focus on single kinds of institutions – the federal government, healthcare, ports, airports – where chaplains work, raising but not answering broader questions about what religious leaders can learn from chaplain colleagues who regularly engage with people outside of religious organizations.

The term “chaplain” means many things.

In thinking about chaplains, it is important to acknowledge that there is no commonly agreed-upon definition of the role in American public life or culture. Chaplains are not licensed or institutionally regulated by the state, which means anyone can call themselves a chaplain and seek work or volunteer opportunities as such. The *Oxford English Dictionary* defines chaplain along very narrow, historical lines, calling a chaplain a "clergyman who conducts religious

services in the private chapel" of elite leaders and other private or otherwise constricted spaces and institutions. While some chaplains conduct religious services today, such services are no longer the marker of chaplains' work that this definition implies (Sullivan 2014). Recognizing the Christian history of the term "chaplain," some institutions now call chaplains "spiritual care providers" or "spiritual caregivers" in recognition of their varied backgrounds and the range of people they service (Cadge 2012).

Most commonly, chaplains are religious professionals who work as such outside of religious institutions. Many have masters of divinity degrees, though some have no formal training, online training only, or PhDs. In a study of chaplains in greater Boston, three-quarters had masters of Divinity degrees, 15% had PhDs, and the remaining 10% had more limited preparation. While some people who call themselves chaplains spend years in formal schooling preparing for this work, others complete week-long courses through organizations like the International Fellowship of Chaplains or online and also call themselves chaplains. The title "chaplain" has no consistent meaning in other words, and it is adopted by a broad range of people whose preparation, credentials, ethical orientations and goals vary considerably.

Training for chaplaincy varies (tremendously) and interest may be growing.

It is the institutions that hire or permit chaplains to be in their midst, rather than state or educational institutions, that determine the training and credentials required for chaplains to be hired or welcome. At the federal level, the military, prisons and the Veterans Administration require particular training for chaplains (see Table 2). As outlined in this table, federal chaplains must have a master's degree or the equivalent to be employed as a chaplain, as well as have two or more years of work experience and the endorsement of their religious organization. The issue

of endorsement has raised significant conflict in recent years as humanist and atheist chaplains have sought federal employment amidst legal and other tensions. The Veterans Administration also requires two units of clinical pastoral education (CPE), an experiential form of clinical training that is required for many healthcare chaplains. Military positions also require U.S. citizenship and a set of age and health clearances.

There is no standard training for chaplains working at the non-federal level. Healthcare organizations increasingly look to hire “board-certified” chaplains who have completed a master's degree, have the endorsement of their religious organizations, have completed four units of CPE, and have work experience determined by the hiring organization. This certification process was created and is monitored by professional organizations of healthcare chaplains who have long sought – unsuccessfully – to have the Joint Commission more involved (Cadge 2018a). The Joint Commission does stipulate that patients’ spiritual needs must be addressed but stops short of indicating the training or title of the person who should address them (Cadge 2012). Medicare’s hospice guidelines also stipulate that a spiritual assessment must be conducted on all patients within five days of admissions but do not state that a chaplain must conduct it.

Historically, there was little education specifically geared to chaplains. Graduate education for religious leaders has tended to focus on those who will lead congregations, though it appears that is slowly changing. Starting in the late 1990s, we have documented growth in the number of theological schools offering training specifically in chaplaincy. Of the 319 schools in the United States and Canada that offer graduate theological degrees (including Christian, Jewish, Buddhist, Muslim, and interreligious institutions), we identified 81 that offer at least one specialized chaplaincy program, or about a quarter of the schools (see Table 3 and Map 1). These programs range from professional master’s degrees in chaplaincy or pastoral care, to Master of

Divinity or equivalent degrees with a concentration in chaplaincy, to doctoral degrees, as well as non-credit courses for part-time and volunteer chaplains (Cadge and Stroud 2017).

Growth in chaplaincy programs is intriguing in light of overall declines in Christian theological school enrollments since the mid-2000s (Meinzer 2018). The trend is the same whether full-time students or all students are described (see Table 4). It is also interesting alongside data from the ACPE, the only Department of Education-accredited training program for chaplains. While not all institutions require their chaplains to have ACPE training, some do. The ACPE supports 440 training centers across the country. The number of units of training offered by the ACPE between 2005 and 2015 increased, particularly the units required for the students most likely to seek full-time chaplaincy positions. This growth is summarized in Table 5.

While there is no way to know for sure, growing attention to chaplaincy in theological schools and at the ACPE may indicate growth in the number of people training for chaplaincy as a career. It might also reflect theological schools' attempts to capture the interest of a changing market of incoming students who are, perhaps, more interested in working outside than inside of religious organizations. Or it might suggest that as the number of congregations is declining, religious leaders are training for and seeking employment elsewhere, including in chaplaincy positions. Data from the Bureau of Labor Statistics further shows that between 1972 and the present growing numbers of clergy worked outside rather than inside of congregations (see Table 6) (Schleifer and Cadge Under Review). The sector in which the most clergy worked and in which there was the largest increase over these years was healthcare (see Table 7).

The work of chaplains is not standard.

Finally, in thinking not just about who chaplains are and where they work but what they actually do, there are small bodies of research organized by sector that begin to describe this work. There is little comparative literature about chaplains in the United States, however, that asks whether there are commonalities across the work of all chaplains (and what they are), whether there are situations across organizations that often lead chaplains to be called, and what the causes and effects are of chaplains' work (Cobb, Swift and Todd 2015). Much current research suggests that chaplains' work is often improvisational, determined not just by the sector but also the specific institution within which chaplains work. Chaplains' roles range from ritual specialist to counselor to small group facilitator. Research on the mandate or basis on which chaplains do their work shows mandates ranging from legal and policy precedents to moral arguments to religious motivations (Beckford and Cairns 2015; Bergen 2004; Berlinger 2008; Hicks 2008; Holifield 2007; Loveland 2014; Otis 2009; Sullivan 2009; Sundt and Cullen 1998; Sundt and Cullen 2002).

Recent empirical studies point most consistently to chaplains making arguments about "presence" when asked about their mandate and roles. Winnifred Sullivan explains presence as a "minimalist, almost ephemeral form of spiritual care that is, at the same time, deeply rooted in religious histories and suffused with religious references for those who can read them" ((Sullivan 2014), p. 174). Presence is a consistent trope among the health care chaplains who speak of it—alongside arguments about healing and hope—when describing how they spend their time and why and how their work is important and relevant (Cadge 2012). Presence also figures prominently in the work of military chaplains—evident in memoirs with titles like *A Table in the Presence* by Lt. Carey H. Cash, a chaplain who served with the Marines (Cash 2004). Chaplains in universities, sports settings and workplaces also frequently talk about being present with

people and accompanying them through a range of life transitions when asked to talk about their work (Dzikus, Hardin and Waller 2012, Jacobsen and Jacobsen 2012, Miller, Ngunjiri and Lorusso 2016). Many chaplains also work around death – caring for the dying, notifying others of death, and holding ceremonies to help individuals and organizations around death.

We aim, through the Chaplaincy Innovation Lab, to begin describing what chaplains do across sectors from a comparative perspective and what effects this work has on the people and institutions with which chaplains engage. We will release related-think pieces in the coming months on a range of topics to stimulate further research, education and training. Empirical research is at the heart of the work we hope the Lab will foster providing the grounding for educational programs, the development of business models, innovative approaches to spiritual and religious support, and deeper understandings of the potential chaplains have in today's religious landscape.

What We Don't Know

How many chaplains there are

In addition to what we do know, there is much we do not know about chaplaincy and spiritual care that we hope individuals and organizations connected to the Lab will enable us to learn. First, we do not know how many chaplains there are in the U.S., what their demographics are, the extent to which they do and do not represent the American population along a number of demographic measures, and how the answers to all of these questions have changed in response to changing American religious demographics. There are a number of ways to do this counting – including counting everyone who self-identifies as a chaplain, who belongs to a professional organization of chaplains, who has completed some kind of accredited or non-accredited educational program for chaplains, who is employed for pay as a chaplain, etc. Data might be

gathered through individual surveys, from professional organizations, from employers, and/or from endorsers, training and certifying bodies.

We suspect that the demographics of chaplains differ by sector for historical and contemporary reasons in ways that lead, for example, military chaplains to be more evangelical than the American public and healthcare chaplains to be more mainline Protestant. Most corporate chaplains are probably Christian, given the Christian-basis of the training bodies, and we suspect colleges and universities have larger numbers of non-Christian chaplains than other sectors. Recent growth in chaplaincy training programs aimed at non-Judeo-Christian groups also leads us to speculate that chaplaincy training that leads to a master's degree is enabling some – perhaps more women than men – to be credentialed as chaplains in ways that leads to employment options otherwise out of reach. Like much else on the religious leadership, we would not be surprised to see chaplaincy as a feminizing profession. We suspect that the racial and ethnic demographics of chaplaincy are more complex with more people of color than white people who identify as chaplains completing shorter training courses that do not lead to formal degrees. Folk wisdom also suggests that, at least in some sectors, queer identified people and / or clergy married to other clergy are more likely to be chaplains because of the theological and geographic flexibility such positions offer, though empirical data is lacking.

