

A MANUAL ON THE EXTENSION OF FUNDAMENTAL BAPTIST LOCAL  
CHURCH MINISTRY THROUGH MILITARY AND  
LAW ENFORCEMENT CHAPLAINCY

by  
John C. Vaughn

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by  
John C. Vaughn

Approved:

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Committee Chairman

---

Committee Member

Accepted:

---

Dean, Seminary and Graduate  
School of Religion

---

Registrar

---

Date

*For Daniel*

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## ABBREVIATIONS

ACCC	American Council of Christian Churches
ACE	American Council on Education
AELE	Americans for Effective Law Enforcement
AFCB	Armed Forces Chaplains Board
AGC	Associated Gospel Churches
AMAFVAC	American Muslim Armed Forces and Veterans Affairs Council
APBM	All Points Baptist Mission
APC	Association of Professional Chaplains
BBFI	Baptist Bible Fellowship International
BG	Brigadier General
CA	Captain of Administration
CALEA	Commission on Accreditation for Law Enforcement Agencies
CAP	Civil Air Patrol
CBP	Customs and Border Protection
CCC	Civilian Conservation Corps
CCH	Office of the Chief of Chaplains
CFLC	Chaplain Family Life Center
CH	Chaplain
CHBOLC	Chaplain Basic Officer Leadership Course
CIC	Chaplain in Charge
CID	Critical Incident Debriefing

CISD	Critical Incident Stress Debriefing
CISM	Critical Incident Stress Management
CMRP	Command Master Religious Plan
COL	Colonel
CPE	Clinical Pastoral Education
CPT	Captain
CTA	Common Table of Allowances
CTOF	Chapel Tithes and Offerings Fund
DADT	Don't Ask, Don't Tell
DEA	Drug Enforcement Administration
DHS	Department of Homeland Security
DoD	Department of Defense
DoDD	Department of Defense Directive
FBFI	Fundamental Baptist Fellowship International
FEMA	Federal Emergency Management Agency
FY	Fiscal Year
GO	General Order
GPD	Greenville Police Department
GTMO	U.S. Naval Base Guantanamo Bay
GWOT	Global War on Terror
IBFNA	Independent Baptist Fellowship of North America
ICE	U.S. Immigration and Customs Enforcement
ICECE	International Conference of Evangelical Chaplain Endorsers
ICISF	International Critical Incident Stress Foundation
ICPC	International Conference of Police Chaplains
JCS	Joint Chiefs of Staff



KJV	King James Version
LT	Lieutenant
LTC	Lieutenant Colonel
MAJ	Major
MEPS	Military Entrance Processing Stations
MG	Major General
NAMB	North American Mission Board
NCMAF	National Conference on Ministry to the Armed Forces
OIC	Officer in Charge
PTDY	Permissive Temporary Duty
PTSD	Post Traumatic Stress Disorder
RLL	Religious leader liaison
RS	Religious Support
SARC	Sexual Assault Response Coordinator
SBC	Southern Baptist Convention
SSG	Staff Sergeant
TCR	Trained Crisis Responder
TDY	Temporary Duty Status
TSA	Transportation Security Administration
UCMJ	Uniform Code of Military Justice
UMT	Unit Ministry Team
UPH	Unaccompanied Personnel Housing
USA	Department of the Army
USAF	Department of the Air Force
USCG	U.S. Coast Guard
USCIS	U.S. Citizenship and Immigration Services

USMC	Marine Corps
USN	Department of the Navy
UVA	Unit Victim Advocate

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CHAPTER ONE:  
INTRODUCTION

“War is nothing but a duel on an extensive scale. . . . [It is] an act of violence intended to compel our opponent to fulfill our will.”<sup>1</sup> The ultimate act of violence, however, accomplished the defeat of the aggressor and settled the terms of eternal peace. Like the soldiers of Imperial Japan who emerged from Philippine jungles decades after the end of World War II, billions of souls have never heard the good news that the war is over. That good news was brought to me in Thailand during the war in Vietnam. Under the leadership of an evangelical chaplain, Christian airmen were sharing the gospel. Within two weeks of my conversion, I too was sharing the gospel.

For nearly forty years, I have thanked God for Chaplain (CPT) Ben Perez, an Assemblies of God preacher, who gave invitations by simply asking men to stand to their feet if they would repent and trust Christ as Savior. God, in His wisdom, has allowed me to pastor a fundamental Baptist church for thirty years and now to serve pastors and chaplains as an evangelist. It is my heart’s desire to help my peers see the great

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<sup>1</sup> Carl von Clausewitz, *On War*, ed. Anatol Rapoport (Baltimore: Penguin Books, 1968), 101.

potential in the chaplaincy to “glorify God through the uncompromising fulfillment of the Great Commission.”<sup>2</sup>

Today the largest community of young adults under the age of thirty-five in America is the United States Armed Forces,<sup>3</sup> a “people group”<sup>4</sup> that exists as a subculture within American society. Gary Sanders defends this categorization by pointing out that young people in the military “have a unique lifestyle, language, and culture (and even tribal dress!).”<sup>5</sup>

Many local church leaders are developed within the disciplined structure of military service, and many pastors know that the chaplaincy is an effective way to evangelize armed service members. Yet many independent pastors are hesitant to encourage young men to consider the chaplaincy. They are concerned about the dual identity of the chaplain as both minister and military officer and wonder how a separatist can serve in a pluralistic environment. They need answers to legitimate questions about the chaplain. If he is forbidden to proselytize, how can he evangelize? Since a military chapel is not a self-governing

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<sup>2</sup> From the Mission Statement of the Fundamental Baptist Fellowship International, developed in 2004 and published in its annual directory, and on the masthead of *FrontLine* magazine from that time.

<sup>3</sup> Gary Sanders, “The Fourth Journey: The Story of Military Missions from the Book of Acts,” MilitaryMissionsNetwork.com, [http://www.militarymissionsnetwork.com/client\\_files/File/fourth\\_journey\\_rev\\_feb\\_2007.pdf](http://www.militarymissionsnetwork.com/client_files/File/fourth_journey_rev_feb_2007.pdf) (accessed September 13, 2010), 20.

<sup>4</sup> John Piper, *Let the Nations Be Glad: The Supremacy of God in Missions* (Grand Rapids: Baker Academic, 1993), 203-208.

<sup>5</sup> Sanders, 13.

local church, can we consider the chaplain a pastor? Since he is not planting a church, can he be considered a missionary?

To foster the extension of local church ministry through the chaplaincy, this manual is offered as a guide to pastors, churches, and chaplains. It will provide a survey of the history and practical necessity for chaplaincy and will address the problems and potential of separatist ministry in a pluralistic environment. It will explore the nature of the connection between the local church and the chaplain and demonstrate that chaplaincy is a biblical vocation under the authority of a sending church. It will apply principles of fundamental Baptist ministry practice to military and law enforcement chaplaincy.

Rapid changes in American culture and geopolitical tensions have placed new demands on our Armed Forces. The rise of psychology, the advance of ecumenism, and the rethinking of theology brought drastic change to the role of ministers in the twentieth century. Furthermore, the well-defined ministerial role of the Roman Catholic parish priest has had an undeserved influence on the definition of the chaplain's role.<sup>6</sup>

But evangelical chaplains in general and fundamental Baptist chaplains in particular enjoy a great advantage as ministers in that their identity is not merely traditional, but biblical. The authority of the

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<sup>6</sup> For example, many a fundamental Baptist pastor innocently refers to his church members as "parishioners," an acceptable usage of the term (according to the dictionary) when speaking of actual members, but that pastor would not call someone who is merely attending a "member," nor would he consider himself the spiritual leader of a church district. Chaplains are, however, in charge of religious affairs within the military community to which they are assigned, responsible for the religious needs of everyone in it—it is their "parish."

autonomous local church is the delegated authority of Christ Himself. This authority is critical to the dual role of the military chaplain. Military authority within the chain of command is well defined, but the question remains, “Who has the authority to discipline the nondenominational or independent ordained minister in spiritual matters?” There is surprising disparity in the answers given to that question. But when fundamental Baptist chaplains and local church pastors have clarity on this point, they can confidently use the chaplaincy as a biblical means of fulfilling the Great Commission. They will provide scriptural spiritual discipline without resorting to the extra-biblical hierarchy that makes liturgical chaplaincy so compatible with military hierarchy.

Accordingly, the pastor may delegate his authority for local church ministries, but he may not delegate his responsibility. None of his authority is merely in his title; it resides in his teaching.<sup>7</sup> He partners with itinerant evangelists who proclaim the gospel and equip the saints specifically in the work of evangelism. Both pastors and evangelists are responsible for teaching the biblical foundation for missions and leading the missions program of the local church. In fulfilling their biblical responsibilities, pastors and evangelists perform many similar functions to reach the same goal (Ephesians 4:12). For the purposes of this dissertation, the roles of evangelists and pastors are not distinguished by separate functions, but by the nature of their relationships to local

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<sup>7</sup> Through his teaching, he “perfects” (brings to maturity) his church members “for the work of the ministry” and mutual edification. Ephesians 4:11-12.

churches. On behalf of his sending church, the evangelist serves as a missionary to others, preaching the gospel, planting churches, and generally providing itinerant ministry. In contrast, the pastor remains in his local church, teaching the Bible, overseeing the ministry and caring for the flock. The evangelist is *sent*. The pastor *sends*. The chaplain is an itinerant evangelist who temporarily provides pastoral care, just as the pastor, at times, does the work of the evangelist. Together, evangelists and pastors seek and prepare believers for the ministry and young men for leadership in the ministry, including the chaplaincy.<sup>8</sup>

### *Need for the Study*

At a large Baptist conference, I responded to a young Bible college teacher about possibly making a presentation on the military chaplaincy to one of his classes. A man who had overheard our exchange approached the teacher and exclaimed, “There is no way that a fundamentalist can be a chaplain!” He claimed that the whole system is corrupt and that any man who tried to preach the truth or pray in Jesus’ name would be court-martialed. “No separatist can serve under pluralism,” he argued. I soon learned that this man who so strongly opposed the chaplaincy was the director of military missions for a well-known Baptist mission board. When he later explained his convictions to me, it was apparent that they were based on negative personal

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<sup>8</sup> The question of whether military service for women is scriptural is beyond the scope of this work. In light of the significant number of women in the military, it will be necessary to acknowledge that reality within the realm of the chaplain’s ministry (discussed in chapter four), but this paper will refer to chaplains as males.



experiences with unbelieving or compromised chaplains. Such an incomplete view is not uncommon among those whose perspective on the chaplaincy is founded on contemporary experience with no historical context or guidance from biblical pastoral theology. Even among chaplains, there is disagreement or uncertainty about what local church office they represent or what biblical role they fulfill as ministers.<sup>9</sup>

Some separatists reject the chaplaincy solely because of pluralism. Others reject it because it is not directly involved in church planting. Clearly, there are problems with the chaplaincy system, and well-intentioned defenders often use anecdotal evidence rather than arguing from pastoral theology. Admittedly, professional ministry is corrupted by the human nature of those who practice it. To offset this reality, supporters of chaplaincy appeal to the indisputable testimony of the great sacrifices chaplains have made<sup>10</sup> or to accounts of how they have even influenced the outcome of some battles.<sup>11</sup> The question of legitimacy, however, must not be based on heroism, but on the truth of

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<sup>9</sup> When chaplains and pastors are asked which biblical office mentioned in Ephesians 4:11 the chaplain holds, their answers vary according to their personal experience and background. Liturgical chaplains and higher ranking chaplains (O-6 and above) nearly always say, "Pastor." Newer chaplains (O-3 and seminarians at O-1 or O-2), especially evangelicals, will often say, "Evangelist/missionary." One seminarian said, "My superiors would want me to say, 'Pastor,' but I would have to say, 'Evangelist.'"

<sup>10</sup> The legendary story of the "Four Chaplains" will be reviewed in chapter 2. It is often used to champion the cause of ecumenism, but sacrifice and ecumenicity are not synonymous. The first death of a chaplain since the Vietnam War was that of an independent, fundamental chaplain in Afghanistan on August 30, 2010 (see <http://www.mbbc.edu/page.aspx?m=4263>). Chaplain Dale Goetz was endorsed by the American Council of Christian Churches (ACCC), a strong separatist group.

<sup>11</sup> Examples from various wars will be given in chapter 2.

the Word of God. Baptists trace their heritage to a small group of separatists from the Church of England. They fled to Amsterdam in 1608, seeking the simplicity of biblical ministry.<sup>12</sup> They were not trying to reform the Roman Catholic Church nor the Anglican. They were honestly pursuing “the New Testament model.”<sup>13</sup> This paper seeks to apply that New Testament model of ministry by explaining the chaplain’s accountability to his local church.

The chaplaincy has a long history and is the subject of an extensive body of literature. Its legitimacy has been questioned on philosophical and practical grounds. It has been criticized as a violation of the pacifism of Christ, and chaplains have been accused of being dupes of commanders on both sides who use them to convince soldiers they are fighting for God.<sup>14</sup>

We cannot prove by appealing to patriotism that the chaplaincy is a biblical vocation under the authority of the chaplain’s local church. We must base our argument on the nature of the local church, its ministers, officers, and authority, firmly establishing the chaplaincy on the “pillar

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<sup>12</sup> W. Edward Glenny and William H. Smallman, eds., *Missions in a New Millennium: Change and Challenges in World Missions* (Grand Rapids: Kregel Publications, 2000), 295.

<sup>13</sup> *Ibid.*, 295.

<sup>14</sup> See Richard T. Hughes, “Christianity Was Never Designed as a Tool for War,” *Vital Speeches of the Day*, 73, no. 12 (December 2007): 536-540. And Michael J. Baxter, “My Argument with Father Corby,” *The Sword of the Lord: Military Chaplains from the First to the Twenty-First Century*, ed. Doris Bergen (Notre Dame: University of Notre Dame Press, 2004), 251-269. Also David S. Bachrach, “The Medieval Military Chaplain and His Duties,” in Bergen, *The Sword of the Lord*, 74.

and ground of the truth.”<sup>15</sup> Fundamental Baptist chaplains need the protection of local church authority to counterbalance the pressures of pluralism and theological liberalism above them in the military chain of command. Local churches need chaplains to help them fulfill the Great Commission. This manual addresses both of those needs.

Others have addressed the roles of the evangelist and the pastor, and disagreements remain.<sup>16</sup> Additionally, although a majority of fundamental Baptists believe that chaplains, like missionaries, fulfill the biblical role of the evangelist, few understand the chaplain’s accountability to a sending church.<sup>17</sup> Therefore, defining the biblical role of the chaplain is important for garnering the support of local churches and pastors. Defending the chaplain when obedience jeopardizes his ministry is equally important. Chaplain-endorsing agencies include experienced pastors and chaplains who can address problems with wisdom. With no hierarchy above the local church, a fellowship of church leaders can provide a community of support for chaplains, just as mission boards can for missionaries.<sup>18</sup> Chaplains must have a biblical

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<sup>15</sup> 1 Timothy 3:15.

<sup>16</sup> Lloyd-Jones suggests that “the modern use of the term” is “different from its use in the New Testament.” D. Martyn Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16*, (Grand Rapids: Baker Book House, 1980), 191. John Van Gelderen examines the continuing gift of evangelist and offers a rebuttal to the notion that the evangelist is not on par with the pastor. He rejects the view that the evangelist refers only to the church-planting missionary. John R. Van Gelderen, “The Evangelist, the Evangel, and Evangelism” (Doctor of Pastoral Theology diss., Bob Jones University, 2008), 15.

<sup>17</sup> Those views and other findings are included in Appendix E.

<sup>18</sup> All military chaplains must be endorsed by an agency authorized to do so by the Armed Forces Chaplains Board of the Department of Defense before they can be accepted into one of the branches of service. Under the

philosophy of ministry and an understanding of “the genius of the Local Church.”<sup>19</sup>

I write from the perspective of one who has served as president and chaplain endorser of the Fundamental Baptist Fellowship International (FBFI), realizing that men who wholeheartedly agree with the FBFI doctrinal statement may still hold differing views on its applications to the role of the evangelist and the relationship of the chaplain to his local church. Because young men considering the military chaplaincy are referred to an endorsing agency to guide them through the complex process of becoming a chaplain, endorsing agencies should serve as liaisons between the chaplain candidates and the military branches, but they should create not barriers between the chaplains and their sending

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authority of their endorser for religious ministry, they serve as staff officers and in matters of military policy are answerable to their commanders and ranking chaplain supervisors up the chain of command to the branch Chief of Chaplains, the branch Chief of Staff, the Secretary of Defense, and the Commander in Chief (the President). The Roman Catholic priest has a similar hierarchy reaching all the way to the pope, who is the head of what claims to be the Church. The pope is the head of a sovereign state, the Vatican, honored with its own ambassador to the United States of America. The fundamental Baptist chaplain may hesitate when, at entry level rank, he is confronted by a senior ranking priest, with the order, “You may no longer use the term *fundamentalist* to identify yourself in this Navy.” One chaplain so ordered did hesitate, but called his endorser for guidance. A Navy O-6 endorsed by the FBFI patiently filled in the gaps in the young chaplain’s understanding and bolstered his confidence. A cordial telephone conversation between the priest and a Baptist preacher resulted in a better and historically accurate understanding of the word “fundamentalist,” and resolved the issue. The senior chaplain actually apologized to his subordinate for the unlawful order. Had he been properly prepared, the young chaplain could have made the case himself with biblical wisdom and grace.

<sup>19</sup> David Smith, “The Integrated Church Movement: Viable Church Polity or False Teaching,” *FrontLine* 16, no. 4 (July/August 2006): 12-13. Smith references the FBFI Constitution, Article III of the Statement of Faith, Section 9, on “The Church,” which appears in Appendix A.

churches. Also, ordination is a covenant between the preacher and his ordaining church. He promises to remain faithful to the church, and the church promises to remain faithful to him. Yet some chaplains have little or no effective connection to that church or one of like faith and practice.<sup>20</sup> When candidates are asked directly who has the authority to discipline them in spiritual matters, they sometimes guess, “The Army?” or “My endorser?” Or they simply ask, “What do you mean?”<sup>21</sup>

When a decorated veteran in uniform speaks at a pastors’ fellowship meeting, presenting a clear biblical message, people listen with admiration. But ask experienced pastors, “Under what authority does the fundamental Baptist chaplain baptize?” and you may be met with a blank stare. Ask chaplains, “Why would an ordained Baptist minister consider the chaplaincy as an option?” and some answers will be surprising: “I could not support my family when I was a pastor.” “I had no retirement, and with prior enlisted service, I still have time to put in twenty years in the Army.” One even said, “Where else can a fundamental Baptist preacher make \$80,000 a year?” Just as surprisingly, this particular chaplain knew exactly under what authority he baptized, “My sending church.” Murky confusion on basic questions

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<sup>20</sup> Manual, FBFI Commission on Chaplains and Military Personnel, SR-08-CC (Standing Resolution on Commission on Chaplains), Section VI, paragraph D, February 9, 2009, states, “The Endorsee . . . shall maintain membership in a church of like faith and practice to the church that approved him for the chaplaincy.” The manual appears in Appendix A.

<sup>21</sup> These responses and those in the following paragraph were given during personal interviews with FBFI chaplaincy commission members and with applicants for FBFI endorsement in which I was present.

about the chaplaincy creates the need for clear analysis and biblical conclusions.

A study of the extension of local church ministry through military and law enforcement chaplaincy is needed to dispel confusion. This study will help the young man who is fascinated with military culture, the seminarian who is soon to enter the ministry, and the seasoned pastor who wonders how to answer questions about the chaplaincy. It will help prepare men for the chaplaincy and their pastors for continued ministry to and through chaplains as they seek to “[glorify] God through the uncompromising fulfillment of the Great Commission.”<sup>22</sup>

#### *Definition of Terms*

In this paper, the phrases *local church* and *local church ministry* refer to the biblical activities of the independent, fundamental Baptist congregation fulfilling the Great Commission under the leadership of its officers through the ministry of its members.<sup>23</sup> *Accountability* means that the chaplain is submitted to the local church that has authority to review his life, beliefs and ministry under the discipline established in Matthew 18:15-20. *Chaplaincy* refers to the military role of ordained

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<sup>22</sup> The FBFI mission statement affirms, “The Fundamental Baptist Fellowship International exists to provide a rallying point for Fundamental Baptists seeking personal revival and the opportunity to work with committed Bible-believers in glorifying God through the uncompromising fulfillment of the Great Commission.” <http://www.fbfi.org/fbfi-mission-statement-aboutus-69> (accessed September 8, 2010).

<sup>23</sup> The comprehensive definition, from the constitution of FBFI, is given in Appendix A.

ministers serving as evangelists<sup>24</sup> in military or law enforcement organizations.

### *Purpose*

This work will serve as a manual for pastors, local churches, and chaplains, preparing them for effective extension of local church ministry through chaplaincy. Reading this manual will prepare pastors and chaplains to comfort those who wonder if God will forgive them when they take a life in the line of duty.<sup>25</sup> Studying the history and necessity of chaplaincy will inform men considering chaplaincy of its conflicts and rigors. Learning about the problems and potential of separatist ministry in a pluralistic environment will allay the fears of pastors and local churches unfamiliar with the chaplaincy. Additionally, familiarity with the chaplaincy as a biblical vocation will help local churches to be more supportive of chaplains, and chaplains more faithful to their sending local churches.

This manual will also apply fundamental Baptist ministry practice to military and law enforcement chaplaincy, connecting local churches to a culture that can have no self-governing local churches of its own. It will argue for chaplain accountability to a local church that holds the biblical authority to discipline its members and the will to do so when necessary.

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<sup>24</sup> The term *evangelists* does not refer to a proselytizing function prohibited in military regulations, but to the first of the two extant general ministry roles mentioned in Ephesians 4:11—evangelists and pastor-teachers—which will be addressed in chapter six.

<sup>25</sup> A young officer who was forced to take a life asked me that question. The officer was later murdered in an unrelated crime. Others have asked me questions about “living and dying by the sword.”

It will help local churches to become informed about the biblical basis for the chaplaincy and to prevent fundamental Baptist chaplains from being abandoned or demeaned as “second-class” ministers.<sup>26</sup> It will set forth the genius of the local church and the theology of missions as it applies to military chaplaincy.

### *Delimitations*

This work is not a comprehensive history of the chaplaincy although a brief history will be included. It is not an addition to handbooks for para-church military ministries, which typically fail to make the case for local church authority in missions. It is not a manual for civilian chaplaincy in agencies that do not involve the legal use of deadly force as a matter of policy. Thus, hospital chaplaincy not conducted by military or law enforcement chaplains, fire and rescue chaplaincy, and corporate and sports chaplaincy are beyond the scope of this study and have been addressed by others.

### *Previous Works*

The literature about military and law enforcement life that applies to this study is voluminous. Works that specifically address chaplaincy include histories, textbooks, biographies, dissertations, periodical literature, and manuals including military and law enforcement

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<sup>26</sup> FBFI chaplains have reported that their seminary colleagues have made this statement to them. Pastors have recommended men to the FBFI chaplaincy, explaining, “He could never pastor a church or be an effective missionary, but he might be able to serve as a chaplain.” Divorced and remarried men who have left the ministry often seek or are recommended to the chaplaincy.



regulations, directives and policies. Some of these and other important works germane to this study are described below.

### Histories

*The Sword of the Lord: Military Chaplains from the First to the Twenty-First Century* is a scholarly history consisting of twelve essays by Doris L. Bergen and others. The essays address the development of the chaplaincy in the context of wars that defined history. Chapter titles include “Emperors, Priests and Bishops: Military Chaplains in the Roman Empire,” “Did the Nature of the Enemy Make a Difference? Chaplains in the Wars of the Three Kingdoms, 1642-49,” “Faith, Morale, and the Army Chaplain in the American Civil War,” and “German Military Chaplains in the Second World War and the Dilemmas of Legitimacy.”<sup>27</sup>

Though this fascinating and important book strives for ecumenical balance, it is necessarily a Roman Catholic work. The reader cannot fail to see how the military chaplaincy retains a decidedly “priest-like” character as a result of its long history in the Roman rituals of death. Bergen promotes the understanding of pluralism but gives little guidance regarding local church authority.

*Christ in the Camp, or Religion in the Confederate Army*, the 1887 classic by J. William Jones, offers a wealth of anecdotal reports. Gardiner H. Shattuck Jr. in his chapter on the Civil War in Bergen’s history, asserts that Jones was “by far the most important (and self-conscious) postwar publicist of the Confederate army revivals” but belittles the book

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<sup>27</sup> (Notre Dame, IN: University of Notre Dame Press, 2004).

as “a collection of upbeat tales about religious life in Lee’s army.”<sup>28</sup> *Christ in the Camp*, however, provides a wealth of history of the Confederacy and the progress of Christianity during the Civil War. Reports abound of a happier era of denominational unity<sup>29</sup> well before more recent interest in pluralism, but Jones deals with the local church only by inference.

*He Was Always There, U.S. Army Chaplain Ministry in the Vietnam Conflict*, written by Colonel Henry F. Ackermann, USA Retired, is an official history published by the Office of the Chief of Chaplains, Department of the Army. Well documented, objective, and reflecting the pluralism so important in official military publications, this history is a reliable source of historical information about chaplaincy in the Vietnam era. Overall, it portrays a pastoral role for chaplains.

#### Textbooks

Referenced in most other works on chaplaincy, Gordon C. Zahn’s *The Military Chaplaincy, A Study of Role Tension in the Royal Air Force* carefully analyzes the dual role of chaplains. Zahn’s documentation of the deleterious effects on pilots involved in strategic bombing and the tensions of the chaplains who counseled those pilots, is important.

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<sup>28</sup> Bergen, 111.

<sup>29</sup> Recounting an event from the great revival at Fredricksburg, Jones includes a report from William J. Hoge, who wrote to the editor of the Central Presbyterian, “So we had a Presbyterian sermon, introduced by Baptist services, under the direction of a Methodist chaplain, in an Episcopal church! Was not that a beautiful solution of the vexed problem of Christian union?” J. William Jones, *Christ in the Camp* (Harrisonburg, VA: Sprinkle Publications, 1986), 305.

However, Zahn's conclusions reflect his pacifist views. Zahn's work would serve better as an argument for abolishing the chaplaincy, than to encourage its stronger connection to local churches.<sup>30</sup>

*The Military Chaplain*, by Clarence L. Abercrombie III is a scientific analysis of the relationship of Christianity with the American military. His research sought to determine if Army chaplains primarily served to advance military objectives, or to function as a prophetic voice. He expected his findings to confirm the military advantage, but learned that the ministry component prevailed. His research provided helpful insights for this dissertation.<sup>31</sup>

Retired Rear Admiral, Chaplain Richard G. Hutcheson, Jr. wrote *The Churches and the Chaplaincy* at the end of the Vietnam War. Although somewhat dated, it is an excellent source of balanced information on chaplaincy. As the title indicates, it aimed to provide denominations with an accurate view of chaplaincy.<sup>32</sup>

A new textbook for use in evangelical seminaries, written by a Baptist, is *In Jesus' Name: Evangelicals and Military Chaplaincy*. John D. Laing is an assistant professor of theology and philosophy at Southwestern Baptist Theological Seminary's Harvard School in Houston, Texas, and also serves as brigade chaplain in the 72nd Infantry Brigade Combat Team.<sup>33</sup> His book addresses the ongoing controversy

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<sup>30</sup> (Manchester: University of Manchester, 1969).

<sup>31</sup> (Beverly Hills, CA: Sage Publications, 1977).

<sup>32</sup> (Atlanta: John Knox Press, 1975).

<sup>33</sup> (Eugene, OR: Resource Publications, 2010), cover.

over sectarian prayer, especially in the U.S. Navy, but goes deeper into the issue to discuss contemporary theology, military service, and the chaplaincy in postmodern culture. It also deals with biblical counseling but generally defines the church in denominational terms. *In Jesus' Name* is a valuable resource because of Laing's experience in contemporary chaplaincy and his solid research, but he argues against the sufficiency of Scripture and only tips his hat to local church authority.

*The Work of the Chaplain* by ordained Southern Baptist chaplains Naomi K. Paget and Janet R. McCormack is a compact presentation of chaplaincy in its various manifestations.<sup>34</sup> Although Laing calls *The Work of the Chaplain* a textbook,<sup>35</sup> it would be useful only as a supplementary text in an introductory course on chaplaincy. Using Bible stories to establish what the authors call the "biblical basis for chaplaincy,"<sup>36</sup> it assumes that chaplains are parish pastors. The authors address accountability, including "ecclesiastical accountability,"<sup>37</sup> but only mention endorsers and denominational review committees in the broadest of terms.

*Edge of Ministry...The Chaplain Story* by Jack S. Boozer, is subtitled "The Chaplain Ministry of the United Methodist Church: 1945-1980." It provides a snapshot of the post-World War II tensions in

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<sup>34</sup> (Valley Forge, PA: Judson Press Publishers, 2006).

<sup>35</sup> Laing, *In Jesus' Name*, 186.

<sup>36</sup> Paget and McCormack, *The Work of the Chaplain*, 5-11.

<sup>37</sup> *Ibid.*, 97-98.

mainline denominational chaplaincy, such as the estrangement of Methodist chaplains from their General Conference during the Vietnam War.<sup>38</sup> The United Methodist model of accountability is vastly different from the biblical model of local church discipline this paper advocates. Nevertheless, Boozer's analysis of the denominational model provides helpful contrast to the biblical model of fundamental Baptist chaplaincy.

*The Tactical Edge: Surviving High-Risk Patrol* by Charles Remsberg<sup>39</sup> is a textbook for law-enforcement officers that deals with techniques used to avoid being killed in the line of duty. It is shockingly direct on the effective use of deadly force. Remsberg does not speak to the psychological or spiritual issues of killing, but chaplains regularly address these aspects with people who are physically and tactically conditioned, but spiritually unprepared, for what they may have to do.<sup>40</sup>

### Biographical Works

Biographical and testimonial books provide helpful perspectives on the duties of chaplains and Christian life in the military or law enforcement. Useful for pastors to develop the interest of young men

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<sup>38</sup> (Nashville: Parthenon Press, 1984), 180. These tensions are described in statements that might be heard (using slightly different terminology) in fundamental Baptist circles as well—"Methodist clergy sanctioning the war effort," "their freedom from the constraints of the parish," "the non-Christian nature of their work," "their better compensation and retirement program," "their greater freedom to negotiate their own position," and "their increasing numbers [that] add to the number of lay members who vote at the annual conference."

<sup>39</sup> (Northbrook, IL: Calibre Press, 1986).

<sup>40</sup> It is naïve to assume that pastoral theology applies as easily to the chaplaincy as to the civilian pastorate. Chaplaincy requires knowledge of the culture fostered by the use of deadly force.

considering the chaplaincy, anecdotal books include, *Calling Angel One* by former Honolulu police chaplain Bob Turnbull,<sup>41</sup> *A Bulletproof Life: A Street Cop's Answer to All of Life's Threats* by G.T. Gentry<sup>42</sup> and *Take Up the Shield: Comparing the Uniform of the Police Officer and the Armor of God* by Tony Miano.<sup>43</sup> A personal favorite is *Back in Those Days* by Gladys Perry Jennings, wife of former Greenville, South Carolina, police Chief Harold Jennings. Consisting of short stories about Chief Jennings' experiences as he rose through the ranks, this book provides local color of interest to South Carolina upstate residents.<sup>44</sup>

#### Dissertations

In "The Military Chaplaincy: A Problem in Church-State Relations," James Hartley Young Sr. discusses the post-Vietnam era, addressing many problems in the chaplaincy that still need to be resolved thirty years after he proposed solutions. For example, to restore spiritual accountability in the chaplaincy, Young argued that "increase[d] civilian church supervision of its own chaplains" will be necessary.<sup>45</sup> But he

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<sup>41</sup> Bob Turnbull, *Calling Angel One* (Medford: Omega Publications, 1976).

<sup>42</sup> G. T. Gentry, *A Bulletproof Life: A Street Cop's Answer to All of Life's Threats* (USA: Xulon Press, 2007).

<sup>43</sup> Tony Miano, *Take Up the Shield: Comparing the Uniform of the Police Officer and the Armor of God* (Bartlesville, OK: Genesis Publishing Group, 2005).

<sup>44</sup> Gladys Perry Jennings, *Back in those Days*, ([Greenville, SC?]: n.p., 2007). Chapter eighty-five recounts Chief Jennings' burden to implement the chaplaincy in the Greenville Police Department and how he recruited me to serve in that capacity. The convictions presented in this dissertation were developed in my dual role of police chaplain and local church pastor.

<sup>45</sup> "The Military Chaplaincy: A Problem in Church-State Relations" (PhD diss., New School for Social Research, 1978), 205.

uses *church* to mean *denomination*, presenting no practical plan for local church accountability.

“Fundamentalists in Uniform: The Military Chaplains of the Associated Gospel Churches” (AGC) is Kenneth E. Lawson’s history of the AGC through 1993. It includes a helpful chapter titled “A Theology of Ministry: The Fundamental Church, Its Chaplains, and Its Service members,” but Lawson focuses his discussion on practical communications rather than biblical obligations for accountability.<sup>46</sup>

Michael D. Sproul was serving as a deployed Air Force chaplain in 1995 when he completed his dissertation, “Building Believers and Reaching Unbelievers in a Young, Mobile, and Ethnically Diverse Community through the Use of Small Groups: A Model for the Military Chaplain.” In his own chaplaincy and local church ministry, Sproul has effectively applied the ideas he analyzed. He refers to his experience as an Air Force chaplain in terms of “pastoring” a scheduled chapel service and maintaining accountability in small groups, which usually have no biblical authority to function as a local church.<sup>47</sup>

“The Evangelist, the Evangel, and Evangelism” by John R. Van Gelderen speaks at length to one of the main points of this dissertation.

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<sup>46</sup> “Fundamentalists in Uniform: The Military Chaplains of the Associated Gospel Churches – A Historical and Theological Investigation of a Fundamentalist Chaplaincy within the United States Armed Forces with Suggestions for a Practical Theology of Ministry.” (DSacTh diss.: Bethany Theological Seminary, 1993).

<sup>47</sup> Michael D. Sproul, “Building Believers and Reaching Unbelievers in a Young, and Ethically Diverse Community Through the Use of Small Groups: A Model for the Military Chaplain.” (DMin diss.: International Baptist College Graduate School, 1995).

In his analysis of Ephesians 4:11-12, Van Gelderen effectively defends the argument that the term *evangelists* should not be limited to “church planting missionaries.” However, Van Gelderen does not mention the chaplain.<sup>48</sup>

“A New Testament Theology of The Call to the Christian Ministry: An Exegetical Analysis of Its Subjective and Objective Elements,” by Stephen J. Hankins is the premier source on the call to the ministry. Hankins research and conclusions on the subjective dimension of the call to the ministry, and his clear explanation and defense of *evangelist* are essential reading for an understanding of the chaplain’s role.<sup>49</sup>

Joel Curtis Graves, an Association of Professional Chaplains (APC) board-certified chaplain, also certified in Clinical Pastoral Education (CPE), published his dissertation, *Leadership Paradigms in Chaplaincy*. Offering it as a course in management training for the APC, he states that “chaplains are pastors of their organizations, wherever God has placed them.”<sup>50</sup> “An Intensive Training Program for Navy Chaplain Candidates” by James Robert Pipkin is a guide for internship in CPE. Although it provides insight into professional development for Navy chaplains it uses a psychological approach rejected by fundamental Baptist chaplains.<sup>51</sup>

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<sup>48</sup> Van Gelderen.

<sup>49</sup> (PhD diss., Bob Jones University, 1993).

<sup>50</sup> “Leadership Paradigms in Chaplaincy” (DMin diss., Faith Evangelical Lutheran Seminary, 2007), (Boca Raton: Dissertation.com, 2007), 94.

<sup>51</sup> “An Intensive Training Program for Navy Chaplain Candidates” (DMin diss.: Regent University, 2004).



### Periodical Literature

Periodical literature relevant to this work is extensive, but somewhat redundant. The better articles provide helpful summaries and valuable factual material. Articles relevant to chaplaincy regularly appear in *The American Legion*.<sup>52</sup> Also, the November/December, 2009 issue of *FrontLine* was produced with this dissertation in view. The core articles were written by active duty FBFI-endorsed chaplains recruited to address relevant topics.<sup>53</sup>

### Manuals

*Missions in a New Millennium: Change and Challenges in World Missions* edited by W. Edward Glenny and William H. Smallman<sup>54</sup> presents a fundamental Baptist approach to accountability in missions, which this paper applies to the chaplaincy.<sup>55</sup> *Ministry with the Military: A Guide for Churches and Chaplains* is a manual written by Donald W. Hadley and Gerald T. Richards from a Southern Baptist perspective.<sup>56</sup> It

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<sup>52</sup> Ken Olson, "Behind the Blue Star," *The American Legion*, September, 2010, 27.

<sup>53</sup> Tavis Long, "The Military Chaplain: Missionary, Evangelist, or Pastor?" Scott M. Bullock, "Faithful Ministry within the U.S. Military Chaplaincy's Pluralistic Environment." Doug Nab, "Combat Ministry: Fifteen Months in Iraq with the 82<sup>nd</sup> Airborne Division." Gary Fisher, "Hope in a Hurry." Robert Spivey, "A Biblical Formula for Stress." Ester Johnson, "Alone in a Crowd."

<sup>54</sup> (Grand Rapids: Kregel Publications, 2000).

<sup>55</sup> Fundamental Baptist churches have wisely supported Bible colleges, camps, and campus ministries that do not plant churches but nurture leaders who do. Countless numbers of church planters and pastors have been saved and called into the ministry through these worthy ministries. Local churches must accept the challenge of utilizing chaplaincy as a provider of disciplined church planting leadership in this new millennium.

<sup>56</sup> (Grand Rapids: Baker Book House, 1992).

assumes the legitimacy of military ministry based on the opportunities it presents and is addressed to pastors of churches near military bases, military chaplains, and leaders of outreach ministries to military personnel near military bases (not in combat zones). It minimizes the authority of the local church and supports its appeals for reaching people in the military with anecdotal evidence of the “blessing of God.”

“The Fourth Journey: The Story of Military Missions from the Book of Acts” is an online publication giving an intriguing presentation of the arrest of Paul and his subsequent journey to Rome.<sup>57</sup> Like Hadley and Richards, Sanders assumes that a burden for men and women in uniform is sufficient for establishing ministries based on need and opportunity. “The Fourth Journey” is edifying, but it mistakes Paul’s ministry to military personnel as equivalent to ministry in the military.

Jeffrey T. Mitchell, one of the founders of the International Critical Incident Stress Foundation (ICISF), produced a training workbook, *Critical Incident Stress Management (CISM): Group Crisis Intervention*,<sup>58</sup> which he describes as “*a comprehensive, integrated, systematic and multi-tactic crisis intervention approach to manage critical incident stress after traumatic events.*”<sup>59</sup> Laing reports that “the Army has found CISM to be a great tool and, working with Mitchell. . . [has] developed its own pared-down version known as Trained Crisis Responder (TCR)

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<sup>57</sup> Sanders.

<sup>58</sup> 4th ed. (Ellicott City, MD: International Critical Incident Stress Foundation, 2006).

<sup>59</sup> *Ibid.*, 31. (Emphasis in the original).

training.”<sup>60</sup> An informed study of the chaplaincy must include an assessment of CISM even though its psychological theories are in conflict with biblical sufficiency for counseling.

#### Military Manuals and Publications

*Appointment of Chaplains for the Military Services* (Department of Defense Directive Number 1304.19, June 11, 2004) describes the requirement for “ecclesiastical certification of clergy” and the requirement for “endorsing organizations” to file DD Form 2088 as certification.

*Guidance for the Appointment of Chaplains for the Military Departments* (Department of Defense Instruction Number 1304.28, June 11, 2004) provides updated policy on the endorsement of chaplains who are graduates of unaccredited educational institutions.<sup>61</sup>

Navy regulations on chaplaincy include *OPNAV Instruction 1120.9* on “Appointment of Officers in the Chaplain Corps of the Navy;”<sup>62</sup> *OVPNAV Instruction 1730.1D*, addressing “Religious Ministry in the

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<sup>60</sup> Laing encourages chaplains “to become certified in TCR or CISM I and CISM II training.” Laing, 255-56. In the author’s experience, CISM presents helpful ways of providing what Mitchell calls, “Emotional First Aid” (Mitchell, 30), but the training unfavorably compared the chaplain reading scripture and praying with CISM as the most effective way to prevent Post Traumatic Stress Disorder (PTSD) in some individuals.

<sup>61</sup> Department of Defense Directive (DoDD) 1304.19, April 23, 2007. <http://www.dtic.mil/whs/directives/corres/pdf/130419p.pdf> (accessed February 4, 2011).

<sup>62</sup> Chief of Naval Operations, December 20, 2005, <http://doni.daps.dla.mil/Directives/01000%20Military%20Personnel%20Support/01100%20General%20Recruiting%20Records/1120.9.pdf> (accessed May 9, 2011).

Navy;”<sup>63</sup> *SECNAV Instruction 1730.7D*, on “Religious Ministry Within the Department of the Navy;”<sup>64</sup> *SECNAV Instruction 1730.9*, dealing with “Confidential Communications to Chaplains;”<sup>65</sup> and *OPNAV Notice 5430* outlining “Change to the Organization of the Office of the Chief of Naval Operations, Chief of Navy Chaplains.”<sup>66</sup> Each of these documents provided insight in the Navy chaplaincy, aiding comparisons to Army chaplaincy regulations and Air Force chaplaincy instructions.