We also do not know how the number of chaplains has changed over time, though we suspect the number of military chaplains rises and falls with military engagements. We also do not know what fraction of chaplains work in different sectors and / or are paid as chaplains versus being paid for other work (including congregational ministry) and doing chaplaincy on the side. We also have one limited data on what chaplains are paid. In recent interviews with 66 chaplains across sectors in Boston, the largest group worked in healthcare, followed by colleges

and universities, community contexts and prisons. According to analyses of the *Boston Globe* between 1945 and 2015, most chaplains in greater Boston also worked in higher education, healthcare and prisons historically (Cadge, Wang and Rowe Under Review). In the interview sample, one-quarter of chaplains worked in multiple sectors simultaneously, like in community and prison contexts or in fire, hospice and with the police. While the majority of chaplains in the *Globe* sample historically were Catholic, the majority of chaplains in the interview sample were Protestant. Close to 90% of those interviewed were paid as chaplains – about half in full-time positions and half in part-time positions that ranged from a few hours a month to twenty hours per week. About one-third of the chaplains interviewed were formally connected to a congregation and about one-third are or were in the past city, state or federal employees through positions with fire departments, local and state police, the Veterans Administration, state hospitals, and the military (including the National Guard).

The relationship between chaplains and congregations is an especially important question, particularly for understanding financial support for chaplains and to begin to theorize about whether chaplains are substituting for local clergy in the lives of some people. Only some religious traditions track the number of chaplains in their midst, which might help us think about this chaplain-congregation relationship on multiple levels. We looked, for example, at just one Protestant denomination, the United Church of Christ. Data from *Yearbooks of the Congregational Churches in America* suggest, as evident in Tables 8 and 9, that the number of clergy and of chaplains has grown in the UCC since the 1950s, with the number of chaplains growing more rapidly than the number of ministers. The total number of members declined during this period (as evident in Table 10). The fraction of all clergy who are listed as chaplains increased steadily following a rapid decrease after World War II but still total less than 1% of all

clergy. That said, we suspect that only individuals who work in full-time chaplaincy positions are listed in the yearbooks as chaplains, potentially overlooking part-time and volunteer chaplains who – if the data from the Boston interviews is representative – include about half of all chaplains. Growing numbers of clergy with declining numbers of members may also indicate greater competition for employment, which might be related to chaplaincy growth. Additional data from many more religious traditions with these kinds of records is needed to continue this analysis.

How much interest and demand there is for chaplains among the American public

Related to all of these numbers, we do not have a clear sense of how aware the American public is of chaplains and what their interest or engagement is around chaplaincy and spiritual care. We are not aware of any national surveys that include questions about chaplains – the only survey data we located is from the 1980s, which reports Americans overwhelmingly in support of the government paying military chaplains.

Google ngram, which tracks mentions of words in books, shows growth in recent years of the words “chaplaincy” and “spiritual care” and a downward curve for the word “chaplain” as described in Table 12. Google trends which analyzes top searches in the google search engine shows relatively consistent interest between the mid-2000s and the present. Searches for these terms in newspapers through Lexus-Nexus Academic and ProQuest Historical Newspapers show downward trends for these search terms overall (described in Table 14), which may be related both to declining reporting about religion and to changes in newsworthy events including chaplains.

What effective chaplaincy looks like and how to best train chaplains

Chaplains have long been present around institutional edges, but the question of what they do and what effect it has is a relatively new one, spurred in part by the de-institutionalization of American religious life and by resource limitations in the settings where they work (including healthcare and the military). While the fraction of hospitals that report having a chaplain is relatively flat, for example, many healthcare chaplains have stories of positions – if not whole departments – being cut in fiscal crises because they are non-revenue generating. A small but growing body of research about patient experience shows strong linkages between chaplaincy visits and patient satisfaction (Bay et al. 2008, Iler, Obershain and Camac 2001, Johnson et al. 2014, Marin et al. 2015, Snowden and Telfer 2017). Using a typology developed by Kevin Massey, researchers are now trying to connect the specific work chaplains do with a range of both personal and institutional health outcomes (Massey, Fitchett and Roberts 2004). The notion that chaplains must demonstrate the effectiveness of their work empirically has caught on in healthcare organizations, encouraged by the Transforming Chaplaincy Project (<http://www.transformchaplaincy.org/>) out of which the Lab emerges. Pilot research in progress assesses the effects of chaplains in the intensive care on end-of-life decision-making, of chaplaincy interventions on the recovery of congestive heart-failure patients, and other examples (Fitchett 2017). We are aware of fewer studies that ask questions about effectiveness in other sectors, in part, because there is no commonly agreed-upon definition of what effectiveness looks like or how to measure it (Schmalzbauer 2013, Swift 2015).

To the extent that the Lab can support research into the effective provision of chaplaincy and spiritual care and begin to consider patterns in who provides it and who receives it, we must inform the training chaplains receive which, at present, takes place largely apart from conversations about effectiveness. There are many curricula in theological schools and through

professional associations and clinical training programs which may be highly effective in teaching certain skills and competencies, but we need to step back to consider empirically what skills and competencies chaplains need in order to be effective and whether the ways they are currently being taught are the most effective way to teach them. This pedagogical turn requires an openness not just to revisiting how chaplains are trained but to focusing on the people who are receiving chaplaincy care today. Many are not people who have left religious organizations; they are people, especially those under the age of 30, who were never religiously affiliated, probably do not have local religious leaders, and may have never met someone with formal religious training until they connect with a chaplain. They are also – like the American religious population – more diverse racially and ethnically and in terms of immigration status, gender identification, and in other ways, which further challenges chaplaincy as a historically very white profession.

What the business case is

For chaplaincy and spiritual care to innovate, we must directly engage questions about its effectiveness both in its outcomes on people and its underlying financial models. The question is not just about cost-effectiveness but about strategy. Where should chaplains focus their time and attention both within and across types of organizations to make the most difference for the people they seek to serve? Should time be spent with those suffering and in crisis or with their caregivers? What kind of work with these groups is most effective? Does any of this work pay for itself through lowered turnover in workplaces? Do chaplains foster better physical and mental health outcomes for patients but also for staff and caregivers? Fewer lawsuits? More collaboration? Improved satisfaction?

Thinking about the business case in the context of changing workplaces may be strategically the best way forward, particularly since chaplains are non-revenue generating in all of the institutions where they work. While most of the attention in workplace chaplaincy focuses on corporations, almost all of the places where chaplains serve are workplaces for at least some of the people in them. Conceiving of these places as such and then rigorously designing and testing organizational models for chaplaincy provision tied to different financial models and short- and long-term outcomes is central to helping the field move forward. Such approaches must be situated in awareness of where people gain support outside of local congregations today and in the training and unique skills chaplains have to offer. One recent example at Mount Sinai Hospital in New York, “the Chi Cart Ministry,” supported staff effectively in the midst of busy shifts and documents positive effects on workplace engagement (Keogh et al. 2017).

The Opportunity

Based on what we do and do not know, we see an opportunity to build chaplaincy as a field. Just as our colleague reminded us that it is “not your grandfather’s chaplaincy anymore,” it is not your grandmother’s religious landscape. The world is changing, chaplains have unique skills potentially welcomed by an increasingly religiously de-institutionalized American public, and the pain and suffering with which people cope is not going away any time soon. The leaders thinking about chaplaincy and spiritual care – in theological education, social science, American religious history, clinical education, and professional chaplaincy – are seeing changes but do not know one another and are not working in concert. The research that must support the work of chaplaincy and the education to prepare people for it are taking place in silos.

We launch the Chaplaincy Innovation Lab this fall with an online presence (chaplaincyinnovation.org) that gathers, for the first time, all of the professional chaplaincy

associations in the United States, theological schools, clinical training organizations, endorsers, and a research bibliography for chaplaincy across sectors. We begin in the United States and aim to extend beyond next year. The site includes media and news about chaplaincy such as radio broadcasts, podcasts, and filmed talks and lectures. We are led by a Senior Leadership Group of ten and an Advisory Committee of forty people representing a broad range of backgrounds and experiences. We launch the website with ten affiliated projects on chaplaincy in higher education, ports, healthcare, education, airports and in other settings led by project leaders financial supported by the Louisville Institute, Luce Foundation, Macy Foundation, BTS, John Templeton Foundation, ACPE and local universities and religious organizations. Chaplaincy Innovation Project Leaders are innovators who share the Lab's vision of connecting chaplaincy sectors and building a common profession. Their empirical research projects are directly improving the provision of spiritual care in individual sectors and, by virtue of being included in the Lab, are helping contribute to a richer understanding of chaplaincy and of what can be shared across sectors and settings.

We will host two webinar series this fall to begin the conversation and will host an exploratory panel at the American Academy of Religion in November. By the end of the year we plan to have launched meaningful working groups, including a mentoring program for people interested in chaplaincy as a career. We also hope, funding permitting, to convene a two- to three-day summit at Brandeis University in 2019. We invite all who agree to the Lab's three core principles to join our mailing list, attend a webinar, apply to be a project leader, and/or email us with other ideas and suggestions. If you are serious about understanding the work of chaplains empirically and collaborating on ways to help chaplains do that work better, please join us.

The Chaplaincy Innovation Lab's Core Principles

- **All are welcome.** Spiritual need and distress are not limited to any group, and the Chaplaincy Innovation Lab excludes none. We foster chaplaincy practice responsive to all individuals, regardless of religious affiliation (including none), race, nationality, or sexual orientation and gender identity. The only requirement is that an organization or group be committed to improving the larger field and to learning and growing across contexts in ways that benefit the recipients of spiritual care.
- **Research-driven.** Good chaplains build on their abilities for interpersonal support and combine them with research for best practice. The Lab builds on those skills and informs professional chaplaincy from rigorous academic research that can be shared, interpreted, and taught.
- **We respect differences.** Chaplaincy does not seek to proselytize, convert, or otherwise convince others of one's own religious or spiritual convictions. Chaplaincy practice effective in one cultural context may be ineffective, or even hurtful, in another. We promote a professional field that remains cognizant of cultural and individual needs to recognize diversity within communities.

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Table 1. The Changing U.S. Religious Landscape

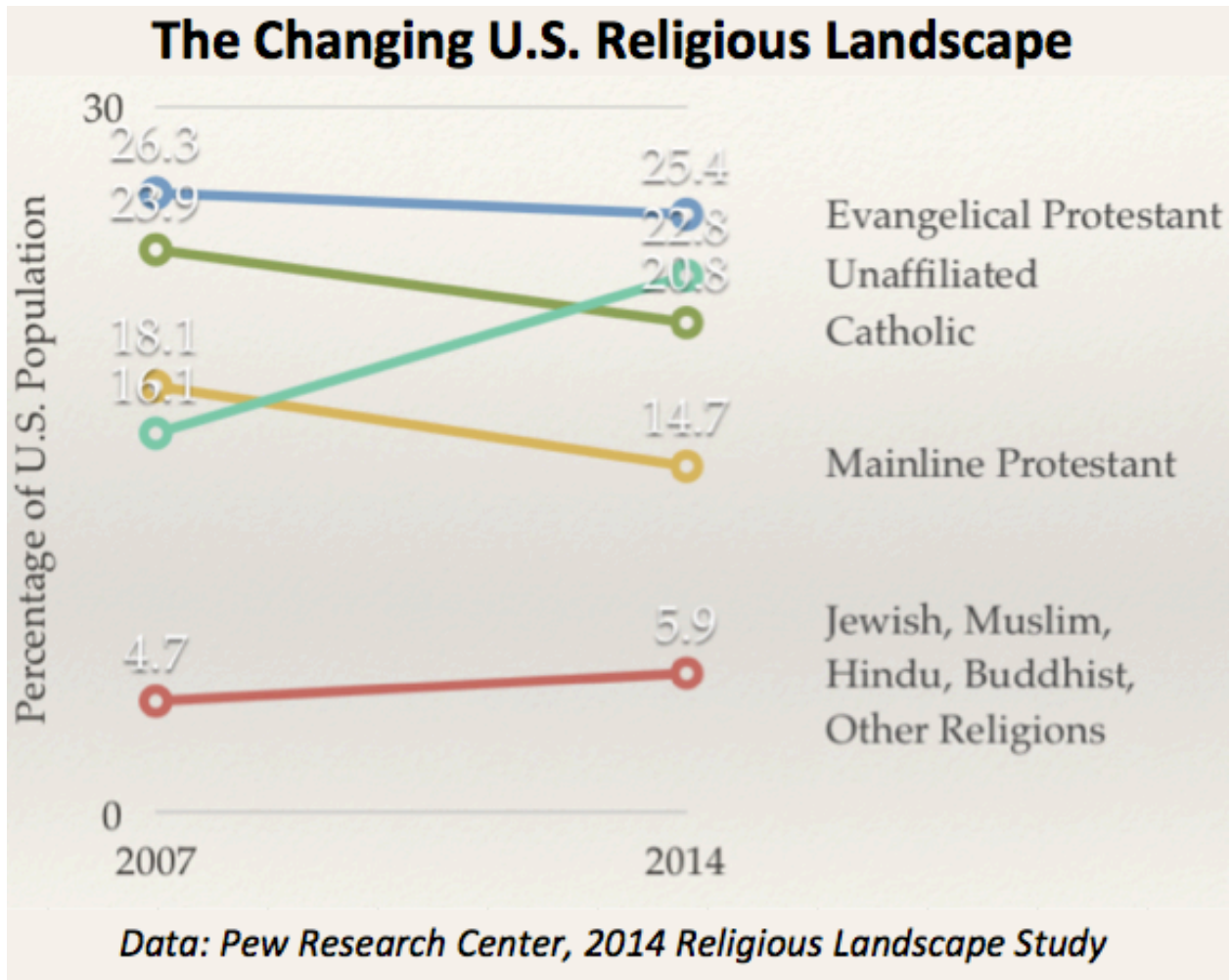


Table 2. Training Required for Federally Employed Chaplains
See attached

Table 3. Growth of Chaplaincy Training in Theological Schools
Waiting to get from Beth