*Air Force Policy Directive 52-1*, “Chaplain Service,”<sup>67</sup> *Air Force Instruction 52-101*, “Chaplain Planning and Organizing,”<sup>68</sup> and *Air Force Instruction 52-102, Volume 1*, “Chaplain Professional Development,”<sup>69</sup> provided information on the Air Force chaplaincy specific to the Air Force mission.

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<sup>63</sup> Chief of Naval Operations, May 6, 2003, <http://www.marines.mil/unit/marforres/MFRHQ/Chaplain/instruction/OPNAVINST%201730.1D%20RELIGIOUS%20MINISTRY%20IN%20NAVY.pdf> (accessed May 9, 2011).

<sup>64</sup> Department of the Navy, August 8, 2008, <http://doni.daps.dla.mil/Directives/01000%20Military%20Personnel%20Support/01700%20Morale,%20Community%20and%20Religious%20Services/1730.7D.pdf> (accessed May 9, 2011).

<sup>65</sup> Department of the Navy, January 23, 2009, <http://doni.daps.dla.mil/Directives/01000%20Military%20Personnel%20Support/01700%20Morale,%20Community%20and%20Religious%20Services/1730.10.pdf> (accessed May 9, 2011).

<sup>66</sup> Department of the Navy, August 31, 2010, <http://doni.daps.dla.mil/Directives/05000%20General%20Management%20Security%20and%20Safety%20Services/05400%20Organization%20and%20Functional%20Support%20Services/5430.7444.pdf> (accessed May 9, 2011).

<sup>67</sup> Secretary of the Air Force, October 2, 2006, <http://www.af.mil/shared/media/epubs/AFP52-1.pdf> (accessed May 9, 2011).

<sup>68</sup> Secretary of the Air Force, May 10, 2005, <http://www.af.mil/shared/media/epubs/AFI52-101.pdf> (accessed May 9, 2011).

<sup>69</sup> Secretary of the Air Force, October 5, 2007, <http://www.e-publishing.af.mil/shared/media/epubs/AFI52-102V1.pdf> (accessed May 9, 2011).

*Army Regulation 165-1* is the comprehensive guide to “Religious Support—Army Chaplain Corps Activities,” and offered the clearest outline for chaplaincy studies from a military document.<sup>70</sup> The most important periodical published by the U.S. Army is the biannual *The Army Chaplaincy, Professional Bulletin of the Unit Ministry Team*. Several recent articles provided valuable guidance, particularly Donald Kammer’s article, “The Unique, Prophetic Voice of The Army Chaplain,” in the Spring-Summer, 2008 issue of *The Army Chaplaincy*, on “Maintaining the Moral High Ground.”<sup>71</sup>

General Order 176A, the Directive on the police chaplaincy of the Greenville Police Department, Greenville, SC, provided a helpful framework for the application of ministry practice to law enforcement chaplaincy.<sup>72</sup>

### *Method of Procedure*

To be effective, a manual on the extension of local church ministry through military and law enforcement chaplaincy requires a coherent presentation of chaplaincy from its historical roots to its application in ministry practice. Accordingly, this manual is constructed in three parts: History and Necessity of Chaplaincy, Separatist Ministry in a Pluralistic

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<sup>70</sup> “Army Regulation 165-1,” *Army Chaplain Corps Activities*, (Washington, DC: Headquarters Department of the Army, December 3, 2009).

<sup>71</sup> Donald W. Kammer, “The Unique, Prophetic Voice of the Army Chaplain,” *The Army Chaplain*, Spring-Summer, 2008, 77-89.

<sup>72</sup> Police Department, “General Order 176A.” (Greenville, SC: August 30, 2007).

Environment, and Chaplains and Local Churches. Each part consists of two chapters.

In Part One, chapter two presents a summary history of chaplaincy. From its sacramental roots in the Roman army, through the rise of pluralism in American culture, to the corruption of ecumenism today, chaplaincy illustrates the struggle for the gospel. Turning points in religious history trace the development of chaplaincy along the divergent lines of priesthood and pastoral preaching. Reading about George Washington's institution of chaplaincy in early Protestant America, and the rise of Catholicism after the Civil War, the reader will be prepared to understand how cultural pluralism led to chaplaincy ecumenism in the twentieth century.

Chapter three explains the practical necessity of chaplaincy by considering three evidences of the need. First, the need is evident in the nature and missions of the armed forces and law enforcement agencies. As well, legal and practical limitations on civilian pastors prohibit them from meeting the needs of these groups. Second, chaplains are necessary to protect the First Amendment right to the free exercise of religion. To defend those rights, objections to chaplaincy based on the Establishment Clause will be answered. Third, the evident need for local church discipline and accountability will be addressed.

As the evident need for chaplaincy is considered, answers will be provided to frequently asked questions. How should chaplains and local churches respond to the repeal of military prohibitions on the open

practice of homosexuality? May chaplains pray in Jesus' name? Can evangelicals continue to serve in the chaplaincy at all?<sup>73</sup> Reading about the practical necessity of chaplaincy provides guidance in finding biblical answers for questions like these.

Part Two reveals the problems and potential of separatist ministry in the pluralistic environment of chaplaincy. Chapter four focuses on the common problems in the dual role conflicts of chaplains. Because chaplains are responsible to their churches for their spiritual ministry, but are responsible to the military branch or law enforcement agency for their administrative responsibilities, the potential for role tension is constant. Also, as pluralism is confused with ecumenism, chaplains face pressures to conform. Furthermore, public policy often conflicts with biblical principle, making it difficult for chaplains to apply biblical principles in ministry practice. Complicating these problems is the variant usages of *church* and *ministry* that hinder clear communication. The discussion in chapter four will offer clarity on these conflicts.

To be sure, there are serious problems facing any separatist who answers the call to serve as a chaplain. He will face conflicts between public perceptions and biblical principle. He will need moral authority when public policy is in conflict with biblical commands—when sin is not a violation of military regulations or when it is protected by them. Chaplains rotate from one assignment to another, and cultural crises

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<sup>73</sup> The issue of “whether or not evangelicals can continue to serve in chaplaincy positions” is addressed by Laing in a chapter subtitled, “Liberalism, Ceremonial Deism, and the Ideal Chaplain.” Laing, 113.

come and go, but when a chaplain is backed by a solid local church, committed to the infallible Word of God, he has an anchor that will hold.

Chapter five turns to the solutions of the problems by showing the great potential of separatist ministry in a pluralistic environment: biblical clarity. This chapter will discuss the ultimate authority of truth, the great potential of biblical clarity, and the simplicity of the uncompromising fulfillment of the Great Commission. Thus, the spiritual power of biblical and practical separation is explained. Helpful expressions of truth for the chaplain are listed, and the chaplain's rights and responsibilities are reviewed. Armed with these guidelines and a well-defined structure of spiritual authority, the fundamental Baptist chaplain is strengthened against political correctness within pluralism. In this strength, he can exercise his right, under pluralism, to preach the Bible.

The third and final part of this work explains the biblical connection between the chaplain and the local church. In chapter six, the concept of chaplaincy as a biblical vocation of the local church brings clarity to the chaplain-church relationship. First, the doctrine of biblical vocation combines the "call to preach" with the conviction that chaplaincy service is a calling from God. Second, the genius of the local church is laid out in the light of Baptist perspectives on a body of believers practicing two scriptural ordinances, electing two scriptural officers, and receiving the ministry of two gifted preachers—the evangelist and the pastor-teacher. After presenting the evidence for the biblical vocation of the chaplain as an evangelist sent out from his local church, local church authority in chaplaincy is reinforced in two ways: first, by comparing the increasing pressure of spiritual and governmental



authority; second, by comparing five models of church authority in chaplaincy.

Chapter seven describes ministry practice in fundamental Baptist chaplaincy. Using the Army regulation on its chaplain corps as a template, the military requirements in chaplaincy ministry practice are explained. Then, law enforcement requirements for chaplaincy ministry practice are outlined against the Greenville Police Department directive on police chaplains. Finally, local church requirements for chaplaincy ministry practice are given, using the missions policies of Faith Baptist Church, Taylors, SC, as an example.

Military ministry practice requires the knowledge of the chaplain's professional status, religious leadership, advisory role, duty considerations, and military ministry support. For effective law enforcement ministry practice, an understanding of policies on chaplains and agency purposes for having chaplains is essential. The various duties and responsibilities of law enforcement chaplains require a significant commitment from volunteer pastor-chaplains, who will need the support and encouragement of their churches. As well, police procedures for chaplains impact the chaplain's ministry to law enforcement personnel. Knowing the stringent qualification standards will protect volunteers from false expectations in law enforcement chaplaincy.

Finally, the most important element of fundamental Baptist chaplaincy ministry is the chaplain's genuine connection to a local church ministry. Through regular communication and biblical commitment to a local church, fundamental Baptists can achieve the

extension of local church ministry through military and law enforcement chaplaincy.

PART ONE:  
THE HISTORY AND NECESSITY OF CHAPLAINCY

CHAPTER TWO:  
A SUMMARY HISTORY OF CHAPLAINCY:  
A STRUGGLE FOR THE GOSPEL

A survey of the history of chaplaincy demonstrates the conflict between the hopeless sacramentalism of Catholicism and the soul-saving gospel offered through genuine biblical ministry. Accordingly, three phases in the development of chaplaincy reveal that conflict. First, chaplaincy began in the Roman army after Constantine “legalized” Christianity and began promoting what has become Catholicism. Consequently, the roots of sacramental chaplaincy lay deep in that history. Second, chaplaincy was established in the American military when George Washington assumed command. After the Civil War, American Protestantism was overtaken by the influx of Roman Catholic immigrants—the United States became a pluralistic society. Third, as pluralism led to ecumenism, government bureaucracy and general ungodliness overwhelmed the chaplaincy. The summary history to follow is intended to help the reader understand the role of chaplaincy in the ongoing struggle for the gospel.

*The Roots of Sacramental Chaplaincy:  
Priesthood and Pastoral Care*

The supposed New Testament priesthood is, in essence, the Old Testament priesthood taken out of its dispensational context. Four

hundred years before the establishment of the Levitical priesthood, Melchizedek, the priest of Salem, met Abraham on his victorious return from warring against the armies of Chedorlaomer.<sup>1</sup>

The event is a record of Abraham's acknowledgement that even though he had trained an army, God had given him the victory. Biblical battles illustrate that "the horse is prepared against the day of battle: but safety is of the Lord."<sup>2</sup> Melchizedek is not an Old Testament type of the military chaplain, but of Christ.<sup>3</sup> Similarly, the presence of priests accompanying the armies of Israel is representative of the Lord's presence. Just as Balak sought to use Balaam to help him prevail against Israel,<sup>4</sup> kings and commanders have misused chaplains to help them win their wars. To do this, the Roman commanders arranged for Roman Catholic priests to accompany soldiers into battle so they could offer the sacraments. These priests carried sacred relics into battle just as the Old Testament priests did the Ark of the Covenant.<sup>5</sup>

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<sup>1</sup> Genesis 14:18.

<sup>2</sup> Proverbs 21:31.

<sup>3</sup> Hebrews 7:1-3.

<sup>4</sup> Numbers 22.

<sup>5</sup> In the first three and a half centuries of its history, imperial Rome was thoroughly pagan. It was customary among pagan armies to have pagan priests accompanying them into battle with all the necessary trappings to call upon the gods. When Constantine converted to Christianity and established it as the state religion, the practice was maintained. The early Roman church found a rationale for this in the precedent of the Old Testament priesthood as reported in the conquest of Jericho and other battles. See chapters 1 and 2 in Doris L. Bergen, ed., *The Sword of the Lord: Military Chaplains from the First to the Twenty-First Century* (Notre Dame: University of Notre Dame Press, 2004), and John D. Laing, *In Jesus' Name: Evangelicals and Military Chaplaincy* (Eugene, OR: Resource Publications, 2010), 4.

The Law of Moses required the priests to encourage the hearts of the Hebrews before every battle against their enemies.<sup>6</sup> Accordingly, Joshua was ordered to place the priests in the lead of a militarily unorthodox attack on the city of Jericho.<sup>7</sup> After chaplains were appointed to minister to Christian Roman soldiers, they were soon leading armies into battle after the fashion of Old Testament priests. Since Levitical priests were considered as models for early chaplains, we are able to trace the concept of the chaplain as sacramental priest back to this beginning.<sup>8</sup>

In contrast, dispensational teaching aligns the history of chaplaincy for better understanding. Dispensationalists suggest that an understanding of the wars of Israel is necessary to properly interpret Bible prophecy. Knowing the historical context will enhance the ministry of fundamental Baptist chaplains ministering to troops and advising commanders about the historical and religious elements of war in the Middle East.<sup>9</sup> For example, the Bible indicates that the most decisive

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<sup>6</sup> Deuteronomy 20:1-4.

<sup>7</sup> Joshua 6:1-27.

<sup>8</sup> “Many Protestant denominations do not have a ‘priest.’ However, clergy of all faiths periodically serve in the priestly role.” Naomi K. Paget and Janet R. McCormick, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 17. This concept is regularly impressed on Protestant chaplains today. They are taught in chaplaincy school to “lift the host” as the priest does when praying to bless the elements in the Lord’s Supper. The chaplain’s ministry is based on the constitutional rights of those he serves, but senior chaplains describe that ministry as the bishop’s oversight of a flock.

<sup>9</sup> *Campaigns in Palestine from Alexander the Great*, Israel Abrahams’ lectures during the early years of the British Mandate, argued that although Sir Edward Creasy’s *The Fifteen Decisive Battles of the World* “[did] not include a single conflict on Palestinian soil,” the spiritual significance of armed conflict in Palestine far outweighed the military significance of wars more important to

battle of human history will occur in that region, in fulfillment of prophecy in “a place called in the Hebrew tongue Armageddon.”<sup>10</sup>

During the inter-testamental period, the incidental results of the wars of Greece and Rome fostered the fulfillment of messianic prophecy and the spread of the gospel through their contributions to the “fullness of the time” mentioned in Galatians 4:4.<sup>11</sup> Greece contributed a *lingua franca* in the Greek and Roman empires providing for the writing and “worldwide” dissemination of the New Testament; Rome built and patrolled roads essential to the enforcement of the *Pax Romana*—the peace that prevailed under Roman authority—making travel easier for the spread of God’s Word. The monotheism of Judaism traveled along the trade routes of the Middle East.

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historians. Decisive battles are those of which it may be said that “a contrary event would have essentially varied the drama of the world in all its subsequent stages.” Applying this test “to the period stretching between Alexander and Allenby, it is clear that the campaigns in Palestine are actually among the most decisive of history. Had Alexander the Great failed to take Tyre, had the Seleucids overwhelmed the Maccabees in the Beth-horon passes, had Jerusalem successfully resisted Titus’ onslaught from Scopus, had Julius Severus met his match in Bar-Cochba, had Richard the First penetrated to the Holy City, had Napoleon not been foiled at Acre, had Napier’s guns abstained from bombarding the Palestinian coast in the interest of Turkey and to the detriment of Mohammed Ali, or had Allenby been deterred by the theorists of the Western Front from his glorious sweep from Cairo to Damascus—any of these events, contrary to the actual event, must have materially altered the whole aspect of history. Admittedly, along this line of reasoning lies the open road of exaggeration. Gibbon shows us an example when he attributes to Charles Martel’s victory over the Saracens at Tours the delivery of Christian civilization from the domination of Islam. . . . The science of Theology is often decried by historians, but it has been the theologians and not the historians who have understood in this matter.” (Chicago: Argonaut, Inc., 1967), 1-3.

<sup>10</sup> Revelation 16:16; Zechariah 12:11.

<sup>11</sup> See, for example, the explanation from a paper posted online by George Mason University, “In the Fullness of Time: Christianity in the Roman Empire,” George Mason University, <http://mason.gmu.edu/~ddonald/typeassignment/index3.htm> (accessed January 17, 2011).

### Chaplaincy in the Roman Army: From Paganism to Sacramentalism

Seventy years into the New Testament era, Rome prevailed over the Jews and destroyed their temple. In the Roman army that drove them out were pagan priests, whom some have regarded as early chaplains, but no evidence exists of Christian influence in the Roman army prior to the fourth century. The word “chaplain” does not appear until the ninth century.<sup>12</sup> Some historians speculate that early chaplains developed along with the Roman Catholic priesthood.<sup>13</sup> Comparing the role of Old Testament priests to pagan priests, they find both in a modern dictionary definition of *chaplain* as “a minister, priest, or rabbi, serving in a religious capacity with the armed forces.”<sup>14</sup> According to this view, the common denominator in pagan and Christian chaplaincy is religion in the armed forces. Others reject the argument that the roots of chaplaincy are found in pagan priesthood.<sup>15</sup> After Constantine professed Christianity and established it as the state religion of Rome by the fourth century, there are indications of ministry going on among Roman troops that was similar to the chaplaincy. Clear evidence indicates that by the

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<sup>12</sup> “A discussion of military chaplains in the Roman imperial period, that is, from approximately 27 BC to AD 500, is fraught with difficulties. . . . The word “chaplain” itself, in its Latin form *capellanus*, is not first attested until approximately AD 800.” Bergen, 29.

<sup>13</sup> *Ibid.*, 29.

<sup>14</sup> David B. Guralnik, ed., *Webster’s New World Dictionary and Thesaurus of the American Language*, 2<sup>nd</sup> ed. (Cleveland: World Publishing Company, 1983), 303.

<sup>15</sup> “This (pagan) service, however, was sporadic and localized, and few pagan priests served as soldiers; therefore, it should not be viewed as the beginnings of military chaplaincy.” Laing, 27.



mid-fifth century, Christian priests were ministering within the Roman army.<sup>16</sup> Thus, the earliest roots of chaplaincy are buried in the transition of Rome from paganism to Roman Catholicism. Like their pagan forerunners, these priests' ministrations were focused on rituals and relics.

#### The Medieval Legend and Legal Basis for Chaplaincy: From Penance to Zealotry

Chaplaincy is inextricably linked to the veneration of relics. The origin of the very term *chaplain* is from the legend of St. Martin of Tours. According to the story, Martin divided his cloak and shared half of it with a beggar. The remaining "cape" became a Catholic relic and gave us the English words *chapel* and *chaplain*. There are various versions of the legend, but the point of them is to teach that the chaplain's title defines his primary role in doing acts of selfless compassion.<sup>17</sup> Legitimate though that goal may be, behind the legend is the history of Roman

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<sup>16</sup> Bergen, 37.

<sup>17</sup> A simple version reports it as a story about "the compassion of a fourth-century holy man named Martin who shared his cloak with a beggar. Upon the death of Bishop Martin, his cloak (*capella* in Latin) was enshrined as a reminder of the sacred act of compassion. The guardian of the *capella* became known as the *chapelain*, which transliterated into English became *chaplain*. Today the chaplain continues to guard the sacred and to share his or her cape out of compassion." Paget and McCormack, 2-3. A different retelling points to an underlying problem. "Our term *chaplain* is itself of Carolingian coinage. A ninth-century scholar who had served as a royal chaplain records that the Latin word *capellanus* derives from the great royal relic of the patron saint of the Franks, the *cappa*. This was the very soldier's cape, which according to the story, St. Martin's sword sliced in half to share with a naked homeless man who turned out to be Christ." Bergen, 45-46.

Catholic corruption: carrying relics into battle in the superstitious hope of military victory.

As the developing penitential system transitioned from the view that the sacrament of penance was a one-time event to repeated penances for various sins, the ongoing sacramental duties of priests were considered essential to soldiers. Though Pope Leo I (440-461) had earlier required soldiers to retire after repenting and doing penance for the sin of killing in battle, they were later allowed to do penance repeatedly and to continue to fight in new battles.<sup>18</sup> In time, the Latin Church synod Concilium Germanicum (742) provided the legal foundation of chaplaincy.<sup>19</sup> It authorized unarmed priests to accompany armies into battle.<sup>20</sup> This legal basis for a noncombatant, sacramental chaplaincy was amended and amplified over the next five centuries for the continued purpose of helping armies win wars.<sup>21</sup> “By the mid-thirteenth century, the sacramental and moral aspects of the chaplain’s office achieved a firm basis in law. In 1238, Pope Gregory IX . . . provided a detailed list of the military chaplain’s duties.”<sup>22</sup> The Reformation challenged the errors

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<sup>18</sup> Laing, 28; Bergen, 76.

<sup>19</sup> “Every unit commander was required to retain a priest who was capable of hearing confessions and assigning penances to the soldiers of that command. It is in this final requirement that we can see the first major expansion of the duties of the military chaplain to include the provision of individual pastoral care to all of the soldiers serving in the army.” Ibid., 75-76.

<sup>20</sup> Joel Curtis Graves, *Leadership Paradigms in Chaplaincy* (Boca Raton, FL: Dissertation.com, 2007), 20.

<sup>21</sup> The priestly functions of chaplains, established by law and explained by popes, consisted basically of preaching, saying mass, hearing confessions, and “were intended to help the army win victories . . . to achieve military success through God’s aid.” Bergen, 74.