Map 1. United States Map of Theological Schools with Chaplaincy Programs



Table 4. Theological School Enrollments, 2000-2017

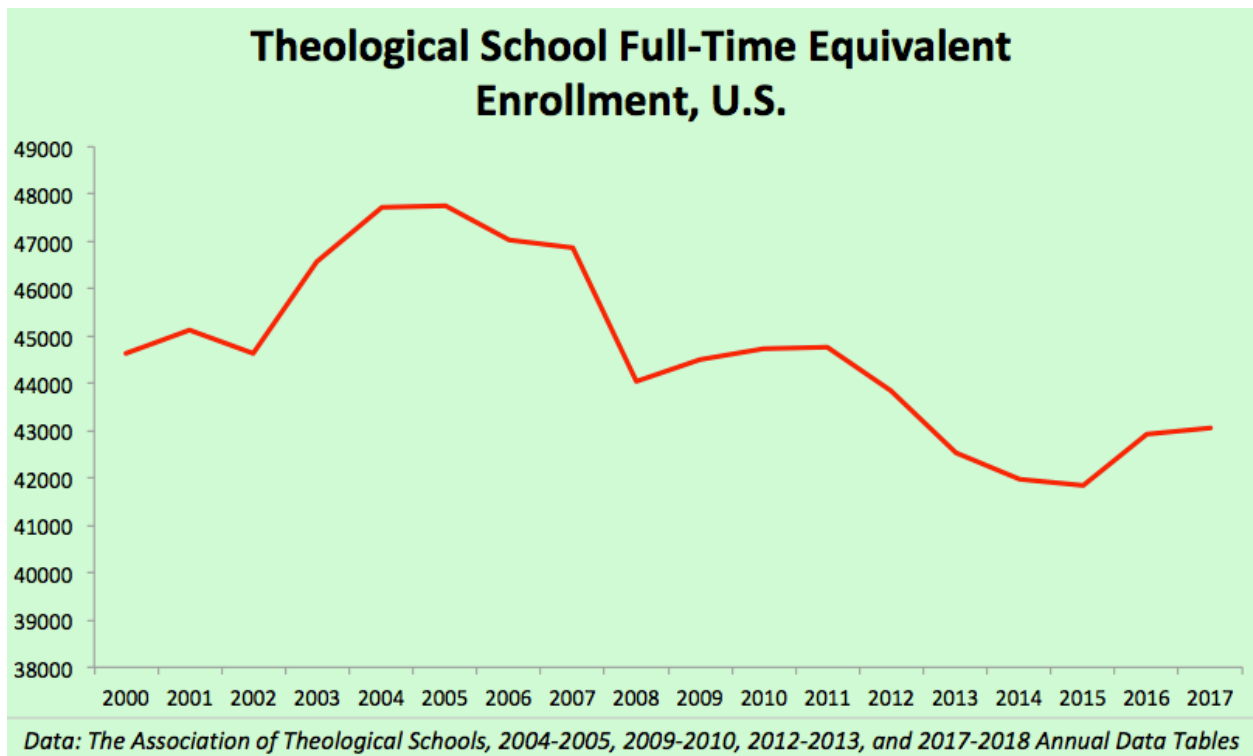


Table 5. CPE units completed 2005-2015

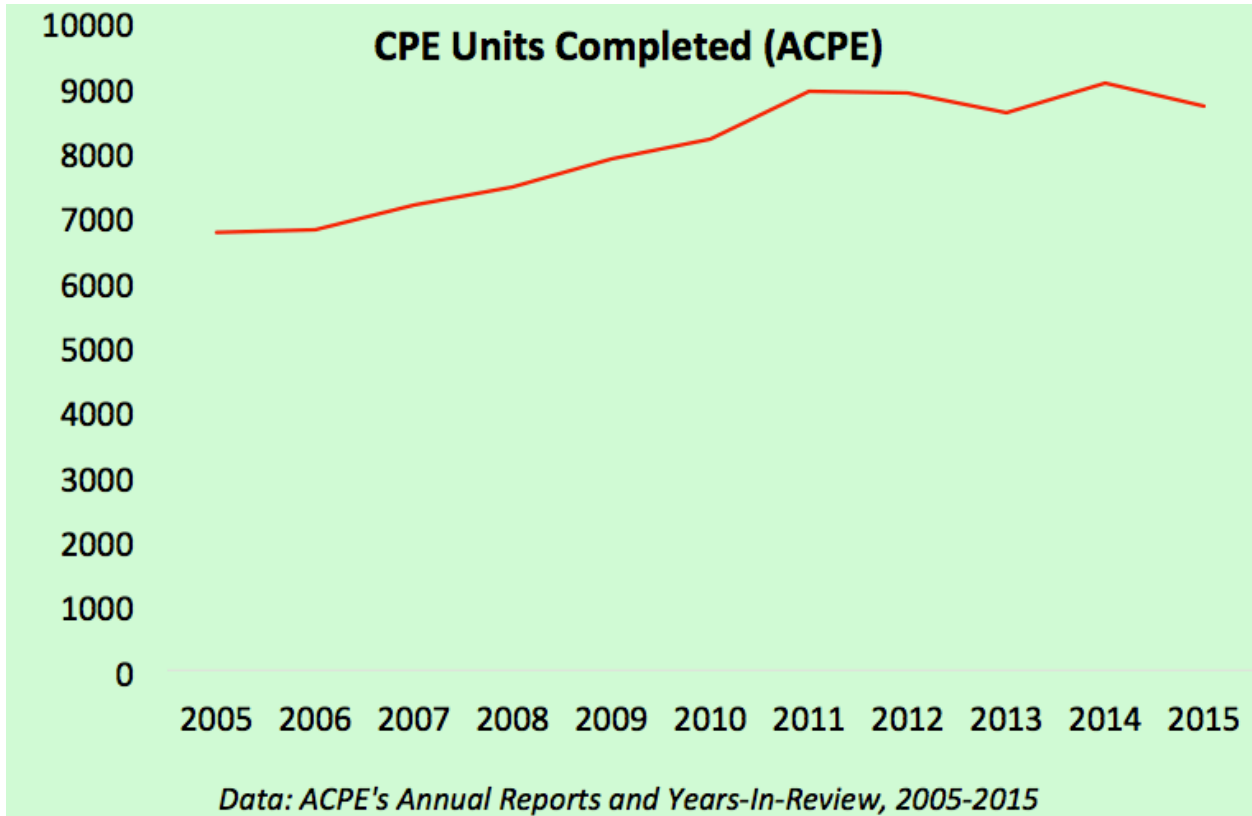
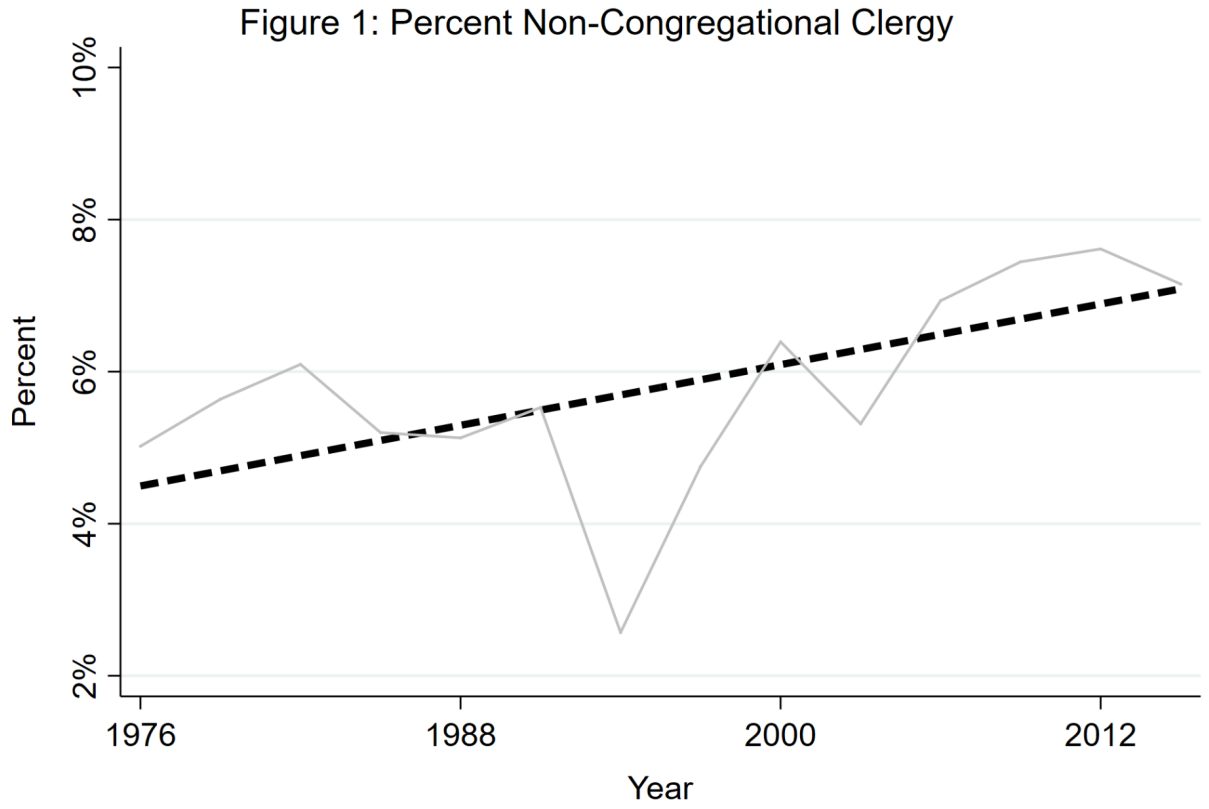


Table 6. Fraction of Clergy Working Outside of Congregations, 1972-2017 (from Schleifer and Cadge, Under Review)



Source: Annual Social and Economic Supplement of CPS, 1976-2017
Note: 3 Year percentage of non-congregational clergy with linear best fit trend line

Table 7. Industries in which clergy who work outside of congregations are employed 1976-2017 (from Schleifer and Cadge, Under Review)