<sup>22</sup> Ibid., 69-70.

of Rome, which had helped to shape the chaplaincy. Hence, biblical preaching among Protestant chaplains offered a reforming contrast to the dead sacramentalism of Catholic chaplains. Protestant zeal was stirred up against the heresy of Rome in men like the great Swiss reformer Ulrich Zwingli, who accompanied his troops into battle as an armed chaplain.<sup>23</sup>

In Europe, the Reformation was followed by a series of wars based largely on loyalties either to Roman Catholicism or to Protestantism.<sup>24</sup> In those wars' battles, the brutality of combatants, often still fighting hand to hand, was seen by English Protestants as typical Catholic zealotry.<sup>25</sup>

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<sup>23</sup> His fight was short-lived. "His zeal for that work was quelled at the Battle of the Giants, which was a disaster for the Swiss military men" (Laing, 29). McClintock and Strong recount his tragic end: "...the devoted Zwingli mounted his caparisoned horse, took farewell of his wife and children, and went forth as a patriot and warrior to share in the common danger. His official position in the army, however, was that of chaplain, according to Swiss custom. The Zurichers marched to meet the Waldstatter, but were defeated at Cappel with great slaughter, Oct. 11, 1531. Zwingli was found, after the battle, lying on his back and his eyes upturned to heaven, with his helmet on his head, and his battle-axe in his hand. He had been struck near the commencement of the engagement, and then as he fell and reeled, he was several times pierced with a lance. According to some accounts, he was wounded while stooping to comfort a dying soldier. His last audible words were, 'What of that? They can indeed kill the body, but they cannot kill the soul.' He was living when discovered, in the evening; but the infuriated fanatics soon dispatched him. Next day his dead body was barbarously quartered and burned. Thus perished this hero a martyr. A plain monument in granite, erected in 1838, marks the spot where he died." John McClintock and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, vol. 10, s.v. "Zwingli" (New York: Harper & Brothers, 1886), 1112. It is interesting to note that this record calls Zwingli a martyr because he died in battle against the Roman Catholic army.

<sup>24</sup> Bergen, 99. These wars would include, among others, the following: The French Wars of Religion, 1562-1629; The Dutch Revolt, 1567-1648; and the Thirty Year's War, 1618-48. For further information, see chapter 13 of D. J. B. Trim and F. Tallett, eds., *European Warfare, 1350-1750*, (Cambridge: Cambridge University Press, 2010).

<sup>25</sup> Bergen, 99.

They were outraged that priests serving as chaplains granted absolution to Catholic troops responsible for alleged atrocities. In the medieval period, “Christian” armies fought barbarians, Muslims, and Mongol hordes.<sup>26</sup> Unquestionably, their enemies were seen as the enemies of God. But during the Reformation, when theological battle lines were drawn between Protestant and Catholic, all belligerents claimed to be Christian. In Britain, the conflict between sacramentalism and the simple gospel was a factor in the English wars of the mid-seventeenth century.

The English “Wars of the Three Kingdoms” under Charles I:  
The Rise of Preaching in Pastoral Care

The heavy hand of Charles I, king of England, Ireland, and Scotland, fomented religious wars within his own realm. Charles’ oppressive economic policy, exacerbated by a political alliance through marriage to a Roman Catholic and followed by his refusal to respect the political maturity of the Parliament that would produce England’s constitution, led to the destruction of a sizeable portion of the British population and eventually to his own beheading.<sup>27</sup> Protestants and Catholics fought on both sides in the English Civil War (1642-46) between the king’s armies and Parliament’s. In Ireland, Protestants

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<sup>26</sup> Jared Diamond’s *Guns, Germs, and Steel: the Fate of Human Societies* (New York: W. W. Norton & Company, 1999) traces this history. The book is a Pulitzer-Prize-winning scientific work on the environmental determinism of Eurasian hegemony in world history, specifically concerning food production.

<sup>27</sup> John Cannon and Ralph Griffiths, *The Oxford Illustrated History of the British Monarchy* (New York: Oxford University Press, 1988), 386-87.

fought against Catholics. In Scotland, Baptists fought against Presbyterians.

Catholic historians wonder if the authoritarian intemperance of Protestant preaching exacerbated the brutality against Catholics through religious passion.<sup>28</sup> But Puritan pastor and chaplain Richard Baxter (1615-91), known for his book *The Reformed Pastor*, provides a different view of the chaplaincy of these preachers. Baxter's own labors sound remarkably like the ministry of many modern-day chaplains with hearts to contend for the faith.<sup>29</sup> In fact, his chaplaincy service illustrates the

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<sup>28</sup> "It is clear that denominational divisions between Protestants were of much greater concern in some armies than in others. It is also clear that if the enemy was, or could be, construed as being Roman Catholic, a greater degree of violence was believed to be justifiable, violence supported by chaplains who identified the enemy with the enemies of God . . . It is clear that the development of more radical varieties of Protestantism in the Parliamentary armies in the early days of the war owed much to the chaplains, but the pressures of patronage and the anxieties of the army command about heterodoxy increasingly removed chaplains from these debates and replaced them with mechanical preachers. . . . The armies did not lack chaplains of moral influence, but ministers who became chaplains often were not men of stature in civilian life. It generally seems to be the case that ministers, some of whom had great spiritual influence outside the army, could not reconcile the conflicting requirements of persuading men to fight and quashing religious heterodoxy, or those of a hierarchical military and an egalitarian church polity." Bergen, 101.

<sup>29</sup> "His 'efforts to do good' were unremitting. His time was occupied 'in preaching, conference, and disputing against confounding errors,' and in directing and comforting believers under the difficulties and perils of the times. His success, however, did not equal his expectations: party spirit ran exceedingly high; the soldiers were divided in their religious opinions; the camp afforded but few facilities for collecting any considerable numbers together, and besides, was constantly changing its position, according to the direction of war. And probably his desire to reconcile their religious differences, and to unite them under one religious discipline, led him more frequently to dispute than to preach, to dwell more on the details and minutiae of the Gospel than on its essential truths; to labor as though they were at peace and had time for punctilios, rather than as being in a state of war, and in danger every hour of being hurried into eternity. These, with other untoward circumstances, contributed to diminish the probability of success, but at the same time to

proper attitude of the local church pastor toward soldiers. Though he first sought to be excused from duty as a chaplain, Baxter accepted it because of the great need and opportunity. Other Protestants answered the call and preached to their soldiers, calling for sacrifice for the cause of Christ.<sup>30</sup> Some fostered good order and discipline, rebuking soldiers for fleeing their posts.<sup>31</sup> But some chaplains returned home early. One of these was Presbyterian Obadiah Sedgwick, a member of the Westminster Assembly.<sup>32</sup> Although Sedgwick spoke with admiration of Parliament's army, he was no doubt subject to Baxter's rebuke of chaplains who did not stay at their posts, "blam[ing] them for allowing the spread of heterodoxy, 'by forsaking the Army, and taking themselves to an easier and quieter way of life.'"<sup>33</sup> Clearly, Baxter's burden was for the defense of the gospel and not for the rites of religion. Within the chaplaincies of the various armies, two roles began to emerge—on the one hand, the sacramental priest, and on the other, the Protestant preacher.

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illustrate the zeal, the piety, and the perseverance of the conscientious chaplain. He was never in any engagement, nor took part, personally, in any contests, though present at some sieges." Richard Baxter, *The Life of Richard Baxter*, (New York: American Tract Society, n.d.), 34-35.

<sup>30</sup> Contributing author Anne Laurence recounts a noted sermon by William Bridge that argued for the defense of the Protestant religion, "If things go ill, the worst is death, and what great matter it is to dye for your God, a little before your time who would live when Religion is dead? . . . Can you lose too much for Christ who hath lost so much for you?" Bergen, 94.

<sup>31</sup> Ibid.

<sup>32</sup> Convened over King Charles' repeated objection, the Westminster Assembly produced, among other important documents, the celebrated Westminster Catechism.

<sup>33</sup> Bergen, 95.

*The Roots of American Chaplaincy:  
Protestantism and Pluralism*

When the U.S. Constitution was ratified in 1788,<sup>34</sup> the Bill of Rights—the first ten amendments—was already under discussion. The Protestant tenets of the fallibility of man and his right to religious freedom clearly reflect the majority opinion of the American people in the late eighteenth century. Accordingly, Protestant theology influenced the language of the First Amendment.<sup>35</sup> The rights of men to their own beliefs and the rights of all when some would make mistakes were assured. The founders anticipated that pluralism would be the natural result of religious freedom. In principle, they warned against the aggressive pluralism of today’s proponents of “agnostic civil humanism.”<sup>36</sup> Nevertheless, the American chaplaincy began under the best of circumstances.

The American Revolution: Washington  
Institutes the Chaplaincy

One hundred years after the English wars that pitted Protestants against Catholics and the Protestants against each other, George Washington was serving as a British colonel under the royal governor of Virginia. Out of sincere concern for the soldiers under his command he

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<sup>34</sup> “Passage of the U.S. Constitution was a remarkable achievement. A century later, the great British Prime Minister William Gladstone called it ‘the most wonderful work ever struck off at a given time by the brain and purpose of man.’ George Washington concluded that ‘the event is the hand of God.’” Benjamin Hart, *Faith & Freedom: The Christian Roots of American Liberty* (Dallas: Lewis and Stanley, 1988), 328.

<sup>35</sup> *Ibid.*, 340.

<sup>36</sup> *Ibid.*

appealed to the governor for a chaplain in 1756. His appeals were rejected, but Washington never altered his conviction that the army must have chaplains.<sup>37</sup>

### The Legacy and Legends of Civil War Chaplains: The Rise of Catholicism in American Culture

From the end of the American Revolution through the Civil War, Protestantism thrived in America. The era of modern missions began. Among Baptists, mission societies and conventions were formed to provide needed structure. A generation before the Civil War, such a society of Baptists was in place.<sup>38</sup> In 1845, Baptists in the South separated themselves from the North to form the Southern Baptist Convention.<sup>39</sup> North and South were divided over their attitudes toward slavery, but the conflict was not a simple matter of right and wrong. There were legitimate spiritual reasons for both positions, which were fruits of the Second Great Awakening.<sup>40</sup> North and South held different

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<sup>37</sup> When he took command of the Continental Army in 1775, he issued the order for all regimental commanders to recruit a chaplain, who was to be paid \$33.33 a month. “As leader of the U.S. Army, he continued to insist on chaplains for the military. On the ninth of July, 1776, the very day he received the Declaration of Independence, he issued the order . . . that established Regimental Chaplains in the U.S. Army. Peter A. Lillback, *George Washington’s Sacred Fire* (Bryn Mawr, PA: Providence Forum Press, 2006), 182-84.

<sup>38</sup> Mark A. Noll, *History of Christianity in the United States and Canada* (Grand Rapids: Eerdmans Publishing, 1992), 179.

<sup>39</sup> Robert A. Baker, “Southern Baptist Beginnings,” (Baptist History and Heritage Society, 1979), <http://www.baptisthistory.org/sbaptistbeginnings.htm> (accessed January 18, 2011).

<sup>40</sup> Noll’s analysis of the Civil War as a religious conflict is instructive. Northern abolitionism was based on the view that slavery was morally wrong. “In the South, where the revival tradition had eventually been merged with social conservatism, it was a different story. . . . They saw in slavery a means of



views on practical matters as well. At first, the government funded chaplains in the North, while the Confederacy saw paid chaplains as a dangerous entanglement of church and state. In the South, Jefferson Davis hoped that the churches would provide chaplains as missionaries, which many did.<sup>41</sup> The vast majority of chaplains in both armies were Protestant,<sup>42</sup> due to a general lack of influence and acceptance of Roman Catholicism in the United States.<sup>43</sup>

In 1862, some evangelicals of the YMCA opposed chaplaincy in the North as corrupt.<sup>44</sup> The offending issue was the presence of a Jewish chaplain who had not been commissioned. The controversy was resolved in favor of pluralism at the expense of the Protestant advantage.<sup>45</sup> The first Jewish hospital chaplain was commissioned later that year.

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converting blacks (who otherwise would have languished in heathendom) and preserving the virtues of Christian order. Growing numbers of Protestants in the South believed that Northern attacks on slavery threatened not just a general way of life but specifically religious underpinnings for faith as well.” Noll, 315.

<sup>41</sup> Bergen, 110.

<sup>42</sup> Gardiner H. Shattuck Jr. reports that “just one rabbi and approximately forty Roman Catholic priests are known to have served in the Union Army.” Ibid., 107-108.

<sup>43</sup> Noll, 208-209.

<sup>44</sup> Benedict Maryniak attributes ulterior motives to this opposition. “Hidden behind the guileless and openhearted image of the YMCA, Evangelicals who ran the Manhattan and Philadelphia YMCAs looked for something like a public referendum that would sweep the army clean of all its active-duty chaplains and then leave that job in their hands.” John W. Brinsfield et al., *Faith in the Fight: Civil War Chaplains*, (Mechanicsburg, PA: Stackpole Books, 2003), 32. Maryniak’s claims betray a degree of prejudice. In fact, the Christian Commission of the YMCA included men like the famed D. L. Moody. “D. L. Moody Story,” Moody Bible Institute, [http://www.moodyministries.net/crp\\_mainpage.aspx?id=64](http://www.moodyministries.net/crp_mainpage.aspx?id=64) (accessed February 11, 2011).

<sup>45</sup> The Senate modified the language of the regulation on chaplains. “The phrase ‘ordained minister of some Christian denomination’ was changed to ‘ordained minister of some religious denomination.’” Brinsfield et al., 34.

The following year, a Catholic chaplain distinguished himself for bravery at Gettysburg, making an impact for sacramentalism that continues to this day. Father William Corby, a chaplain in the Union army and later president of Notre Dame, is memorialized in bronze statues on the battlefield and at Notre Dame near a building bearing his name. The statues depict Corby standing on a boulder on Cemetery Ridge, his hand raised in a prayer of blessing for the Irish Brigade that knelt before him. His purpose was to pronounce absolution on all the soldiers he could see.<sup>46</sup> Pacifist Michael J. Baxter, a member of the same order of priests as Corby and now teaching at Notre Dame, argues that Corby's statue is a monument to the contradiction between the pacifism of Christ and Corby's morale-building participation in killing. However, the legend is a strong support for the comforting rituals of the "padre."<sup>47</sup>

The Civil War was a turning point for the United States and for the chaplaincy because after that time America became more secular and more liberal theologically. "[A] war won (and lost) by people who felt that true religion was at stake produced a nation in which the power of

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<sup>46</sup> It is a dramatic story. "In the late afternoon of July 2, 1863, the Irish Brigade was ordered to advance and meet the attacking Confederate force. Before the soldiers went forward, however, Corby climbed onto a nearby boulder and, exposing himself to enemy fire, stood up and pronounced the absolution of sin on every man he saw. He later claimed that all the soldiers in the brigade, whether Catholic or not, knelt solemnly in front of him as cannonballs exploded and bullets whistled over their heads. Sustained by their prayers and by the priest's benediction, the troops then joined the battle and bravely risked death in defense of the Union position." Bergen, 112-13.

<sup>47</sup> It is unlikely that much time would pass at a military installation without a popular chaplain, even a fundamental Baptist one, being called "padre."

religion declined.”<sup>48</sup> With the influx of Eastern Europeans, Roman Catholics, who had comprised a small and untrusted minority prior to the war, were now on their way to becoming the largest religious group in the United States. American universities embraced the concept of the “German seminar,”<sup>49</sup> and Protestant seminaries were infected with liberal Christianity, which would prove to be a friend of Rome. Not surprisingly, the concept of sacramental chaplaincy<sup>50</sup> gained favor as the Catholic population grew and pluralism increased in the years between the Civil War and the end of World War I.<sup>51</sup>

### *The Roots of Corruption in Chaplaincy*

Corruption comes to every human institution because of the fallen condition of men. In the same way, chaplaincy has been corrupted. To illustrate that corruption, the dual role of chaplains as both ministers and staff officers allows zealous men to give priority to the military mission over their spiritual calling. Further, necessary organizational structure can become bureaucratic control over the chaplain’s entire

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<sup>48</sup> Noll., 323.

<sup>49</sup> The concept of “specialized graduate instruction” with significant intellectual freedom encouraged the spread of German rationalism, which led to liberal theology. Government funding and the infusion of huge sums of money from railroad, banking, and oil barons changed the focus of universities from moral instruction to material success. *Ibid.*, 364-65.

<sup>50</sup> Roman Catholics follow a sacramental approach to ministry. The much-touted “ministry of presence” (Padget and McCormick, 28) in chaplaincy, where a chaplain represents “The Holy,” is consistent with this approach. Preaching is tolerated but minimized, and the comforting care of the chaplain to everyone in his sphere of influence is given priority. “Military Chaplaincy: Enabling the Free Exercise of Religion,” National Conference on Ministry to the Armed Forces (NCMAF), (Arlington, VA: July, 1995).

<sup>51</sup> Noll, 311.

ministry, separating him from his church. Also, military lore can be misused to promote ecumenism in the chaplaincy. Finally, ungodliness in American society contributes to a lack of principles and restraint in the armed forces, impacting the chaplaincy.

### Prussian Protestant Nationalism and the Rise of Tyranny: The Danger in the Dual Role of Chaplains

While Catholicism gained ground in the United States, Protestant German nationalism flourished in Europe. Prussian chaplains, believing the rhetoric of Aryan superiority, preached that duty to country was duty to God. Eighteenth- and nineteenth-century Prussian chaplains were expected to help their rulers win wars by proclaiming a theology that makes men kill. This militaristic spirit was necessarily Protestant due to the anti-Catholic house of Hohenzollern that held sway from the Reformation until the end of World War I, when it was finally deposed.<sup>52</sup> Thus, chaplains who surrendered their ministry role to their military role were a contributing cause of World War I and lost the prophetic voice that might have saved the world from Hitler's tyranny.<sup>53</sup>

Existentialist theologian Paul Tillich, a German chaplain in World War I, was influenced by the Prussian tradition at the beginning of the

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<sup>52</sup> Hartmut Lehmann presents a scholarly history of Protestant chaplains in the Prussian military from 1713 to 1918 in a chapter titled, "In the Service of Two Kings." Priests are not discussed due to their small numbers, but the attachment of Protestant nationalism to the eventual rise of Hitler is evident in the essay. Bergen, 134.

<sup>53</sup> Preaching nationalism to the neglect of their pastoral responsibilities, "the chaplains transformed their role into that of missionaries of another faith, namely, the belief in the special role of the German *Volk*." Ibid., 135.

war, using his ministry to support military objectives. But near the Great War's end, he was preaching that ministers in the military were in the service of two kings—one earthly, one heavenly.<sup>54</sup> Hitler would have none of that once World War II began, insisting that ministers serve the Reich after the Prussian military fashion.<sup>55</sup> He saw little value in chaplaincy, allowing for only one thousand German chaplains to minister to the needs of 18 million soldiers, sailors, and airmen.<sup>56</sup> They were to preach manliness and build morale for fighting, and as the war continued, *Wehrmacht* chaplains were forbidden “from ministering in any way to men who had not explicitly requested their care.”<sup>57</sup> The Luftwaffe and SS were deprived of chaplains entirely. Hitler finally ordered the “Uriah Law,” drafted out of his hostility to Christianity. It required chaplains to situate themselves in the areas of heaviest action. Casualties were not replaced.<sup>58</sup> Chaplains' war records report serious psychological changes in German soldiers evidenced by their increasing brutality and disaffection with religion. Yet, while chaplains had to find time to “bless the cannons,”<sup>59</sup> they had no prophetic message for the

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<sup>54</sup> Bergen, 137.

<sup>55</sup> “In 1933 when Hitler handpicked the first leader of the newly founded Reichskirche—the United German Protestant Church—he chose Ludwig Müller, a former military chaplain.” Ibid., 134.

<sup>56</sup> Ibid., 166.

<sup>57</sup> Ibid., 174.

<sup>58</sup> Ibid., 173-74.

<sup>59</sup> Military ethicists teach chaplains in training that “the critic’s portrayal of a military chaplain is that of a clergy person who functions as an apparatus to ‘bless the cannons’ as they did in Hitler’s army. After World War II, theologians Martin Buber, Reinhold Niebuhr, and others advocated the

army.<sup>60</sup> Tillich fled to the United States and continued to preach “love” through his existential philosophy. Other theologians died in prison, rethinking elements of their faith.<sup>61</sup> After Germany had been practically destroyed by Hitler’s National Socialism and World War II had ended, it would take another decade for German churches to embrace the idea of the dual role of chaplaincy with its proper balance between military service and ministry.<sup>62</sup>

### The Development of Pluralistic Chaplaincy Bureaucracy: The World Wars

As the Civil War had been a turning point in America, World War I had been turning point for the world. Leaving seventy-five thousand comrades in their graves, American soldiers came home to a nation poised for theological battle.<sup>63</sup> Fundamentalism would engage in “battle

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elimination of the chaplaincy as a “bankrupt ideology, more of a crusade mentality—a relic of a bygone era.” Donald W. Kammer, “The Unique, Prophetic Voice of the Army Chaplain,” *The Army Chaplaincy* (Spring-Summer, 2008): 83.