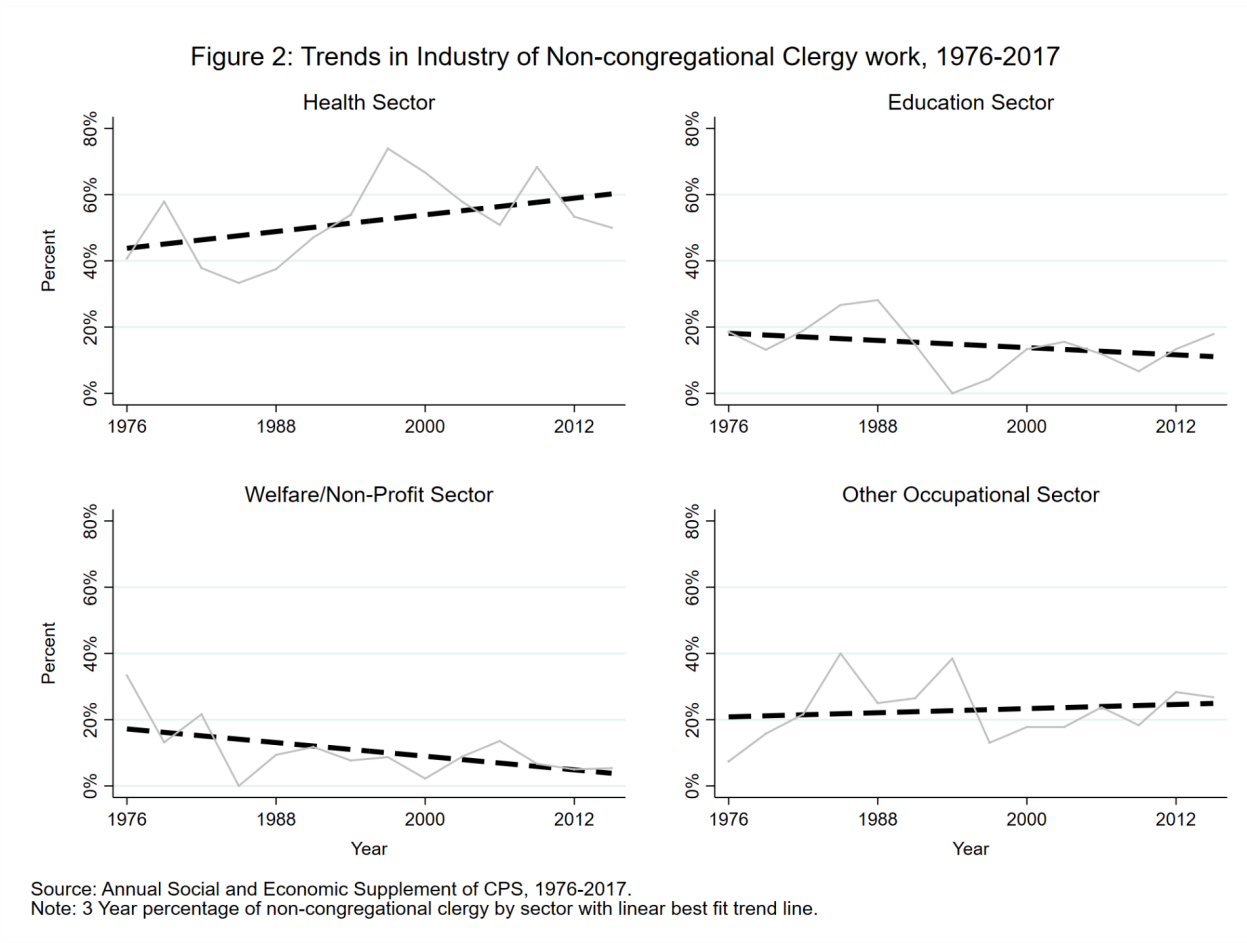


Table 8. Total Chaplains in the United Church of Christ, 1945-2015

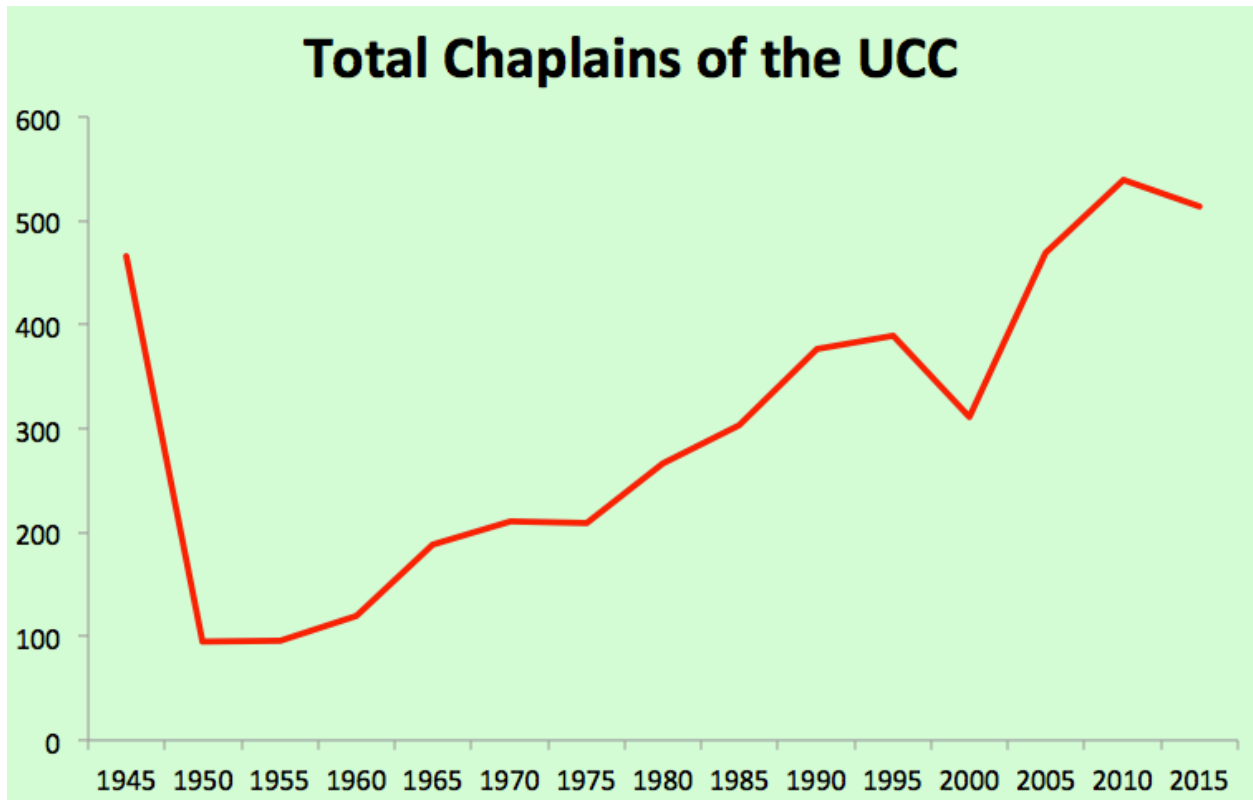


Table 9. Total Clergy in the United Church of Christ, 1945-2015

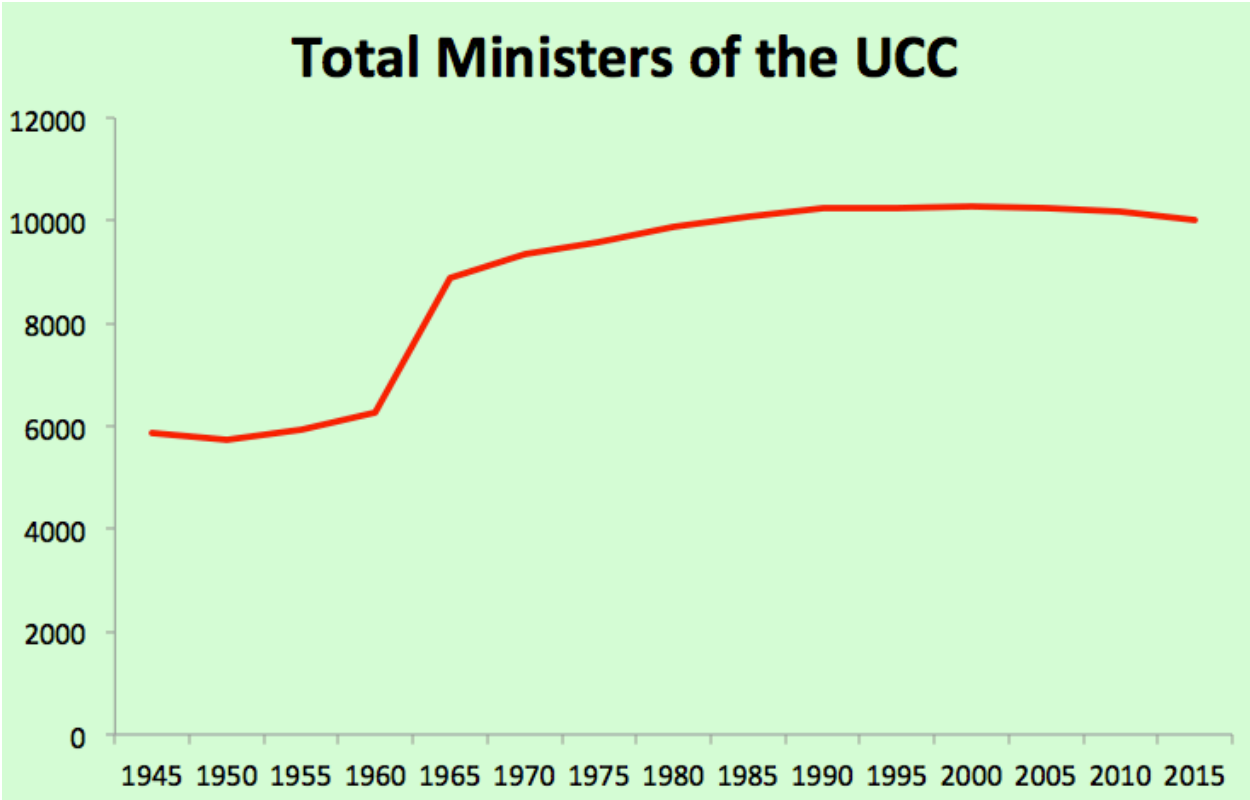


Table 10. Total Members in the United Church of Christ, 1945-2015