<sup>60</sup> When a young German machine gunner assigned to execute forty thousand Jews came to the chaplain for counsel, the chaplain confessed he did not know what to tell him. Bergen, 179-80.

<sup>61</sup> See Dietrich Bonhoeffer, *Letters and Papers from Prison* (New York: Macmillan Company, 1967), 218-26. “Even the otherwise pacifistic Dietrich Bonhoeffer finally concluded that Hitler should have been assassinated.” Norman L. Geisler, *Christian Ethics* (Grand Rapids: Baker Books, 1989), 225.

<sup>62</sup> Bergen, 138.

<sup>63</sup> Fundamentalist J. Gresham Machen volunteered to serve near the front lines with the YMCA, comforting soldiers, holding Bible studies, and operating a series of small canteens. During the summer of his return in 1919, he presented a chapel address at Princeton on “The Church in the War.” He spoke of the church’s failure through the unwillingness of men to trust Christ instead of themselves and the willingness of the church to encourage them in that self-reliance. Acknowledging the great acts of sacrifice and the effective ministry of chaplains, YMCA secretaries, and soldiers witnessing for Christ, he also noted that “any man, if only he goes bravely over the top, is now regarded

royal” with modernism.<sup>64</sup> Protestantism would be shaken, its theology disrupted.<sup>65</sup> Bureaucracy expanded as the public sought stability in government solutions. Effective management systems were essential to keep the wheels turning in the accelerating American society.

Prior to World War I, there was no chaplaincy bureaucracy in the United States—no chaplaincy boards, endorsers, or church liaisons with the military. Chaplains were few and soon disconnected from their churches. With less than one hundred fifty chaplains when war began, the American Expeditionary Force soon had 2,363. Without a military department of chaplaincy, it was impossible to know where and who the chaplains were. General Pershing appointed a personal friend, Episcopal missionary bishop to the Philippines Charles H. Brent, to the task of organizing the chaplains.<sup>66</sup>

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as plenty good enough to pay the price of sin.” D. G. Hart, ed., *J. Gresham Machen: Selected Shorter Writings* (Phillipsburg: P&R Publishing, 2004), 388. See also David B. Calhoun, *Princeton Seminary: The Majestic Testimony 1869-1929* (Carlisle, PA: Banner of Truth Trust, 1996), 307-9.

<sup>64</sup> The term *fundamentalist* was coined by Curtis Lee Laws in his 1920 declaration of war on modernism. “We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the fundamentals shall be called ‘Fundamentalists.’” Curtis Lee Laws, “Convention Side Lights,” *Watchman-Examiner*, July 1, 1920, 834. See also Kevin Crow, “The Monkey Trial and the Rise of Fundamentalism: A Gallery of Militants, Moderates, and Millionaires,” *ChristianityToday.com*, July 1, 1997, <http://www.christianitytoday.com/ch/1997/issue55/55h028.html> (accessed February 10, 2011).

<sup>65</sup> Noll, 373.

<sup>66</sup> James H. Young explains that this attempt to solve one problem (lack of structure) exacerbated another. To resolve the lack of accountability resulting from chaplains being distanced from their churches, the office of the Chief of Chaplains was authorized to provide communication with churches endorsing chaplains. During and after World War I, that office burgeoned into a bureaucracy that further distanced the chaplain from his endorsing church. Both the military and Young use the word “church” in a denominational sense. James Hartley Young, “The Military Chaplaincy: A Problem in Church-State

Between the world wars, in addition to their peacetime chaplaincy duties, many chaplains were assigned to the Civilian Conservation Corps (CCC), which was managed by the Army. Unemployed young men were put to work building hiking trails, park facilities, and performing emergency relief work. At the outbreak of World War II, an immediate and intense buildup of war materiel and personnel began. During the war, 9,117 chaplains served a military population of more than 8 million.<sup>67</sup> Army leadership emphasized that the United States was fighting another spiritual battle.<sup>68</sup> As a result, many American troops felt great liberty in approaching their chaplains for counseling. Without the chaplaincy bureaucracy, the vast system of military chaplains could not have been managed, but its inherent problems were not anticipated.

#### The Abuse of WWII Chaplaincy Legends to Promote Ecumenism

Chaplains served with bravery and distinction in WWII. Their remarkable service is summarized in a story familiar to all military chaplains because they are trained in a facility that memorializes it. “The

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Relations,” Diss., New School for Social Research, 1978 (Ann Arbor, MI: University Microfilms, 1979), microfilm, 35.

<sup>67</sup> This ratio approximates the 1:1000 figures from the Civil War and since. Graves, 34.

<sup>68</sup> Both the Army Chief of Chaplains, Chaplain (MG) William R. Arnold, and the Supreme Allied Commander, General Dwight Eisenhower, motivated U.S. troops by saying that World War II was “a spiritual battle.” Arnold said, “We are at war with pagans, atheists, and Satan himself.” Eisenhower said, “The Allied soldier sees himself as a defender of those great precepts of humanitarianism preached by Christ and exemplified in the way of life for which all true democracies stand. He sees this conflict as a war between greed and selfishness and love of power today typified in Nazism, Fascism, and Shintoism.” Ibid., 34-35.



Four Chaplains”<sup>69</sup> is a truly heroic example of selflessness but is typically exploited to promote an inaccurate view of pluralism. The Chaplain Basic Officer Leadership Course (CHBOLC) is taught at the combined Army, Air Force, and Navy chaplain school complex at Fort Jackson, South Carolina, which includes the Fox-Poling Chapel. In the lobby of the chapel is an impressive display telling the story of the heroism of Reverend George Fox, Reverend Clark Poling, Rabbi Alex Goode, and Father John Washington,<sup>70</sup> who perished when a troop ship was sunk during World War II. The story is powerful, and criticism of its misuse may be seen as undeserved criticism of the chaplains, but this legendary event has been misused to reinforce ecumenism under the name of pluralism.

Another WWII incident is used today to train chaplains in how to respond to commanders who pressure them to offer prayers for success

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<sup>69</sup> See “The Four Chaplains Memorial Foundation,” <http://www.fourchaplains.org/story.html>.

<sup>70</sup> On February 2, 1943, a German U-boat torpedoed the USS *Dorchester*, a luxury cruise ship converted to carry troops. It sank in the frigid waters off Greenland in less than twenty minutes. Six hundred men perished. The four chaplains distributed life vests until all of them were gone and then removed their own and gave them to men nearby. Fox, Poling, Goode, and Washington perished in “the worst sea disaster in U.S. military history.” Laing, 134. The story is told by senior chaplains with the absurd application that “none of the chaplains asked the denomination or faith tradition of the men before they handed their life vests over.” Laing refers to this misinterpretation of the chaplains’ strength of character and commitment to their own personal faith as the “liberal ideal” of chaplaincy—a symbol of pluralism that appeals to chaplains to “sacrifice in service of an all-knowing, all-loving, God[;] Jewish, Catholic, and Protestant—different and yet the same[;] [s]eparate and yet forever indivisible.” Laing, 134.

in battle. General George Patton's famous "weather prayer"<sup>71</sup> was dramatized in the 1970 biographical film *Patton*.<sup>72</sup> The event continues to impact chaplaincy today. Patton ordered his Catholic Monsignor, Chaplain (COL) James H. O'Neill, to write a prayer for good weather so that Patton's army could continue an important battle. Although the story is used to teach the wisdom chaplains need when pressured by commanders, the sacramental value of the priest's intercession is clearly evident. In spite of this fact, Bible-believing chaplains can build effective ministry on the legendary value of these stories from WWII. Patton's weather prayer was cited in the memorable response of FBFI-endorsed chaplain (MAJ) Michael Shellman when he was asked to offer a weather prayer in a public assembly.<sup>73</sup>

#### Communism, Korea, and the Cold War: The Advance of Godlessness at Home and Abroad

After WWII, the armed forces were reorganized to meet the new threats of the nuclear age. The United States Air Force was established in

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<sup>71</sup> "Weather prayers" are used to teach ministerial ethics to chaplains. The chaplain's freedom to respond according to his religious convictions is emphasized. Kammer, 84.

<sup>72</sup> That portrayal recounts a dramatic moment in Patton's career, the obedience of his chaplain, and the blessing of God on the prayer of the profane general. The facts of the story, fascinating in themselves without the embellishment of the film, are reported in Carlo D'Este's *Patton: A Genius for War* (New York: Harper Collins Publishers, 1995), 684-88.

<sup>73</sup> Early in Operation Enduring Freedom, Chaplain Shellman was asked by his commander to offer a similar prayer in a public assembly of troops. The story of "Colonel Wierscinski's Weather Prayer" was published in *FrontLine* magazine. Michael Shellman, "Colonel Wierscinski's Weather Prayer," *FrontLine* (May/June, 2002), 13-14.

1947, absorbing the Army Air Corps. That year the Air Force and Navy established their own chaplain schools.<sup>74</sup> Soon after that came the Korean War. Owing to the influence of Christian missionary work begun there in the eighteenth century, the Korean War was seen as a conflict between godless Communism and Christianity. Sadly, Christian principles were losing ground to situation ethics.<sup>75</sup> By the time of the Vietnam War, New Evangelicalism had compromised the gospel message by associating it with unbelief and inclusivism. Ungodliness swept into American culture on the tsunami of rock 'n' roll music, drugs, and immorality. Anti-war protests gained momentum. The entertainment industry proclaimed the futility of the Vietnam War in a revisionist portrayal of the Korean War.<sup>76</sup>

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<sup>74</sup> Graves, 38.

<sup>75</sup> During the Korean War, soldiers were issued candy, cigarettes, and beer. When this was reported in the American newspapers, the “beer issue” became a national controversy. Arguments based on principle sounded silly in the situation. “Temperance, church and civic groups bombarded the Pentagon and Congress with howls of protest against the corruption of American youth. . . [but] a man who was old enough to kill and be killed was also old enough to have a beer if he wanted it. . . . On 12 September, the day the 3<sup>rd</sup> Battalion, 7<sup>th</sup> Cavalry, lost half its strength securing Hill 314, Far East Command cut off its beer ration.” T. R. Fehrenbach, *This Kind of War: The Classic Korean War History* (Washington, DC: Brassey’s, 1963), 158.

<sup>76</sup> A Hollywood movie and television series were produced based on a Korean War Mobile Army Surgical Hospital (M\*A\*S\*H). The program, a protest against the war in Vietnam, featured disillusioned, sarcastic soldiers. The fictional Catholic chaplain, Father Mulcahy, provided a stereotypical model of the modern chaplain. Graves is far too generous in describing this comical character as a man who “struggled with issues of faith [and] the lack of promotion, performed services, taught classes, helped the unit get much needed supplies, served in the surgical theater, counseled soldiers, ministered to the sick and dying and the staff, helped a local orphanage, and inspirationally modeled the Christian life at all times.” Graves, 39.

### The Collapse of Morale and Morals in Vietnam

Vietnam was the first American war watched on television, and the viewing public was not prepared for what it saw. News reports and images were demoralizing for both the military and the American people. Three tragic events in 1968 turned American opinion against the war and, to a degree, against its own armed forces.<sup>77</sup> In 1969, withdrawal began under circumstances that placed incredible demands on chaplains.<sup>78</sup> As never before, members of the U.S. armed forces began to feel as if they were fighting and dying for nothing.

In spite of these humiliating setbacks, soul-winning chaplains found fertile ground for the seed of the gospel. Dispatches from a fundamental chaplain, endorsed at that time by the Associated Gospel

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<sup>77</sup> The Tet Offensive in January took U.S. forces by surprise, discrediting General William Westmoreland's reports that the war would soon be over. In February the world saw the indelible image of South Vietnamese General Nguyễn Ngọc Loan executing a handcuffed Viet Cong lieutenant on a Saigon street at point-blank range. In March, Charlie Company, 11th Brigade, 23<sup>rd</sup> Infantry "Americal" Division under the command of Lieutenant William Calley, entered a small village where Viet Cong were known to be entrenched. Frustrated and angry soldiers under "search and destroy" orders apparently massacred more than three hundred women, children, and elderly at My Lai. When this tragedy was exposed the following year, public support for the war was lost. For information about these events see: Henry F. Ackermann, *He was Always There: The U.S. Army Chaplain Ministry in the Vietnam Conflict*, (Washington, DC: Office of the Chief of Chaplains, 1989), chapter 10.

<sup>78</sup> "In 1969, U.S. military forces gradually began withdrawing from Vietnam, larger demonstrations took place in the United States against the war, and there was more vocal public disenchantment with an apparently unending, unwinnable conflict. These events had an adverse effect on many American soldiers serving in Vietnam. Drug use was on the rise; 'fragging' increased—a soldier using a fragmentation hand grenade to kill another soldier, usually an officer or someone else in a leadership position for a perceived injustice; and human relations problems multiplied—particularly in the area of race relations." Ackermann, 198.

Churches, tell the story of services held and souls saved despite interruptions to testify in criminal trials against army leaders.<sup>79</sup>

After Vietnam, military culture changed dramatically when the draft ended and the all-volunteer force began. The number of women in the military increased, and in 1974 the first woman chaplain was commissioned. In the Balkan War (1995–2005), chaplains found themselves working with commanders to resolve religious conflicts among ancient ethnic enemies.<sup>80</sup> The first Gulf War effectively restored the public respect of the armed forces and rebuilt the morale lost in Vietnam. The ongoing wars in Iraq and Afghanistan, the longest wars in U.S. history, introduced a new generation to the complexities of fighting in the Middle East.

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<sup>79</sup> “[Chaplain] Phil [Kissinger] has been having a very effective ministry with the 11th Infantry Brigade, which will be heading to Vietnam shortly. . . . The Lord has given us nearly one hundred decisions, conversions, and rededications in the past few weeks, for which we praise His name.” Later, Kissinger wrote from Vietnam, “As you know we came here by troop ship, and during that trip we saw many men come to Christ aboard the ship during services. Also since our arrival here the Lord has given a good number of souls who were won to Christ at the various services.” He explained the difficulty of conducting regular services due to combat missions. When able to reach the troops by helicopter, he would conduct up to ten services a day. “Sunday is whenever the chaplain can get to the troops.” In 1971, Kissinger was called to testify in the investigation of the My Lai massacre. He wrote, “I have been directed by the Judge Advocate General, 1st Army Headquarters, to report to Fort Meade, Maryland, to appear as a witness for the Defense Counsel in the General Court Martial trial of ‘The United States vs. Col. O. K. Henderson.’ This will be the third time I have returned to the States to testify concerning the alleged Vietnam massacre. Henderson was my commander in Vietnam.” Kenneth E. Lawson, “Fundamentalists in Uniform: The Military Chaplains of the Associated Gospel Churches—A Historical and Theological Investigation of a Fundamentalist Chaplaincy within the United States Armed Forces with Suggestions for a Practical Theology of Ministry.” (DSacTh diss.: Bethany Theological Seminary, 1993), 83, 87, and 91. Kissinger is a long time member of FBFI and led the organization’s endorsing agency in the early 1990s.

<sup>80</sup> Graves, 44.

In brief, the history of chaplaincy demonstrates how sacramentalism and ecumenism have become entrenched in the chaplaincy. From its beginnings in the Roman army, the roots of chaplaincy are embedded in the barren soil of sacramentalism. Even though the pluralistic American chaplaincy includes chaplains from all religions in the United States, American ideals offer hope. Biblical chaplains do not serve as sacramental priests but are free to preach in the ongoing struggle for the gospel. Before tackling the problems and potential of separatist ministry in the pluralistic environment of chaplaincy, the reader will see in the next chapter the practical necessity of chaplaincy.

CHAPTER THREE:  
THE PRACTICAL NECESSITY OF CHAPLAINCY

As has been seen, sacramentalism and ecumenism have corrupted the chaplaincy. However, if chaplaincy is necessary, corruption in chaplaincy calls for renewal, not abandonment. Hence, this chapter will consider two aspects of chaplaincy to find evidence for its practical necessity and a third aspect to find hope for its renewal. First, the need for chaplaincy is evident in the mission of the armed forces and law enforcement agencies. Second, the need for chaplaincy is rooted in the First Amendment of the U.S. Constitution. Finally, since fundamental Baptists believe in the autonomy of local churches, the need for renewal through accountability to those churches is evident. By understanding the practical, legal, and ecclesiastical aspects of the necessity of chaplaincy, local churches will be prepared to extend their ministries through military and law enforcement chaplaincy.

*The Need Evident in the Mission  
of Armed Forces and Agencies*

On the one hand, military personnel are deprived of their normal opportunities to exercise their religion because the military mission removes them from their places of worship, creating the need for a military alternative. On the other hand, though domestic law enforcement agencies seldom deprive personnel of their free exercise

rights, the nature of law enforcement agencies as an armed force within a local community creates debilitating stress in officers who serve in life-threatening circumstances. In both cases, civilian pastors are limited in how effectively they can minister to personnel who risk their lives to protect the public from its enemies, both foreign and domestic.

### The Nature and Mission of the Armed Forces

The basic mission of the armed forces is national defense—a broad concept involving the safety and interests of citizens who are threatened by enemies, both foreign and domestic.<sup>1</sup> National defense requires the armed forces of the United States to wage war against the armed forces of our enemies. Because American interests are worldwide, our armed forces maintain a defensive presence around the globe. This requires members of the armed forces, even when they are not actually fighting, to be constantly training to maintain readiness for any fight that might be necessary.

### *The Nature of the Armed Forces*

The respective missions of the military departments, i.e., the Department of the Army (USA), the Department of the Navy (USN)

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<sup>1</sup> The military oath of enlistment and oath of office includes the affirmation, “I so solemnly swear that I will support and defend the Constitution of the United States against all enemies, foreign and domestic.” U.S. Army Center of Military History, “Title 10, US Code,” Oaths of Enlistments and Oaths of Office, updated February 15, 2011, <http://www.history.army.mil/html/faq/oaths.html> (accessed April 27, 2011). The Commission on Accreditation for Law Enforcement Agencies (CALEA) teaches the importance of an oath of office for law enforcement officers. See <http://www.calea.org/content/law-enforcement-program-standards> (accessed May 1, 2011).



including the Marine Corps<sup>2</sup> (USMC), and the Department of the Air Force (USAF), are all focused on the single goal of national defense. Together they provide a mighty defense system on land, by sea, and by air, capable of protecting our shores and vital interests abroad. Nevertheless, each of the departments represents an identifiable subculture, rooted in its own history and traditions. Therefore, the mission of the armed forces is fulfilled within the distinct subculture of each branch of the service.

### *The Mission and Roles of the Military Departments*

Accordingly, the military departments have separate command structures and support groups suited to the specific roles they play in fulfilling the overall military mission. In each military department, religious support (RS) is provided by a chaplain corps under the direction of the department of the Chief of Chaplains.<sup>3</sup> Although the specific roles

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<sup>2</sup> Chaplains serving the Marines wear the uniform of the Marine Corps but are in the Navy Chaplain Corps. When the Department of Homeland Security was established, the Coast Guard was placed in that department. Agencies under the Department of Homeland Security are listed in footnote 14 of this chapter.

<sup>3</sup> In the U.S. Army the chaplain corps is identified as DACH (Department of the Army, Chaplains), and the Office of the Chief of Chaplains (CCH) is also referenced as DACH. The context of DACH within the Army command structure begins with the President as Commander in Chief. The Secretary of Defense (SecDef) is a civilian serving in the President's Cabinet. The highest ranking military officer is the Chairman of the Joint Chiefs of Staff (JCS). Although civilians serve as the Secretaries of the Army, Navy and Air Force, General (Flag) officers serve as the department Chiefs of Staff. Together, the Army Chief of Staff, Chief of Naval Operations, Air Force Chief of Staff, and the Commandant of the Marine Corps comprise the JCS. The Chiefs of Chaplains (CCH) manage the chaplain corps for the individual departments. Members of the JCS are not in the combatant chain of command but serve as advisors to the Commander in

of the departments are different—land forces (USA), sea power (USN), and air power (USAF)—they function with significant redundancy. For example, all the departments utilize armed personnel, airplanes, and boats or ships. Nevertheless, each department fulfills a distinct role and consequently needs a chaplain corps that supports the role of that department.<sup>4</sup> For example, the Army chaplain ministers in a culture of

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Chief. According to the Goldwater-Nichols DoD Reorganization Act of 1986, the chain of command “runs from the President to the SecDef; and from SecDef to the commander of the combatant command.” Joint Chiefs of Staff, “About the Joint Chiefs of Staff,” <http://www.jcs.mil/page.aspx?id=2> (accessed April 28, 2011). Chiefs of Chaplains are Major Generals or Rear Admirals on the “special staffs” of the Department Chiefs of Staff. For example, see Chaplain (Major General) Douglas L. Carver’s biography, <http://www.army.mil/news/2010/10/22/47046-chaplain-major-general-douglas-l-carver/index.html>, or Chaplain (Major General) Cecil R. Richardson’s biography, <http://www.af.mil/information/bios/bio.asp?bioID=7806> (accessed April 29, 2011).