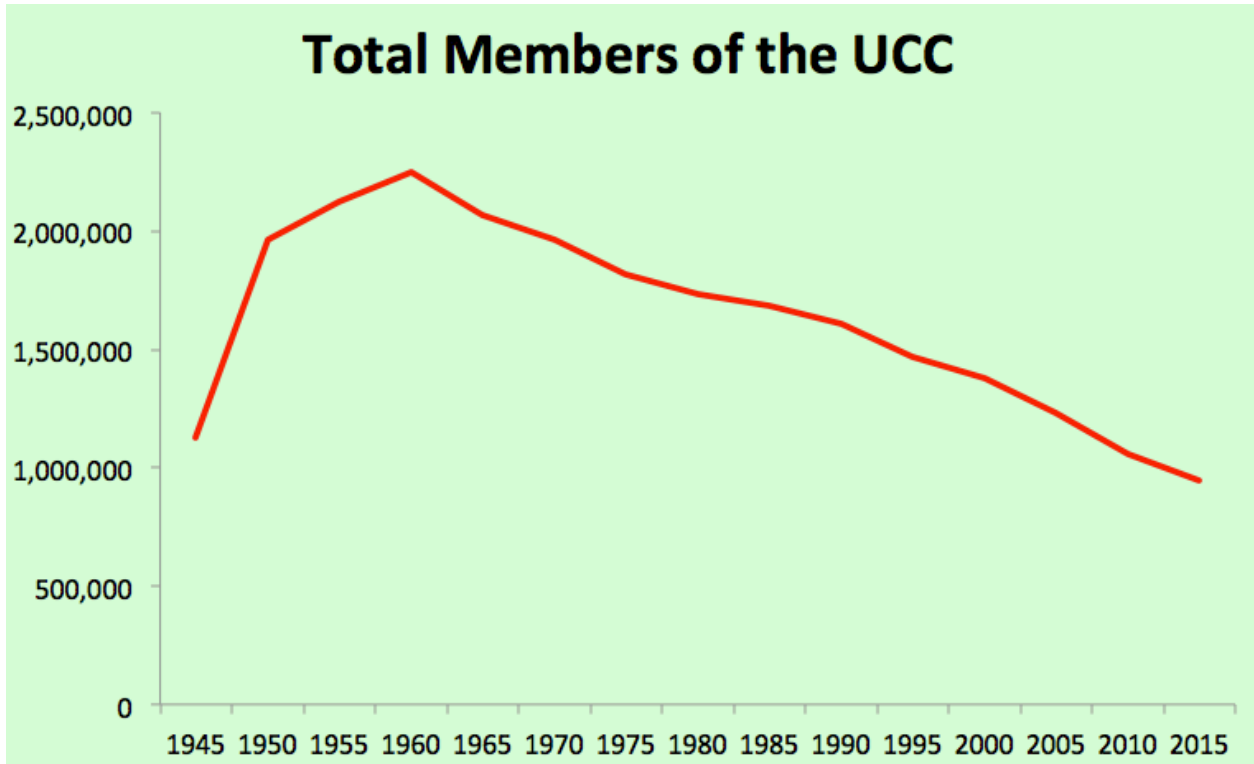


Table 11. UCC Chaplains as a Percent of All Clergy, 1945-2015

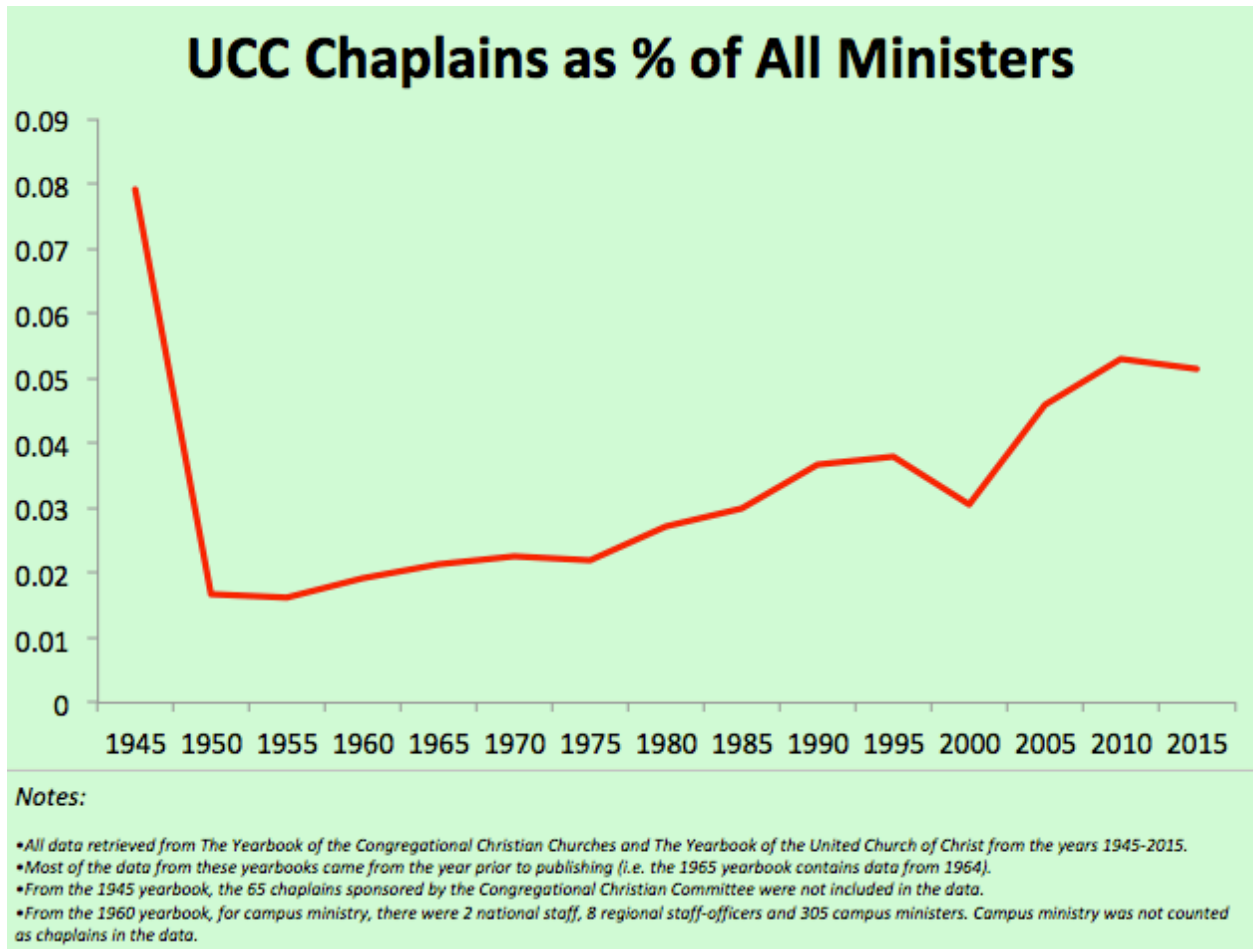


Table 12. Google NGram for chaplaincy, spiritual care, chaplain

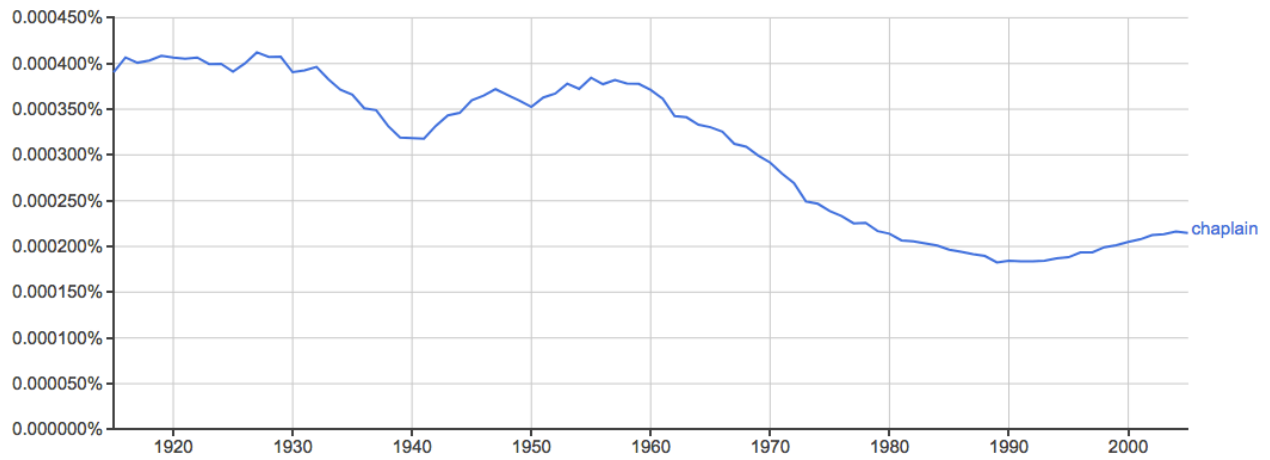
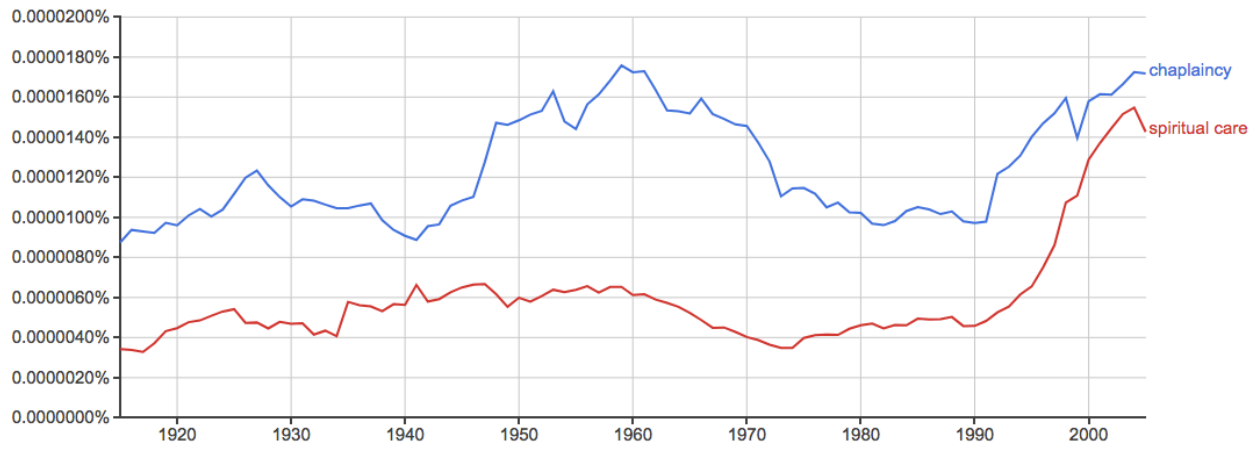


Table 13. Google Trends, Interest in Chaplain, January 2004- August 2018

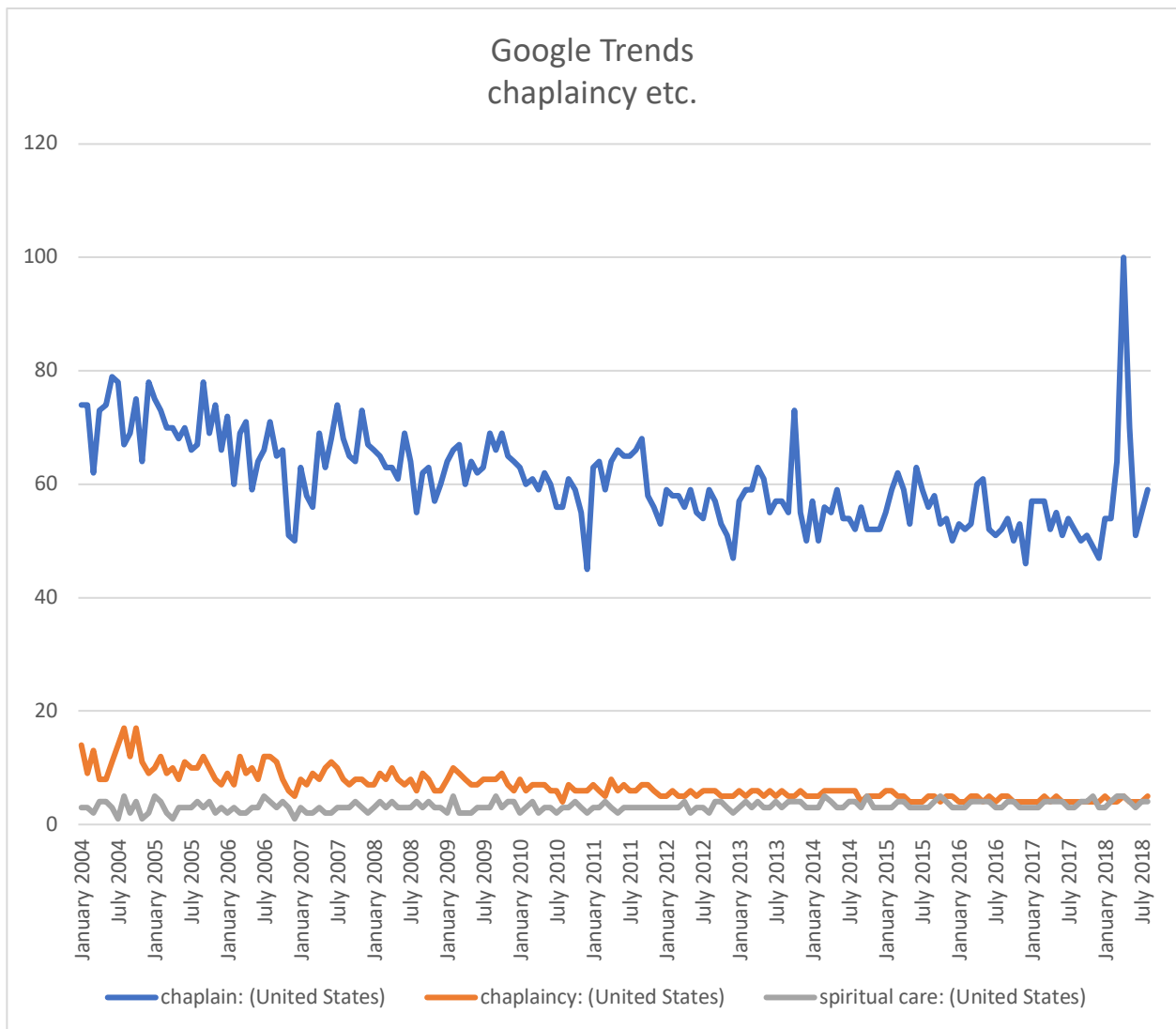
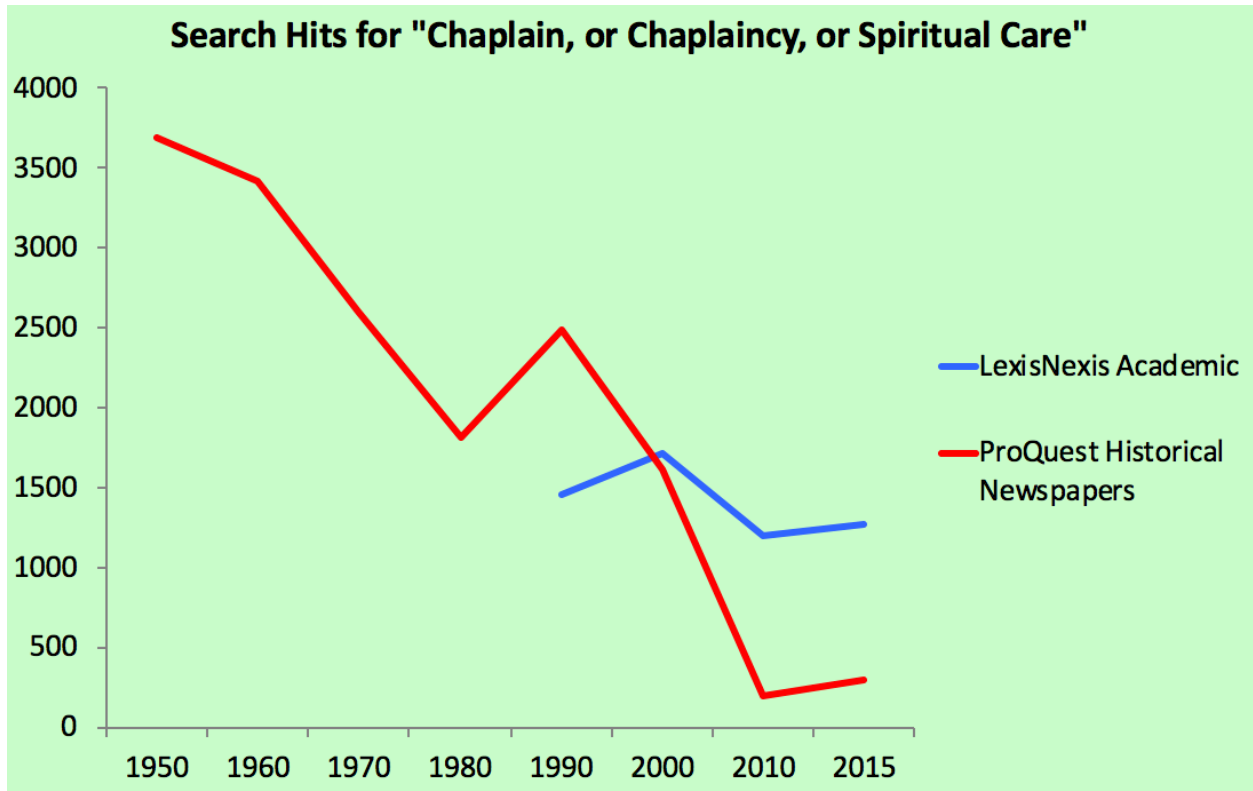


Table 14. Search terms in Lexis-Nexus Academic and ProQuest Historical Newspapers, 1950-2015



Databases used for ProQuest Historical Newspapers:

1. ProQuest Historical Newspapers: *The American Hebrew & Jewish Messenger* (1857 - 1922)
2. ProQuest Historical Newspapers: *The American Israelite* (1854 - 2000)
3. ProQuest Historical Newspapers: *The Atlanta Constitution* (1868 - 1945)
4. ProQuest Historical Newspapers: *The Baltimore Afro-American* (1893 - 1988)
5. ProQuest Historical Newspapers: *The Boston Globe* (1872 - 1986)
6. ProQuest Historical Newspapers: *Chicago Defender* (1909 - 1975)
7. ProQuest Historical Newspapers: *Chicago Tribune* (1849 - 1994)
8. ProQuest Historical Newspapers: *Chinese Newspapers Collection* (1832 - 1953)
9. ProQuest Historical Newspapers: *The Jerusalem Post* (1932 - 2008)
10. ProQuest Historical Newspapers: *The Jewish Advocate* (1905 - 1990)
11. ProQuest Historical Newspapers: *The Jewish Exponent* (1887 - 1990)
12. ProQuest Historical Newspapers: *Los Angeles Times* (1881 - 1994)
13. ProQuest Historical Newspapers: *New York Amsterdam News* (1922 - 1993)
14. ProQuest Historical Newspapers: *The New York Times* (1851 - 2014)
15. ProQuest Historical Newspapers: *The Times of India* (1838 - 2008)
16. ProQuest Historical Newspapers: *The Wall Street Journal* (1889 - 2000)
17. ProQuest Historical Newspapers: *The Washington Post* (1877 - 2001)