<sup>4</sup> Gordon C. Zahn explained how the role of an air force impacts the dual role of the chaplain. “[A]ny modern large-scale international conflict will necessarily depend to an increasing degree upon the use of military air power. It follows, then, that the more characteristic moral problems arising from such a confrontation are almost certain to center on the legitimacy of air warfare in general and, in particular, attacks directed against population centers and the concomitant killing of large numbers of noncombatants.” Gordon C. Zahn, *The Military Chaplaincy, A Study of Role Tension in the Royal Air Force*, (Manchester: University of Manchester, 1969), 156. Richard G. Hutcheson Jr. noted Zahn’s conclusion that when military and ministry role tension exists, chaplains are more likely to resolve the tension in favor of the military. *The Churches and the Chaplaincy*, (Atlanta: John Knox Press, 1975), 20-21. Young also qualified the extent of Zahn’s claim: “Zahn is personally committed to the pacifist dimensions of Christianity. His respondents were commissioned chaplains of the Royal Air Force of Great Britain. He was careful not to generalize by applying his findings to all military chaplains, or even to British chaplains in other branches of service.” James Hartley Young, “The Military Chaplaincy: A Problem in Church-State Relations,” Diss., New School for Social Research, 1978 (Ann Arbor, MI: University Microfilms, 1979), microfilm, 164, 185. Abercrombie, in another post-Vietnam study, states that “Gordon Zahn has written what is probably the very best published work on the military chaplaincy.” Clarence L. Abercrombie III, *The Military Chaplain*, (Beverly Hills, CA: Sage Publications, 1977), 65. However, Abercrombie agrees that Zahn did not base his conclusions on the “role tension” in military ministry, but on his pacifist theology. “Zahn holds that the fire-bombing of Dresden was absolutely incompatible with Christian ethics

ground combat soldiers.<sup>5</sup> Similarly, the Navy chaplain goes to sea with sailors, pilots, and marines; and the Air Force chaplain provides religious support (RS) within an aerospace culture. Accordingly, military chaplains adapt their ministries to the cultures of the military departments they serve. More importantly, today's chaplains minister to a generation of soldiers, sailors, and airmen that are more open to spiritual truth than previous generations.<sup>6</sup> Just as General Douglas MacArthur realized the

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[and] therefore finds that any chaplain who would not oppose such an action has resolved role tension in favor of the military role dimension." Abercrombie, 66.

<sup>5</sup> Early in the Global War on Terror (GWOT), conventional wisdom about modern soldiers cast them in the worst possible light. Many journalists and pundits, such as Michael Moore in his film *Fahrenheit 9/11*, gave the impression that "the people fighting America's battles were drugged-up mall rats with machine guns, the Columbine killers now sent abroad to murder the innocents of other lands and all to the sound of a carefully chosen heavy metal song. No one seemed to expect the new generation at war to have any connection to a moral vision for their conflict." Stephen Mansfield, *Faith of the American Soldier* (Lake Mary, FL: Charisma House, 2005), 23-24. Combat motivation studies from as early as the Civil War indicated that most soldiers in previous wars were unaware of the larger issues involved. WWII studies established the maxim that "soldiers do not fight for ideology, but for each other," but the Strategic Studies Institute of the U.S. Army War College found in a 2003 study entitled *Why They Fight: Combat Motivation in the Iraq War* that conventional wisdom and the conclusions of previous combat motivation studies are not true of today's soldiers. Mansfield, 27. For the original study see, Leonard Wong et al., July, 2003, <http://www.strategicstudiesinstitute.army.mil/pdffiles/pub179.pdf> (accessed May 3, 2011). "The Millennials, then, have defied both their programming and their nation's expectations. A dormant greatness has begun to arise in them, and they may well, before the present war is over, prove that they have, indeed, stood upon the shoulders of the greatest generation." Mansfield, 28.

<sup>6</sup> "The first hint on the battlefield that a new brand of warrior was seeking a vital faith in the field was during the Gulf War. The elder brothers and sisters of those fighting in Iraq and Afghanistan today began to seek God and a spiritual understanding of their task in ways and in numbers that were astonishing less than two decades after the aching irreligion of the Vietnam era." *Ibid.*, 33.

great spiritual need and opportunity in Japan after WWII, calling for American churches to send missionaries,<sup>7</sup> fundamental Baptist chaplains realize the great need and opportunity today and call for help from pastors and local churches.

#### The Nature and Mission of Law Enforcement Agencies

Like those in the armed forces, law enforcement officers have the authority to use legal deadly force. Also, like armed forces personnel, law enforcement officers are generally uniformed and sworn to uphold their constitutional duties under similar command structures. But law enforcement duty is different from military service. Unlike the mission of the armed forces, the mission of law enforcement is not to engage in war, but to enforce the law with persons—individuals and groups.

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<sup>7</sup> Douglas MacArthur, *Reminiscences*, (Robbinsdale, MN: Fawcett Publication, 1965), 310-11. Five thousand missionaries went to Japan, and millions of Bibles were distributed, but in a population of over 70 million, their impact was minimal. However, the account of Jacob DeShazer reflects the value of missionaries answering a call when a great door is open. DeShazer, angered by the attack on Pearl Harbor, volunteered to serve as a B-25 bombardier on the Doolittle Raid on Japan. After a crash landing, he was captured and imprisoned. During forty months of solitary confinement and torture, DeShazer was born again while reading a Bible smuggled into the prison by his guard. After the war, he returned to Japan as a missionary and led thousands to Christ. Among them were the guard who had smuggled the Bible into the prison and, notably, Captain Mitsuo Fuchida, the pilot in command of the attack on Pearl Harbor. See Donald M. Goldstein and Carol Aiko DeShazer Dixon, *Return of the Raider: A Doolittle Raider's Story of War and Forgiveness*, (Lake Mary, FL: Creation House, 2010).

Law enforcement authorities and politicians talk about a “war on drugs,”<sup>8</sup> but war cannot be waged against things. Law enforcement is personal.<sup>9</sup>

### *The Nature of Law Enforcement Agencies*

In the same way that soldiers, sailors, and airmen develop common bonds to strengthen themselves against hostile threats, law enforcement officers bond with each other to strengthen themselves against the debilitating stress of police work.<sup>10</sup> Yet, except for spiritually mature officers who are involved in their local churches, many policemen are disconnected from spiritual resources by the nature and mission of law enforcement.<sup>11</sup> Consequently, many officers are unprepared for the

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<sup>8</sup> “The term ‘war on drugs’ was not widely used until President Nixon created the Drug Enforcement Administration (DEA) in 1973 to announce ‘an all-out global war on the drug menace.’” Claire Suddath, “The War on Drugs,” *Time* (March 25, 2009) <http://www.time.com/time/world/article/0,8599,1887488,00.html> (accessed January 19, 2011).

<sup>9</sup> “Law enforcement officers are accustomed to meeting and working with people who regularly disappoint them or lie to them. They frequently work with people who have ulterior motives or who try to manipulate them to gain an advantage... One of the unique challenges a law enforcement chaplain faces is breaching the ‘Blue Wall.’ Neither physical nor visible, the psychological and social barrier that separates officers from the world is erected to insulate and protect.” Naomi K. Paget and Janet R. McCormick, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 73.

<sup>10</sup> “Most law enforcement agencies have begun proactively addressing the realities of job-related stressors, crisis incidents, post-traumatic stress symptoms, and other potentially debilitating conditions and wounds often caused or exacerbated by the rigors of law enforcement. Even though such efforts prove helpful, many do not incorporate a spiritual-wellness component.” Samuel L. Feemster, “Spirituality, An Invisible Weapon for Wounded Warriors,” *FBI Law Enforcement Bulletin*, (January 2009): 1-2.

<sup>11</sup> “Chaplains may be the only spiritual provider many officers and staff will ever know.” Paget and McCormack, 75.

ethical dilemmas they encounter.<sup>12</sup> Since they often close themselves off from loved ones, officers are more susceptible to divorce than the general population.<sup>13</sup> Thus, the need for biblical ministry to those who serve and protect the community is evident.

### *The Mission of Law Enforcement Agencies*

In light of this need for ministry to law enforcement personnel, pastors will find many opportunities to extend their ministries into their communities through law enforcement chaplaincy. For example, the need for chaplaincy includes local, regional, state, and federal agencies, all similar in nature. In addition, when the Department of Homeland Security (DHS) was established, a vast new law enforcement agency was created. As an executive branch department, DHS includes components that previously received ministry from military and civilian chaplains.<sup>14</sup>

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<sup>12</sup> The primary responsibility of the Law Enforcement chaplain is to “impart the principles of law enforcement ethics as fundamental to their functioning as a law enforcement officer and as essential for their personal career.” *Canon of Ethics for Law Enforcement Chaplains*, Article 1, “Primary Responsibilities of the Law Enforcement Chaplain, International Conference of Police Chaplains, <http://www.icpc4cops.org/ethics.pdf> (accessed July 9, 2010.)

<sup>13</sup> When first responders such as law enforcement personnel arrive on the scene of a critical incident, they are expected to take control and to restore order. “Consequently, many first responders have adopted the attitude of completely dominating the situation. . . . There is a unique culture of machismo among first responders that has nothing to do with being male or female. . . . Spouses who do not understand [that] machismo feel they are being excluded or distanced. Consequently, there is a higher rate of divorce and second-time divorce among this group than there is in the average population.” Paget and McCormack, 68-69.

<sup>14</sup> DHS includes Customs and Border Protection (CBP), Federal Emergency Management Agency (FEMA), Transportation Security Administration (TSA), U.S. Citizenship and Immigration Services (USCIS), U.S. Coast Guard (USCG), U.S. Immigration and Customs Enforcement (ICE), U.S.

Local churches should explore opportunities to extend their ministries through their members who have access to these new agencies. To a degree, all emergency workers who routinely deal with life-and-death crises need the calming ministry of pastoral care.<sup>15</sup> Bible-believing pastors have the answers those workers need, but civilian ministers have limited access to law enforcement because officers are reluctant to seek their help or because pastors do not understand the nature of law enforcement.<sup>16</sup>

### The Limitations of Civilian Pastors

Even when a pastor understands the nature and mission of military and law enforcement service, he faces barriers to effective ministry to either group. Those barriers can be partially overcome, but in

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Secret Service, and Office of the Inspector General. When FEMA is mobilized to a national emergency, volunteer chaplains of all kinds mobilize to assist. The Coast Guard receives chaplaincy services from the Navy and volunteers. Opportunities for informed pastors and local churches abound.

<sup>15</sup> “The basic mission of law enforcement officers—as agents of respective governments—is to protect life through service. In this context, law enforcement constitutes a fiduciary trust that, at its best, can only be fully embraced and pursued in the context of spiritually-oriented policing. Officers can apprehend those who murder, rape, and pillage citizens because society has authorized them to use force to secure life and liberty. . . . Yet their basic mission—to protect and serve—is fraught with repeated exposures that wound them in every human dimension.” Feemster, 3-4.

<sup>16</sup> During the litigation of *Katcoff v. Marsh* (discussed below), the Army argued “that only military chaplains with their special training could assure that the soldiers were able to practice their religion. Civilian clergy could not do so. They are unable to understand the military mind and address a soldier’s needs. They do not know the system, how to use it, or how to get help. They would be incapable of helping the soldier in combat.” Israel Drazin, “The Constitutional Challenge to the Military Chaplaincy,” *Voices of Chaplaincy*, (Arlington, VA: Military Chaplains Association, 2002), 81.

many circumstances the civilian pastor may find his access limited because it is illegal or impractical.<sup>17</sup>

*Access to Armed Forces May Be Restricted by Law*

In the military and law enforcement, the frequency of danger and need for security require controlled access. Of course, a civilian minister may gain temporary access when escorted by authorized persons. However, many areas are off limits to all civilian personnel under any circumstances. Civilian ministers, though they can be effective in providing short-term ministry, must overcome too many limitations for their ministries to replace the institutional chaplaincy entirely.<sup>18</sup> Those who argue that church-planting missionaries can effectively reach the military may have a valid argument for bases in Germany, but not for

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<sup>17</sup> “Because of the unique nature of military service and culture, there are certain aspects of military ministry which cannot happen in the local church as the primary base of operations. This is the very reason why churches, mission boards and commissions send chaplains to serve in the military. The fourth journey (Paul’s journey to Rome) provides [a] paradigm for military missions and ministry. There are certain types of...ministry in which one can best participate as an insider.” Gary Sanders, “The Fourth Journey: The Story of Military Missions from the Book of Acts,” Military Missions Network, [http://www.militarymissionsnetwork.com/client\\_files/File/fourth\\_journey\\_rev\\_feb\\_2007.pdf](http://www.militarymissionsnetwork.com/client_files/File/fourth_journey_rev_feb_2007.pdf) (accessed September 13, 2010), 16.

<sup>18</sup> “The law enforcement chaplain only gains entrance when he or she demonstrates a consistent time commitment, a nonjudgmental posture in all questionable circumstances, an affirming attitude when criticism is the usual response, a demonstrated interest in the life and concerns of the officer and his or her family, and genuine acceptance of the officer in spite of differences, fallibilities and expectations.” Paget and McCormack, 73.



those in Afghanistan, Iraq, or Cuba, which is the site of the only U.S. military base located in a communist country—Guantánamo Bay.<sup>19</sup>

*Access to Law Enforcement Agencies May Be Impractical*

Although civilian chaplaincy in law enforcement provides pastors the opportunity for ministry extension, it can be impractical. Bible colleges and seminaries now include a core curriculum for ministers interested in becoming military chaplains.<sup>20</sup> In contrast, most training for law enforcement chaplaincy is done on the job. Nevertheless, the Commission on Accreditation for Law Enforcement Agencies (CALEA) standards require education in counseling and crisis intervention with considerable ministry experience.<sup>21</sup> One factor that complicates the

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<sup>19</sup> Public knowledge of chaplaincy at Guantanamo (GTMO) includes the 2003 scandal involving Army Chaplain James Yee, a Muslim assigned to the Muslim detainees there. Yee was arrested on suspicion of helping terrorists. Later cleared and honorably discharged, Yee shined a spotlight on GTMO and fomented public outrage against the detainment facility. See James Yee and Aimee Molloy, *For God and Country: Faith and Patriotism under Fire*, (New York: PublicAffairs, 2005). The public has little awareness of the rest of the base or the needs of personnel serving there. GTMO must be understood in the context of its long history and its geographical/topographical security as well as in light of the arrangement between Cuba and the United States before the end of diplomatic relations in 1961. GTMO is a secure, controlled-access base. Surrounded by a security fence patrolled twenty-four hours a day, GTMO has its own power and water systems and is equipped with a modern hospital and large base chapel. See <http://www.globalsecurity.org/military/facility/guantanamo-bay.htm> (accessed May 4, 2011).

<sup>20</sup> Fundamental schools offering a chaplaincy track equivalent to the MDiv include Maranatha Baptist Bible College, Piedmont Baptist College, and others. The emphasis on biblical counseling in these programs is noteworthy.

<sup>21</sup> ICPC offers regional and national training that leads to various levels of certification for law enforcement chaplains. Larger departments may sponsor the volunteer chaplain's participation, but the time and expense involved may be prohibitive for chaplains without local church support.

impracticality of civilian law enforcement chaplaincy is the relationship of volunteer chaplains to departmental victim-assistance counselors in what some groups are now calling “secular chaplaincy.”<sup>22</sup> In spite of these difficulties, some volunteer law enforcement chaplains can gain further access for volunteer ministry on local military installations, such as Military Entrance Processing Stations (MEPS) and Army, Air Force National Guard, or Coast Guard units.<sup>23</sup>

*The Need Evident in the First Amendment  
of the U.S. Constitution*

The roots of American chaplaincy are in the U.S. Constitution. When opponents appeal to First Amendment establishment clause restrictions, they fail to consider the free exercise protections. Specifically, the First Amendment permits chaplaincy in order to provide for the free exercise of religion when military duty calls personnel away from their churches. Fundamental Baptist leaders generally know that

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<sup>22</sup> Regarding litigation on an establishment-clause case, Americans for Effective Law Enforcement (AELE) warns, “A chaplaincy program may be valuable and provide purely secular services to the community, but could be successfully challenged in litigation if it is not carefully established. . . . It is not unlawful if all volunteer counselors are chaplains, but do not insist that volunteer counselors be affiliated with, or approved by, a religious organization. Restricting appointments to ordained clergy does not further a valid business purpose.” Wayne W. Schmidt, “Legal Challenges to Police and Fire Chaplain Programs,” *AELE Monthly Law Journal* (April 2009): 206-7.

<sup>23</sup> FBFI-endorsed Chaplain Robert E. Keller became a Christian while serving in the U.S. Air Force in Taiwan. His love for military personnel has never diminished. Today he is the chaplain of the Pomona, California, police department and the nearby MEPS facility. He teaches chaplaincy at a local Bible college and recruits volunteer police chaplains wherever opportunities are open.

chapelaincy is permitted by the Constitution, but few seem to be aware that it is actually required.<sup>24</sup>

### The Establishment Clause: Objections and Restrictions

Generally, opponents of chapelaincy argue that it is a violation of the establishment clause of the First Amendment. However, no Supreme Court decision supports that objection. Emerging from litigation on church-state issues unrelated to chapelaincy, subtle legal standards restrict chapelaincy in only two ways: first, government-sponsored religious expression must serve a legitimate secular purpose; second, it must remain nonsectarian in character. In spite of those limitations, effective chapelaincy ministry is possible.

### *The Most Common Objection to Chapelaincy*

Opponents of chapelaincy frequently argue that paying ministers from the public treasury involves an unconstitutional establishment of religion—a clear breach of the “wall of separation between church and state.” But the phrase *wall of separation* does not appear in the Constitution. It was first used by Thomas Jefferson in an 1802 letter to a group of Baptists in Danbury, Connecticut. Assuring them they had nothing to fear from government under his administration, Jefferson’s point was that Baptists were constitutionally protected from government

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<sup>24</sup> Of forty respondents to a question on whether chapelaincy was permitted or required, only six indicated it was practically or legally required. Of these six, one was a pastor, one was a businessman, and four were active-duty chaplains.

interference. Since the Congregationalist Church was the established religion in Connecticut, “Jefferson’s wall was constructed in the service of free exercise of religion. Use of the metaphor to restrict religious exercise...conflicts with the very principle Jefferson hoped his metaphor would advance.”<sup>25</sup>

Later, “the phrase ‘wall of separation’ entered the lexicon of American law in the U.S. Supreme Court’s 1878 ruling in *Reynolds v. United States*,”<sup>26</sup> but that case did not establish the meaning of the phrase as it is used today. It was not until the Supreme Court ruling in *Everson v. Board of Education* (1947) “rediscovered the metaphor and elevated it to constitutional doctrine.”<sup>27</sup> The following year, the *McCollum v. Board of Education* ruling actually substituted the phrase for the actual text of the First Amendment. Thus, legal precedent now exists for using *wall of separation* to describe the relationship between the two clauses of the First Amendment. However, the phrase itself does not specify that the chaplaincy is a breach in the wall.

Of course, chaplains and pastors do not need to be constitutional scholars, but they should know about *Lemon v. Kurtzman* (1971), which some have called the “most important litigation for judicial review of the Establishment Clause.”<sup>28</sup> This decision stipulated “legitimate secular

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<sup>25</sup> Daniel L. Dreisbach, “Origins and Dangers of the ‘Wall of Separation’ Between Church and State,” *Imprimis* 35, no. 10 (October, 2006): 2.

<sup>26</sup> *Ibid.*, 3.

<sup>27</sup> *Ibid.*

<sup>28</sup> Laing, 80.

purposes,” “no primary effect of advancing or inhibiting religion,” and “no excessive entanglement with religion” as the three requisites for permitting government funding of religious activities. Notwithstanding, objections continue to be leveled against chaplaincy as an establishment of religion on the basis of constitutional and regulatory restrictions against official sectarianism. The primary example of this is the prohibition of praying in Jesus’ name at official mandatory assemblies.

*Restrictions on Chaplaincy: Praying in Jesus’ Name*

In 2006, Navy Chaplain Gordon Klingenschmidt claimed that he was court-martialed and discharged for praying in Jesus’ name. As a result, some endorsing agencies have developed guidelines for prayer<sup>29</sup> and promoted legislation to protect chaplain’s rights to pray in Jesus name.<sup>30</sup> In 2010, Army Chaplain John D. Laing’s textbook on chaplaincy, *In Jesus’ Name*, objectively examined the details of Klingenschmidt’s claim and concluded that he was not discharged for praying in Jesus’ name, but for disobeying orders and participating in a

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<sup>29</sup> *FrontLine* magazine published an article arguing that prayer in Jesus’ name was a right given by God. Tavis Long, “A Sovereign Mandate,” *FrontLine* July/August, 2006, 17. “The FBFI upholds the constitutionally protected right of the FBFI-endorsed chaplains to pray in the name of Jesus, both in worship services and in other public ceremonies.” Fundamental Baptist Fellowship International Commission on Chaplains, “Chaplain’s Manual,” Policy, 2.d (February 9, 2009). Appendix A.

<sup>30</sup> “Although the House approved the mandate, the Senate did not. House-Senate conferees agreed on Sept. 29 to replace the House language with a section overturning current Air Force and Navy regulations that restricted prayers specific to one faith at public military ceremonies.” “Proposal on Military Chaplains’ Prayers Rejected,” *America* (October 23, 2006): 6.

political rally in uniform.<sup>31</sup> However, his case brought needed attention to Navy abuse of chaplains' free exercise rights. No doubt, Klingenschmidt and his supporters were motivated out of loyalty to Christ. Unfortunately, the assumption persists that praying in Jesus' name is illegal for military chaplains.

At the heart of the issue is the establishment clause restriction on official sectarian prayer. According to the Supreme Court's interpretation of the establishment clause, chaplains may not use a mandatory assembly to promote a specific religion, but under the free exercise clause, chaplains are permitted to pray without restriction in voluntary assemblies. All evangelical Christian chaplains believe that prayer should always be offered in Jesus' name because of the authoritative access to God that Jesus Christ provides. That access is assured to believers on the basis of the finished work of Christ, not on the basis of a formula that references the Savior's name in public prayer.<sup>32</sup>

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<sup>31</sup> John D. Laing, *In Jesus' Name: Evangelicals and Military Chaplaincy* (Eugene, OR: Resource Publications, 2010), 42.

<sup>32</sup> "Those chaplains whose faith commitments require prayers to end with the phrase, 'in Jesus' name,' should not compromise their faith commitments. Instead, they should inform their commanders (or whoever is asking them to pray at a mandatory-attendance event) that, in order to faithfully execute their responsibilities, they must pray in that way. . . . It is then the responsibility of the commander to decide what he wants to do—have a sectarian prayer by the chaplain, no prayer at all, or a non-sectarian prayer by someone else." *Ibid.*, 67.

### Recent Decisions Involving the Free Exercise Clause

In spite of continuing challenges to sectarian prayer at command functions, court rulings regarding free exercise offer encouragement to fundamental Baptist chaplains. The last serious challenge to the legality of chaplaincy, resolved in 1986, still stands. Since then, the phrase *ceremonial deism* has provided some protection in spite of the theological compromise it promotes, but the recent repeal of the DoD policy on the open practice of homosexuality introduces complex problems of application that will likely require the courts to revisit the chaplain's free exercise rights.

#### *A Definitive Victory for Military Chaplaincy*

Unquestionably, the most important litigation to date on government funding for chaplaincy is *Katcoff v. Marsh* (filed in 1979, decided in 1986). In that case, two Harvard law students sued the Secretary of the Army for violating the establishment clause by funding the Army chaplaincy. The effect of the district court ruling was that "chaplaincy may be Constitutional if it is reasonably necessary in order to ensure the protection of the free exercise rights of military personnel."<sup>33</sup> The appeals court noted that "military service without something like a chaplaincy program would itself be a violation of the Establishment Clause because it would, in effect, prevent Free Exercise on the part of service members when they are serving overseas in areas

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<sup>33</sup> Laing, 85.

where the local community cannot meet their religious needs.”<sup>34</sup> Laing maintains that “although *Katcoff v. Marsh* was filed in objection to Establishment, it was a definitive victory for Free Exercise.”<sup>35</sup> Since the case was not appealed to the Supreme Court, the lower-court decision still stands. In effect, it affirms that chaplaincy is actually required by the First Amendment.

### *The Legitimacy of Ceremonial Deism*

As new challenges have arisen regarding sectarian prayer at ceremonial gatherings, new protections have resulted. In essence, the effect of recent court rulings is twofold: first, ceremonial prayers are permissible when they are not “exclusivist” or presented in a way that claims sectarian exclusivity; second, ceremonial deism is legitimate. *Ceremonial deism* is a legal term used to describe activity (primarily speech) that, “though religious in nature, has a secular purpose and

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<sup>34</sup> Laing, 87. “Chaplains are not people who promote their own religion and who help only individuals of their own denomination. This [would be] a clear violation of the Establishment Clause, for the ‘purpose’ and ‘primary effect’ of the activity is clearly religious in nature. Instead, chaplains are ‘specially trained people who provide for the free exercise rights (the religious needs) of the entire command.’ Thus, the chaplaincy is not a violation of the ‘Establishment Clause’ because it is mandated by the ‘Free Exercise Clause.’” Drazin, 81-82.

<sup>35</sup> At a recent public showing of a new documentary, “Chaplains Under Fire: An Independent Documentary on Military Chaplains” by filmmakers Lee Lawrence and Terry Nickelson (Pisgah Forest, NC: IHSY, 2010), a panel discussion was held for commentary. I was invited to participate. A professor of ethics from a North Carolina college insisted that no court ruling had ever demonstrated that chaplaincy was not in violation of the wall of separation as an establishment of religion. My repeated appeals to *Katcoff v. Marsh* did not dissuade him from his outdated lecture notes.



hence is constitutional.”<sup>36</sup> It is on this basis that the Pledge of Allegiance and general references to God, without sectarian implications, have been held as legal. The simple conclusion regarding the legality of chaplaincy is clear—chaplaincy is required by the Constitution when free exercise is hindered by a government mission, but chaplaincy may not violate the establishment clause through sectarian prayer in mandatory assemblies. Wisdom and courtesy will guide chaplains and pastors in making right decisions.<sup>37</sup>

### *The Repeal of “Don’t Ask, Don’t Tell”*

Because of the recent legislative repeal of “Don’t Ask, Don’t Tell” (DADT), the open practice of homosexuality in the military is now permitted, which makes it illegal to discriminate against homosexuals in any way. Hence, ministry applications could be problematic for Bible-believing chaplains. Truly, the problem goes beyond the complexity of ministering to homosexuals to include the challenges of working with or under the authority of homosexuals. Under the new rules, endorsing

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<sup>36</sup> Paul Finkelman, ed., “Ceremonial Deism,” *Encyclopedia of American Civil Liberties*, vol. 1 (New York: Routledge, 2006), 258-59. Justice Sandra Day O’Connor invoked the term as recently as 2004 in *Elk Grove Unified School District v. Newdow*.

<sup>37</sup> “We cannot regulate prayer. But wisdom must prevail. I believe our FBFI chaplains should pray in a Christocentric manner—‘in the name of my Lord and Savior’ or ‘in the Name above all other names.’ I believe that faithfully praying Christ-centered prayers at all events while honoring the Soldiers forced to be in front of me gains Divine favor.” Scott M. Bullock, “Faithful Ministry within the US Military Chaplaincy’s Pluralistic Environment,” *FrontLine*, November/ December, 2009, 13. Briefly, if a chaplain believes he cannot honor the Lord without using the name *Jesus*, he should not pray. If he cannot pray, it is his responsibility to find someone who can.

agencies will be able to provide homosexual chaplains to the military. All the issues that were addressed at great length and expense by the Department of Defense and Congress prior to 1993 when DADT was put in place will have to be opened for review, many in court.<sup>38</sup> As a result of recent court decisions on the First Amendment, the usage of *ceremonial deism* in recurring litigation, and the legislative repeal of DADT, it is certain that chaplains, endorsers, pastors, and local churches will face ongoing challenges. Consequently, continued renewal of chaplaincy is necessary.

*The Evident Need for Local Church  
Discipline and Accountability*

Fundamental Baptists typically believe in the autonomy of the local church<sup>39</sup> and therefore view Matthew 18:15-20 as describing local church discipline and Hebrews 10:25 as charging Christians with

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<sup>38</sup> During the congressional hearings leading up to repeal, letters were solicited from the endorsing agencies and others directly involved in chaplaincy. A large group of retired evangelical chaplains produced a significant document in the form of a letter to the president detailing the problems that repeal would introduce. See <http://oldsite.alliancedefensefund.org/userdocs/DADTletter.pdf> (accessed May 4, 2011). Military implementation strategy focuses on two key principles. First, individual sexual preferences alone will not be considered relevant to military service. Second, the free exercise rights of individuals and the endorser requirements of chaplains will remain intact. Department of Defense, "Report of the Comprehensive Review of the Issues Associated with a Repeal of 'Don't Ask, Don't Tell,'" November 30, 2010, [http://www.defense.gov/home/features/2010/0610\\_gatesdadt/DADTReport\\_FINAL\\_20101130%28secure-hires%29.pdf](http://www.defense.gov/home/features/2010/0610_gatesdadt/DADTReport_FINAL_20101130%28secure-hires%29.pdf) (accessed May 4, 2011).

<sup>39</sup> "By this it is meant that each local church is sovereign in itself and cannot be controlled by any board, hierarchical system or another church." L. Duane Brown and Daniel R. Brown, *Biblical Basis for Baptists*, rev. ed. (North Fort Myers, FL: Faithful Life Publishers, 2009), 9.

accountability to their local churches. In the same way that local church discipline and accountability protect believers from corruption, these practices also protect the fundamental Baptist chaplaincy from corruption. Thus, the blessing of local church discipline and the endorsing structure provided by a fellowship of separatist leaders offer hope for renewal in chaplaincy.

### The Blessing of Local Church Discipline

Christ atoned for human sin when He laid down His life, shedding His blood on the cross. By establishing the church, He provided for Christian growth and the spread of the gospel. To ensure Christian growth and to protect the purity of the gospel, Christ required a two-pronged approach to Christian accountability. In Matthew 5:23-24, the offender is required to go to his brother for reconciliation, but in Matthew 18:15, it is the offended one who is required to take the initiative. Regardless of a believer's role in a conflict, both sides are commanded to seek to restore the relationship, a requirement consistent with the gospel message of reconciliation through Christ. Reiterating that responsibility, Paul exhorted, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). Clearly, Christians are accountable to each other. Churches that neglect biblical

training and discipline do not enjoy harmony and spiritual health. In contrast, churches that restore good order experience renewal.<sup>40</sup>

### How Local Church Neglect of Chaplaincy Feeds Corruption

Of course, Christian accountability extends beyond the local church, but the discipline mandated by Matthew 18 is a blessing reserved for the local church. Through local church discipline, the “laws of Christ’s house”<sup>41</sup> are maintained, keeping believers “in the unity of the Spirit, and in the bond of peace” (Ephesians 4:3). Since chaplains are under the discipline of the military chain of command and are also accountable to their endorsers for continued qualification for chaplaincy, local churches may assume that chaplains do not need to be accountable to their sending churches.<sup>42</sup> On the contrary, chaplains deserve the

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<sup>40</sup> “Many a church has found that a thorough course of Christian labor, and the reestablishment of a healthful scriptural discipline has brought back to the body order and harmony, reinvigorated its wasted energies, has produced a better tone of practical piety, and become the precursor of a revival of religion.” Edward T. Hiscox, *Principles and Practices for Baptist Churches* (Grand Rapids: Kregel Publications, 1980), 162.

<sup>41</sup> “There are three laws of Christ’s house . . . which, could they be known, loved and obeyed, if they did not absolutely prevent all offenses, would obviate the necessity for private labor and public discipline. . . . First law: for every disciple, the law of love (John 13:34). . . . Second law: for the offender, the law of confession (Matthew 5:23-24). . . . Third law: for the offended, the law of forgiveness (Luke 17:3-4).” Hiscox, 164-66.

<sup>42</sup> “Since the military positions, pays, and promotes the chaplain, it is easy to assume that he answers primarily to the military, secondarily to the government, and only has a tertiary obligation to his local church.... Though the chaplain must receive an endorsement from an ecclesiastical organization (a government requirement), that organization has virtually no authority over the Chaplain [except] the power to withdraw the endorsement, thus legally disqualifying the chaplain from military service.” Long, 6.

protection of local church discipline just as others do. Without a biblical plan to provide that blessing, local churches neglect it, and when discipline is neglected, corruption increases.

To illustrate, when the military first required the ecclesiastical endorsement of chaplains, it was embracing the pluralism of American society. Thus, the government took the lead in promoting cooperative pluralism, the incubator of compromised ecumenism. Prior to Vietnam, endorsing agencies protected their autonomy while trying to support the military's need for chaplains.<sup>43</sup> But by 1975, "younger chaplains and those with strong social concern [wanted] conferences of chaplains, or the Chief of Chaplains on their behalf, to take positions or make pronouncements on controversial social, moral, and ethical issues of the day, as their denominational church groups [did]."<sup>44</sup> In light of that, Young argued in 1978 for "increased civilian church supervision of its own chaplains" as a key to renewal in chaplaincy.<sup>45</sup> However, by 1982, the National Conference on Ministry to the Armed Forces (NCMAF) had been organized to promote "a mutually supportive, working relationship" for endorsing agencies from every religious group in America.<sup>46</sup>

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<sup>43</sup> In 1975, Hutcheson observed that endorsing agents were "meeting periodically in connection with chaplaincy affairs . . . with the Armed Forces Chaplains Board (AFCB)." He was careful to point out that they were "not an organization, and they would stringently resist being so regarded." Hutcheson, 122.

<sup>44</sup> *Ibid.*, 127.

<sup>45</sup> Young, 205.

<sup>46</sup> The National Conference on Ministry to the Armed Forces (NCMAF) traces its roots to the 1901 War Department requirement for ecclesiastical

## Renewal through Accountability to Autonomous Churches

In the post-Vietnam era, public perception of the armed forces was unfavorable. Chaplains were charged with crimes in the My Lai massacre cover-up.<sup>47</sup> Legal challenges to the legitimacy of the chaplaincy increased, and analyses of chaplains' accountability to their churches ensued. Career Army Chaplain Colonel James Hartley Young Sr. called for the reform of the chaplaincy and suggested that reform would require, in part, "increased civilian church supervision of its own chaplains."<sup>48</sup> Efforts to accomplish this supervision included annual endorser visits and annual training.<sup>49</sup> "Because ecclesiastical endorsement is tantamount to tenure and the denominations appear to have lost much of their control over chaplains once they enter active duty, the churches

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endorsement. Its members "span nearly the total theological spectrum of faith organizations that make up the religious communities of the United States." To read the full description of NCMAF, go to <http://www.ncmaf.org/> (accessed May 2, 2011).

<sup>47</sup> Donald W. Kammer, "The Unique, Prophetic Voice of the Army Chaplain," *The Army Chaplaincy* (Spring-Summer, 2008): 81.

<sup>48</sup> Young, 204.

<sup>49</sup> Requirements for visits and training are problematic. In the FBFI alone, this would require travel to all areas of the United States and foreign countries at the rate of more than once a week. When visiting foreign bases, a complex process of clearance and authorization must be followed. Lodging and meals must be arranged, and if not funded by the host chaplain's commander, the chaplain himself or the endorser incurs these expenses in addition to travel. Endorser visits entail scheduling and logistic challenges for the chaplains and can be burdensome. Annual training is scheduled for FBFI chaplains in conjunction with the annual meeting of the FBFI, providing five days of training. Technically, active-duty chaplains can apply for TDY (temporary duty) for the training and receive travel and per diem. In most cases, commanders do not approve such funds due to budget constraints.

should devise some system of supervision and control more intensive than what presently exists.”<sup>50</sup> His argument was on target, and recent developments in the Army chaplaincy corps reflect the incorporation of many of the recommendations that Young and others made in the post-Vietnam era. However, recent legal decisions have clarified some of the unresolved issues that affected Young’s conclusions.<sup>51</sup> Young’s call for reform was a broad appeal for reform of chaplaincy in general. Hence, sacramental and ecumenical chaplaincy could be made more efficient in teaching error, but greater efficiency cannot make them more effective in communicating truth. In contrast, a system of local church supervision for independent, fundamental Baptist chaplains makes biblical reform possible.

#### A Fellowship of Separatist Leaders Provides the Necessary Structure

Many fundamental Baptists belong to nondenominational church associations that endorse chaplains.<sup>52</sup> As well, there are several

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<sup>50</sup> Young, 207.

<sup>51</sup> Young demonstrated how the military had gained too much control over the ministries of chaplains, while the churches (denominations) were not holding their chaplains accountable. The above-mentioned 1986 decision in *Katcoff v. Marsh* is one example of the judicial clarifications of free exercise that should encourage local churches to accept the legitimacy of chaplaincy and to offer better support.

<sup>52</sup> Chaplain-endorsing groups that welcome fundamental Baptists include the American Council of Christian Churches (ACCC), the Associated Gospel Churches (AGC), and others. The Independent Baptist Fellowship of North America (IBFNA) is a member of ACCC.

chaplain-endorsing agencies self-identified as independent Baptist organizations.<sup>53</sup> By nature, a fellowship of separatist leaders provides the necessary structure for a chaplain-endorsing agency that enables fundamental Baptist pastors and local churches to extend their ministries through military and law enforcement chaplaincy.

### The Nature of a Separatist Fellowship

By its nature, the FBFI is not a denomination or association of churches. To avoid placing a fundamental Baptist local church under any associational hierarchy, the FBFI categorically defines itself as a “fellowship of individuals.”<sup>54</sup> However, the FBFI exists to provide two benefits that would not be available to its members apart from a fellowship of similar nature. First, it allows separatists to enjoy and interact with other likeminded members of the body of Christ. Second, it allows pastors to provide a chaplain-endorsing option for those who are called into chaplaincy from within their congregations and to support the ministry of chaplaincy of other FBFI members not from of their congregations.<sup>55</sup>

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<sup>53</sup> Self-identified independent Baptist endorsers include the Baptist Bible Fellowship International (BBFI), All Points Baptist Mission (APBM), and Fundamental Baptist Fellowship International (FBFI), and others.

<sup>54</sup> FBFI Constitution, Section 5, a. Membership, which appears in Appendix A.

<sup>55</sup> “FBFI members who are pastors are encouraged to associate their churches with the FBFI chaplaincy endorsing agency for the exclusive purpose of endorsing chaplains.” FBFI Constitution, Section 5.b. The inclusion of senior chaplains on the boards, committees, and the FBFI Chaplains Commission provides essential interaction among pastors, church leaders, and chaplains.



### The Necessary Structure for a Chaplain-Endorsing Agency

Together, the pooled wisdom of numerous pastors, church leaders, and chaplains provides the basis for the Commission on Chaplains, which functions as a committee of the Executive Board of the FBFI. Because the FBFI membership believes in the autonomy of the local church that is “free from the interference of any religious hierarchy,” the Commission on Chaplains protected that autonomy when drafting a chaplain’s manual to clarify fundamental Baptist doctrine and practice in chaplaincy. Accordingly, the military requirement for accountability to an endorsing agency is augmented by the endorser’s insistence on accountability to the sending local church. Also, the military authorization permitting endorsers to require annual training for chaplains allows the FBFI to include chaplain training in its annual meeting in order to maintain a biblical system of chaplaincy accountability. Although the hierarchical structure of a denomination offers many administrative advantages, such a group does not hold the final authority for discipline and accountability of ministers. That authority, as acknowledged by the nonbinding structure of the FBFI, is vested in the local church.<sup>56</sup> Hence, the extension of local church ministry through military and law enforcement chaplaincy is best

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<sup>56</sup> The local church is the pillar and ground of the truth (1 Timothy 3:15). It is the final authority, under God, in spiritual accountability (Matthew 18:17-20).

accomplished through the accountability based on the biblical authority of individual fundamental Baptist churches.

PART TWO:  
PROBLEMS AND POTENTIAL OF SEPARTIST MINISTRY

CHAPTER FOUR:  
COMMON PROBLEMS FOR SEPARATIST MINISTRY IN A  
PLURALISTIC ENVIRONMENT: DUAL ROLE CONFLICTS

As separatists, pastors serving in local church ministries seldom encounter the leaders of non-separatist churches or non-Christian religions. Although they may know a Jewish rabbi or a Catholic priest, it is unlikely, except in large metropolitan areas, that they would meet a Muslim imam or a Buddhist monk. However, in the pluralistic environment of the chaplaincy, interfaith contact is frequent. Consequently, civilian separatist pastors may believe that the pluralism involved in chaplaincy constitutes unbiblical compromise, a problem that blocks all potential for separatist ministry. We can be thankful that this is not the case.<sup>1</sup> Pluralism does not mean that all religions are valid but

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<sup>1</sup> “Pluralism poses a tremendous challenge for all chaplains ministering in the military. It tests the limits or resolve of one’s faith convictions yet also bolsters the legal basis for the chaplain’s very existence. . . . The FBFI must first know and then articulate to its people how the Department of Defense (DoD) defines religious pluralism. I claim the DoD’s definition because Biblical fundamentalists justly abhor how mainstream *civilian* religiosity defines pluralism [as] ‘acceptance of the concept that two or more religions with mutually exclusive claims are equally valid.’ . . . But it’s crucial to note that the DoD does not and will not enforce the above commonly held definition for religious pluralism.” Chaplain Major Scott M. Bullock, “Faithful Ministry within the U.S. Military Chaplaincy’s Pluralistic Environment,” *FrontLine*, November/December, 2009, 11.

that many religions exist in the United States. All are protected equally under the free exercise clause of the First Amendment.<sup>2</sup>

Since this paper is written to help local churches to extend their ministries through military and law enforcement chaplaincy, the dual role of chaplains needs to be clarified. The term *dual role* does not refer to the two ministerial concepts of chaplaincy—sacramental priest and missionary evangelist—but to the legal status of military chaplains.<sup>3</sup> On the one hand, the military chaplain serves as an ordained minister under the authority of his church.<sup>4</sup> On the other hand, he serves as a staff officer and advisor under the authority of his military commander. This

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<sup>2</sup> “Properly defined in the military context, religious pluralism is simply the reality of a constitutionally mandated interfaith body of spiritual leaders providing for the expression of religion for all servicemen and their families.” Bullock, 11. Some fundamental Baptists may find the word “interfaith” troublesome, but Webster’s definition, “involving persons adhering to different religions,” must be seen in its military context. An interfaith body of civilian spiritual leaders that included imams, rabbis, priests, monks, and pastors would be off limits for fundamental Baptists. Chaplains do not hold common religious beliefs but have their status as military staff officers in common. *Webster’s New World Dictionary and Thesaurus of the American Language*, 2nd ed., s.v. “interfaith.”