Training Required for Federally Employed Chaplains

	Army ^A	Navy ^B	Air Force ^C	National Guard ^D	Federal Prisons ^E	Veterans Administration ^F
Degree	<ul style="list-style-type: none"> •Baccalaureate degree, ≥ 120 semester hours •Graduate degree in theological or religious studies •≥ 72 semester hours in graduate work in theological or religious studies 	<ul style="list-style-type: none"> •4-year Bachelor's degree⁸ •Graduate degree in theological or related studies- ≤ 72 semester hours or 108 quarter hours of graduate-level work, 2/3 of those hours in residence⁹ 	<ul style="list-style-type: none"> •Bachelor's degree, ≥ 120 semester hours¹¹ •M. Div. or equivalent theological degree, ≥ 72 hours¹² 	<ul style="list-style-type: none"> •Bachelor's degree (≥ 120 semester hours) •Accredited Master's degree ≥ 72 semester hours (36 semester hours must be in theology) 	<ul style="list-style-type: none"> •Accredited undergrad degree¹⁸ •M. Div. or equivalent¹⁹ •20 graduate hours each of: theology, sacred writings, church history/ comparative religions, and ministry courses 	<ul style="list-style-type: none"> •M. Div. or specific, equivalent education qualifications²⁰ •Specialized positions require additional knowledge, skills and abilities²¹
CPE	N/A	N/A	N/A	N/A	N/A	•2 units ²²
Work Experience	<ul style="list-style-type: none"> •≥ 2 years of full-time professional experience¹ (N/A for Army Reserve) 	<ul style="list-style-type: none"> •2 years full-time religious leadership experience compatible with the duties of a RMP in their respective RO, relevant to settings of military chaplaincy¹⁰ 	<ul style="list-style-type: none"> •2 years of religious ministry leadership experience 	<ul style="list-style-type: none"> •Attend the CH-BOLC¹⁶ •3-month course can be completed in 1 block or in several phases over a 24-month period 	<ul style="list-style-type: none"> •≥ 2 years autonomous experience as a religious/ spiritual leader in a parish or specialized ministry setting 	<ul style="list-style-type: none"> •GS-11: need ≥ 2 years of professional experience after M. Div.; can include guided pastoral experience, doctoral degree²³ •≥ 1 extra year for GS-12²⁴
Endorsement	<ul style="list-style-type: none"> •Ecclesiastical endorsement from your faith group² 	<ul style="list-style-type: none"> •Ecclesiastical Endorsement from a DoD-recognized endorser 	<ul style="list-style-type: none"> •Ecclesiastical Endorsement from a DoD-recognized endorser 	<ul style="list-style-type: none"> •Federally recognized ecclesiastical endorsement from your denomination or faith group¹⁷ 	<ul style="list-style-type: none"> •Ordination/ membership ecclesiastical religious institute of vowed men or women •Ecclesiastical endorsement by recognized endorsing body of the faith tradition 	<ul style="list-style-type: none"> •Ecclesiastical endorsement from the designated national endorsing official of his/her faith group or denomination²⁵
Other	<ul style="list-style-type: none"> •Active duty- MUST be U.S. citizens.³ •Permanent residents- ONLY Army Reserve⁴ •National Agency Security Clearance⁵ •Physical exam at a MEPS⁶ •Age limits⁷ 	N/A	<ul style="list-style-type: none"> •U.S. citizen, no dual citizenship •No violations of privileged communication /confidentiality •No violations/ compromises of noncombatant status •No convictions by courts¹³ •No relevant disciplinary action¹⁴ •Age limits¹⁵ 	<ul style="list-style-type: none"> •Mentally and physically fit •Must be a U.S. Citizen only •Be able to obtain a secret security clearance 	<ul style="list-style-type: none"> •Willingness to provide and coordinate programs for inmates of all faiths •Necessary credentials and the ability to provide worship services in his/her faith tradition 	<ul style="list-style-type: none"> •CPE equiv.: 800 hours supervised ministry²⁶ •Non-citizens: only when no qualified U.S. citizens²⁷ •Must be proficient in written and spoken English •Males born after 12/31/59 need to be registered with the draft²⁸

Sources

- A. Information found at: <https://www.goarmy.com/chaplain/about/requirements.html>
- B. Information found at: <https://www.navy.com/careers/chaplain-support/chaplain#ft-qualifications-&-requirements>
- C. Information found at: <https://www.airforce.com/careers/specialty-careers/chaplain>
- D. Information found at: <https://www.nationalguard.com/chaplain>
- E. Information found at: <https://www.bop.gov/jobs/positions/index.jsp?p=Chaplain>
- F. Information found at: https://www.patientcare.va.gov/chaplain/docs/VA_Chaplain_Qualification_Requirements_Application_Procedures_508.pdf

Notes

1. A minimum of two years of full-time professional experience, validated by the applicant's endorsing agency.
2. This endorsement should certify that you are: A clergy person in your denomination or faith group. Qualified spiritually, morally, intellectually and emotionally to serve as a chaplain in the Army. 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.
3. Applicants for active duty or the National Guard MUST be U.S. citizens.
4. Permanent residents can ONLY apply for the Army Reserve.
5. Be able to receive a favorable National Agency Security Clearance.
6. Pass a physical exam at one of the Military Entrance Processing Stations (MEPS).
7. Must be at least 21 years of age, but younger than 42 at time of Regular Army commissioning or less than 45 at time of Army Reserve commissioning. Prior service applicants with at least 3 years of prior AFS or creditable USAR service must be younger than 47 at time of Army Reserve commissioning.
8. Have a bachelor's degree from a qualified four-year undergraduate educational institution.
9. Have a graduate degree in theological or related studies from an accredited educational institution (note that a qualifying degree program requires no fewer than 72 semester hours or 108 quarter hours of graduate-level work with 2/3 of those course hours completed in residence; also note that related studies may include graduate courses in pastoral counseling, social work, religious administration and similar disciplines when one-half of the earned credits include topics in general religion, world religions, the practice of religion, theology, religious philosophy, religious ethics and/or the foundational writings from the applicant's religious tradition)
10. RMP: Religious Ministry Professional; RO: Religious Organizations (RO).
11. Bachelor's degree from an accredited institution with a minimum of 120 semester hours.
12. Master of Divinity or equivalent theological degree with no less than 72 hours from an accredited institution.
13. No convictions by courts-martial or by civilian courts (except for minor traffic violations or similar infractions).
14. No record of disciplinary action for failure to exercise sound judgment with respect to morale or welfare of subordinates; No disciplinary action for engaging in an unprofessional or inappropriate relationship; No record of disciplinary action for financial irresponsibility, domestic violence or child abuse.
15. Must be between the ages of 18 and 40.
16. Attend the Chaplain Basic Officer Leader Course (CH-BOLC), where you'll learn fundamental military tasks and how to perform religious duties in a military environment.
17. Obtain a federally recognized ecclesiastical endorsement from your denomination or faith group certify that you: The chaplain is an ordained minister or member in good standing of the respective denomination or body; The chaplain has completed a certain number of years of

ministry experience; The denomination approves of the chaplain serving as a military chaplain; Are qualified spiritually, morally, intellectually and emotionally; Are sensitive to religious pluralism and able to provide for the free exercise of religion by all military personnel and their family members.

18. Undergraduate degree from an accredited college or university.
19. A Master of Divinity degree or the equivalent education from an American Theological School (ATS) accredited residential seminary or school of theology.
20. All applicants must possess the degree of Master of Divinity or equivalent educational qualifications. Equivalent educational qualifications means possession of a bachelor's degree of at least 120 semester hours plus completion of not less than 70 semester hours of graduate course work which included all of the following: 20 semester hours in pastoral ministry; 20 semester hours in any combination of theology, ethics and philosophy of religion; 20 semester hours in the study of sacred writings, including the study of languages in which sacred writings are/were written; 10 semester hours in religious history and/or world religions. To meet federal requirements, education must be from college(s), university(ies), or theological institution(s) that are accredited by an accrediting body recognized by the U.S. Department of Education. The U.S. Department of Education has a database of accredited institutions on the Internet at: <http://www.ed.gov/admins/finaid/accred/index.html>.
21. Positions with specialized clinical assignments, such as mental health or substance abuse, require additional applicable knowledge, skills, and abilities.
22. In addition to the education requirements, applicants must have completed at least 2 units of Clinical Pastoral Education (CPE) in program(s) accredited by the Association for Clinical Pastoral Education (ACPE) or, the National Association of Catholic Chaplains (NACC). Training in other programs will be considered on a case-by-case basis for equivalency.
23. To qualify for GS-11, you must have at least two years of professional experience, after completion of the M. Div. or equivalent, which has demonstrated both practical pastoral knowledge and skill, and ability to minister in a pluralistic setting. Supervised or guided pastoral experience completed during graduate professional education may be credited for up to one of the two years of experience. Part time experience is pro-rated by comparing the average number of hours worked to a 40-hour workweek. Completion of a doctoral degree directly related to pastoral ministry may be substituted for one year of experience.
24. For GS-12, in addition to the requirements for GS-11, at least one additional year of professional experience, equivalent in complexity and responsibility to the GS-11 level, which has demonstrated all of the following: (a) Ability to serve as a consultant or expert to an interdisciplinary treatment team; (b) in-depth knowledge of related professional fields, particularly in the behavioral sciences; (c) understanding of, and ability to respond to, the particular concerns and issues pertaining to treatment of veterans; (d) Knowledge of the structure, regulations, practices, and programs of health care delivery systems; (e) Ability to interpret and apply a body of rules, regulations, policies, and procedures in professional practice; (f) Ability to develop and maintain liaisons with a variety of outside organizations.
25. Must possess ecclesiastical endorsement, dated within the past 12 months, from the designated national endorsing official of his/her faith group or denomination. Ecclesiastical endorsement is the written official statement of the endorsing body certifying that the applicant is in good standing with the faith group or denomination and that the individual is, in the opinion of the endorsing body, qualified to perform the full range of ministry required in the VA pluralistic setting. Endorsements are only accepted from the nationally designated official. If someone does not know who their ecclesiastical endorser is for their faith group, they check the list on line at www.va.gov/chaplain. Select "Employment Information" then scroll down to the "List of Ecclesiastical Endorsers." If they do not find their faith group on the list, they can phone the National VA Chaplain Center at (757) 728-7069.
26. 800 hours of supervised ministry in a formal training program, which incorporated both ministry formation and pastoral care skills development, is required for equivalency to two units of CPE.

27. Non-citizens may only be considered for employment as a chaplain when there are no qualified U.S. citizens available for a position.
28. By law, all males born after December 31, 1959 must have registered with the selective service system (the draft) or have a valid exemption.