<sup>3</sup> “*Dual functionality*. Army Chaplains have a dual role as religious leaders and religious support staff officers. Their duties are prescribed by law, DoD policy, Army regulations, religious requirements, and Army mission. Each Chaplain also remains accountable to [his or her] assigned chain of command, and the Chaplain technical staff channels up through the CCH (Chief of Chaplains). Chaplains continually balance their responsibilities in both areas and are expected to collaboratively support this dual accountability. Chaplains also remain fully accountable to the code of ethics and ecclesiastical standards of their endorsing faith group. In some instances, this may restrict Chaplain participation in a command event, but it does not relieve the Chaplain from providing for adequate religious support to accomplish the mission.” “Army Regulation 165-1,” *Army Chaplain Corps Activities*, (Washington, DC: Headquarters Department of the Army, December 3, 2009), Regulation 3-1, b.

<sup>4</sup> Military regulations do not provide a biblical definition of the term *church*. See FBFI Constitution, Article III – Statement of Faith, Section 9, included in Appendix A.

dual role protects his religious freedom even though he is under military authority.<sup>5</sup> Army chaplains, for example, are accountable to the military under AR 165-1 and all other applicable regulations, but they are accountable to their endorsers for their spiritual responsibilities.<sup>6</sup> Military regulations require the chaplain to obey lawful orders, but orders requiring the chaplain to violate his beliefs are unlawful.<sup>7</sup>

Separatists must overcome at least three problems to serve effectively as chaplains in a pluralistic environment. First, they must be able to resist the pressure to conform that is inherent in pluralism. Second, they must understand the tension between public policy and biblical principles. Third, they must overcome the confusion caused by variant usages of the words “church” and “ministry.”

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<sup>5</sup> The principle applies to a law enforcement chaplain as well. His religious freedom is not restricted, but he must honor the requirements of access to the agency. Departments usually have an internal policy statement for their chaplains. Each military branch has its own regulations.

<sup>6</sup> “*Professional qualifications.* The Chaplain is a religious professional whose educational qualifications and certification by a religious organization meet the appointment requirements of (Department of Defense Directive) DoDD 1304.19. Endorsement is the official formal statement by a competent authority of a religious organization attesting to the credentials of an individual as a qualified professional religious leader. Endorsing Agents represent various faith groups. All Endorsing Agents support the pluralistic requirements of the Army without relinquishing their respective faith demands. Chaplains are responsible to keep the command informed when they perceive a requirement that may exceed their endorsement accountability.” Army Regulation 165-1, 3-1, a.

<sup>7</sup> “Chaplains will not be required to perform a religious role (such as offering a prayer, reading, dedication, or blessing) in worship services, command ceremonies, or other events, if doing so would be in variance with the tenets or practices of their faith. Chaplains will make every effort to provide for required ministrations which they cannot personally perform.” Ibid., 3-2, b (6).

*The Problem of Pluralism and Pressures to Conform*

Fundamentalists believe that absolute truth is revealed in the Word of God and that through proper exegesis, it is possible to discern the single meaning of a biblical text. Such certainty about truth can be offensive to those who have been nurtured in postmodernism.<sup>8</sup> Specifically, the young military population is very pragmatic about faith, often basing belief on subjective elements.<sup>9</sup> Yet the fundamental Baptist chaplain need not hesitate when speaking about propositional truth. Pluralism affords him the same right to believe and preach the Bible as it does others to propound their beliefs.<sup>10</sup>

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<sup>8</sup> “Postmodernism is characterized by a skepticism regarding man’s ability to come to such knowledge . . . and meaning at the very least. Individuals, it is argued, simply do not have the ability to view an object or event from all possible vantage points in order to have comprehensive knowledge, and this is what is required in order to claim knowledge of the objective truth.” John D. Laing, *In Jesus’ Name: Evangelicals and Military Chaplaincy*, (Eugene, OR: Resource Publications, 2010), 162. In response to a statement of mine in a Bible conference sermon, a professor from a secular college known for its conservative political views challenged my interpretation of the biblical text. I replied with the historical-grammatical analysis, referring to the “science of hermeneutics.” His final word was, “It is absurd to suggest that the interpretation of the Bible is a science.”

<sup>9</sup> Stephen Mansfield, *Faith of the American Soldier* (Lake Mary, FL: Charisma House, 2005), 21 and 63.

<sup>10</sup> Fundamental Baptists may be confused by the cautious phrases used by chaplains. Where civilians comfortably say, “I believe,” or “the Bible says,” a chaplain may say, “according to my faith tradition.” In a pluralistic environment, chaplains must be “wise as serpents and harmless as doves” (Matthew 10:16). The endorser’s chaplaincy training sessions should provide experienced voices the opportunity to prepare candidates and newly appointed chaplains with direction on courtesy without uncertainty in the pluralistic environment of chaplaincy.

### Confusing Religious Pluralism with Theological Pluralism

In addition, the term *pluralism* refers to at least two different things. On the one hand, it refers to “the fact [that] numerous cultural, religious, racial, and ethnic backgrounds [are] represented in our society.”<sup>11</sup> On the other hand, it refers to theological pluralism, which is one of four approaches to the relationships among religions: universalism, pluralism, inclusivism, and exclusivism.<sup>12</sup> First, universalists believe that everyone is going to heaven—if there is one. They reject absolutism, absolutely. Second, theological pluralists believe that all roads lead to heaven—all religions lead people to some form of ultimate peace.<sup>13</sup> Unlike theological universalism, theological pluralism accepts the possibility of some form of condemnation. Third, theological inclusivism, a view increasingly embraced in broader evangelicalism, claims that Jesus is the way of salvation but that God accepts the faith of sincere believers in other religions as though they had trusted Christ.<sup>14</sup> Fourth, theological exclusivism believes the biblical doctrine of

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<sup>11</sup> Laing, 166. This is the meaning of *pluralism* used in military regulations.

<sup>12</sup> Ibid. Theological pluralists exist within the pluralistic environment of chaplaincy, but the terms *theological pluralism* and *pluralistic environment* are not synonymous. Theological pluralism is what ecumenists refer to when they use the term *pluralism*. In fact, they use both meanings at the same time. When pressed for clarification, they equivocate, “It means we should respect the religion of others.”

<sup>13</sup> Ibid., 168. The mistaken notion that theological pluralism, not religious pluralism, is protected by military regulations is the false premise by which many fundamentalists reject the chaplaincy outright.

<sup>14</sup> This patronizing view, which offers credit to Muslims, Buddhists, Jews, and others for sincerely believing whatever they believe, seems to attempt



salvation in Christ alone and rejects universalism, pluralism, and inclusivism as false teaching. Fundamental Baptists and conservative evangelicals are exclusivists.

In the post-Vietnam era, the armed forces and their chaplaincies were struggling to recover their integrity with the public. To regain the prophetic voice of the chaplaincy, exclusivists had to fight against systemic ecumenism. In his 1978 analysis of church-state relations within the chaplaincy, Young argued that military ecumenism “is the establishment of a state religion in disguise.”<sup>15</sup> He charged the Chief of Chaplains with “repeatedly proclaim[ing] ecumenicity as the aim of the chaplaincy.”<sup>16</sup> Since that time, however, recent court decisions<sup>17</sup> have brought a better understanding of free exercise. In fact, the pluralism mandated by Army regulations protects the exclusivist.<sup>18</sup> Nevertheless,

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to apply contemporary principles of diversity and tolerance to the eternal God. In Robert Schuller’s widely reported interview of Billy Graham on May 31, 1997, Graham’s description of salvation can only be understood as inclusivism. As a sermon illustration, I read excerpts of the interview from the pulpit. After the service, a visitor challenged me, saying, “Billy Graham did not say that.” I produced the article and pointed to the statement. He replied, “I don’t care what that says; Billy Graham did not say that.” See <http://www.biblebb.com/files/tonyqa/tc00-105.htm> for a transcribed copy of the interview (accessed 2/3/11).

<sup>15</sup> James Hartley Young, “The Military Chaplaincy: A Problem in Church-State Relations,” Diss., New School for Social Research, 1978 (Ann Arbor, MI: University Microfilms, 1979), microfilm, 171.

<sup>16</sup> Ibid., 176.

<sup>17</sup> *Katcoff v. Marsh* was discussed in chapter 3.

<sup>18</sup> Military regulations define pluralism practically, not theologically. The National Conference on Ministry to the Armed Forces (NCMAF), an association of endorsers approved by DoD, correctly defines pluralism in its code of ethics. “The Covenant and the Code of Ethics for Chaplains of the Armed Forces,” <http://www.ncmaf.org/policies/codeofethics.htm> (accessed July 9, 2010). However, the International Conference of Police Chaplains, which offers certification programs for professional and volunteer chaplains in law enforcement, promotes the common misunderstanding of pluralism as

opposition to exclusivist Christians continues. For instance, in 2004, the Air Force Academy had to deal with accusations of showing favoritism to evangelicals.<sup>19</sup> Also, a Navy chaplain's court martial and discharge, stemming from a controversy related to praying in Jesus' name, provoked additional reports of discrimination by evangelical Navy chaplains.<sup>20</sup>

### Confusing Objective Principles with Subjective Perceptions

Beyond the confusion caused by using *pluralism* to mean two different things is the confusion that results when a single definition is perceived in two or more different ways. When seeking to navigate the treacherous waters of pluralism, fundamental Baptists must avoid the undertow of unnecessary misunderstandings. Objective truth is often

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ecumenism when it states, "The Law Enforcement Chaplain shall conduct himself/herself in a manner that will foster great ecumenism with churches other than his/her own and will attempt to win the goodwill of all." "Canon of Ethics for Law Enforcement Chaplains," Article III, International Conference of Chaplains, <http://www.icpc4cops.org/ethics.pdf> (accessed July 9, 2010).

<sup>19</sup> The 2005 Air Force Academy "controversy over religious intolerance arose after fliers promoting *The Passion of the Christ* movie were scattered on campus." Pam Zubeck, "Air Force Deems Chaplain's Call Appropriate," *The Colorado Springs Gazette* (April 27, 2005), [http://findarticles.com/p/articles/mi\\_qn4191/is\\_20050427/ai\\_n14605130/](http://findarticles.com/p/articles/mi_qn4191/is_20050427/ai_n14605130/) (accessed January 26, 2011). The movie was unwittingly used by evangelical chaplains to present the gospel, yet Roman Catholic Mel Gibson, who made the movie, said in a television interview, "The goal of the movie is to shake modern audiences by brashly juxtaposing the sacrifice of the cross with the sacrifice of the altar—which is the same thing." Andrew J. Webb, "Five Reasons Not to Go See *The Passion of Christ*," *Christian News*, March 8, 2004, 17. The movie is a celluloid crucifix.

<sup>20</sup> During the court-martial of Episcopal Navy chaplain Lieutenant Gordon Klingenschmitt, he referenced a letter from Admiral A. Byron Holderby Jr., Acting Chief of Chaplains for the Navy, encouraging chaplains to follow the prayer guidelines produced by the executive director of the Armed Forces Chaplains Board (AFCB). Klingenschmitt claimed that "it 'establishes government-religion' in the form of Unitarian Universalism as taught and endorsed by Harvard Divinity School." Laing, 43.

confused by subjective human perception. Thus, the ability to teach the difference between God's truth and man's understanding is critical in a pluralistic environment, especially when the chaplain has just a few minutes to teach an individual. With a simple teaching device, using his own hand, he can quickly clear up much confusion and direct a person back to the Bible.<sup>21</sup> This visual aid enables the fundamental Baptist chaplain to illustrate that God's doctrines are absolute objective truth and that human convictions about God's truth have at least some element of subjective human understanding. In doing so, he may be able to answer the question of why Christians disagree on what the Bible teaches. Pointing out that personal standards are the policies we put in place for our lives, based on our own understanding, he illustrates another layer of subjectivity. Then, by explaining that a person's testimony involves the subjective observation of others, he might be able to help a person to trust the Bible on its own statements instead of the conflicting claims of others. Indeed, tensions between believers are exacerbated when we present personal convictions or even personal standards as though they have the same authority as biblical doctrine.<sup>22</sup>

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<sup>21</sup> A simple tool for teaching the difference between objective truth and subjective human perception is to hold up one hand then, using the other hand, point to the index finger first to show that objective doctrine is where we begin, then by pointing to the other fingers, illustrate the relationship of subjective perceptions in order: (1) objective doctrines—absolute truth; (2) subjective convictions—personal belief in doctrine; (3) subjective standards—personal beliefs in practice; (4) subjective testimony—practices observed by others. Then, demonstrate that (2) through (4) should flow out of (1) in sequence and with as much objectivity as possible.

<sup>22</sup> An example of this among fundamental Baptists is the seemingly irreconcilable debate over Bible texts and translations. Applying the simple illustration in note 21 to explain principles and perceptions has helped many to

*The Problem of Public Policy and  
Biblical Principle in Conflict*

Regardless of efforts to avoid confusion, some conflicts are not the result of confusion or misunderstanding but result from foundational disagreements. For instance, ecumenists pursue harmony through public policy because they are willing to compromise a biblical principle when it causes conflict between religious people. Evangelical inclusivists are usually willing to “go along to get along.” In contrast, exclusivists experience or cause discord because they will not compromise the gospel. Furthermore, separatists will not compromise any clear biblical truth. Legally, the separatist chaplain’s ministry may conflict with public opinion, but it may not defy public law or military regulations without consequences.

Political Correctness: When Righteousness  
Is Restricted and Sin Is Legal

Of course, sin is always wrong, but it is not always illegal. In particular, the sin of homosexuality is problematic for separatists. The Bible condemns it, but the public has been coerced into accepting it.<sup>23</sup>

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understand the problem. Level 1: The inspiration of Scripture (doctrine); Level 2: “I believe in the inspiration of the Bible” (my conviction); Level 3: “I choose to use the KJV” (my standard); Level 4: “People who have chosen to use the NASB may misperceive that I am a ‘KJV Onlyist’” (my testimony).

<sup>23</sup> Prior to 1973, the American Psychiatric Association’s *Diagnostic and Statistical Manual of Mental Disorders* (DSM II) listed homosexuality as “Sexual Deviation,” but in late 1973, the APA nomenclature was amended to use the term *sexual orientation disturbance*. APA Document Reference No. 730008, “Homosexuality and Sexual Orientation Disturbance: Proposed Change in DSM-II, 6<sup>th</sup> Printing,” (Arlington, VA: American Psychiatric Association, 1973). In 1980, the DSM III listed a new category, ego-dystonic homosexuality, that may have been a political compromise. The revised DSM III of 1986 removed that

Until recently, the military sought to maintain good order and discipline through the 1993 compromise policy called “Don’t Ask, Don’t Tell” (DADT).<sup>24</sup> DADT maintained previous military policy that would not tolerate the open practice of homosexuality but barred commanders from inquiring about it. If homosexuality was revealed by the individual or by

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term, and the DSM IV of 1994, and the revision of 2000, no longer list homosexuality as a disorder. UBM Medica, “Homosexuality and DSM-IV,” <http://www.healthieryou.com/mhexpert/exp1052101c.html> (accessed January 4, 2011). “The removal of homosexuality from the DSM was in response to a majority vote of the APA. The original vote was called at a time of significant social change and was taken with unconventional speed that circumvented normal channels for consideration of the issues because of explicit threats from gay rights groups to disrupt APA conventions and research. However, it appears that in contrast to the results of the vote, the majority of the APA membership continued to view homosexuality as a pathology. A survey four years after the vote found that 69% of psychiatrists regarded homosexuality as a ‘pathological adaptation.’ A much more recent survey suggests that the majority of psychiatrists around the world continue to view same-sex behavior as signaling mental illness.” Stanton L. Jones and Mark A. Yarhouse, *Homosexuality: The Use of Scientific Research in the Church’s Moral Debate* (Downers Grove, IL: InterVarsity Press, 2000), 97-98.

<sup>24</sup> The chairman of the FBFI Commission on Chaplains replied to a question about DADT, “I was on the original team of chaplains that wrote the Chaplain Corps position which held that the historic position that homosexuals are incompatible with good order and discipline, which goes back to General Washington. DADT was a stopgap to set the conditions to force homosexuals upon the general military community.” He referenced an incident where Washington had ordered an individual convicted of attempted sodomy to be drummed out of the army with “abhorrence and detestation of such infamous crimes, never to return.” George Washington, *The Writings of George Washington from the Original Manuscript Sources 1745-1799*, vol. 11, ed. John C. Fitzpatrick (Washington: Government Printing Office, 1934), 83-4. When DADT was drafted in 1993, General John M. Shalikashvili, then chairman of the Joint Chiefs of Staff, supported the measure. In 2007, he stated, “I now believe that if gay men and lesbians served openly in the United States military, they would not undermine the efficacy of the armed forces. Our military has been stretched thin by our deployments in the Middle East, and we must welcome the service of any American who is willing and able to do the job.” John M. Shalikashvili, “Second Thoughts on Gays in the Military,” *The New York Times*, January 2, 2007, <http://www.nytimes.com/2007/01/02/opinion/02shalikashvili.html> (accessed June 7, 2011).

third parties, the person would be discharged.<sup>25</sup> In the final hours of the congressional session of 2010, DADT was repealed. Restraints on the open practice of homosexuality in the military are now illegal. This repeal will require Bible-believing chaplains to make choices in preaching, counseling, and conversation. It remains to be seen how effective the implementation of new policy will be, or whether there will be regulation of chaplains' speech that will find its way into the courts. What is certain is that the issue is not resolved.<sup>26</sup> The current administration has made its decision and now others will have to choose their responses.<sup>27</sup>

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<sup>25</sup> More than thirteen thousand five hundred persons were discharged from military service under DADT. A recent high-profile case involved an Air Force sergeant reported by local police. While attempting to serve a warrant on the sergeant's partner, they saw a marriage license in plain view on a countertop, albeit through a window. The police defended reporting the information to the Air Force as necessary to establish positive identification and residency for the person named in the warrant. Supporters of the repeal of DADT used the case as proof of its inherent unfairness. Kimberly Ross, "Ex-Staff Sgt. Says Police Told AF She Was Gay," *Air Force Times* (March 13, 2010), [http://www.airforcetimes.com/news/2010/03/ap\\_airforce\\_ellsworth\\_dadt\\_dispute\\_031310/](http://www.airforcetimes.com/news/2010/03/ap_airforce_ellsworth_dadt_dispute_031310/) (accessed January 29, 2011).

<sup>26</sup> A December 18, 2010, statement by Defense Secretary Robert Gates on the Senate vote to repeal DADT included this caveat, "The legislation provides that repeal will take effect once the President, the Secretary of Defense and the Chairman of the Joint Chiefs of Staff certify that implementation of the new policies and regulations written by the Department is consistent with the standards of military readiness, military effectiveness, unit cohesion, and recruiting and retention of the Armed Forces . . . In the meantime, the current law will remain in effect." "News Release," *U.S. Department of Defense*, no. 1163-10 (December 18, 2010), <http://www.defense.gov/releases/release.aspx?releaseid=14154> (accessed January 28, 2011).

<sup>27</sup> One FBFI chaplain commented on this issue by referring to his experience as a pastor in Canada. He mentioned the case of a preacher there who was charged with a "hate speech" crime for speaking against homosexuality. The chaplain said, "I never shied away from presenting the statements of the Bible or from trying to explain them from my pulpit. But I didn't provoke controversy unnecessarily." The preacher who was cited for hate speech was preaching on a street corner from the top of a ladder, using a bull horn and pointing out individuals to make his applications.

## Psychological Therapies and Biblical Counseling

Another area of conflict between public policy and biblical principles is in the area of counseling, an important ministry of chaplains. Fundamental Baptists consider themselves to be biblical counselors who believe in the doctrine of the sufficiency of Scripture taught in 2 Peter 1:3-4.<sup>28</sup> Of course, it is expected that chaplain candidates have received training in counseling in seminary and practiced it in the mandatory two years of full-time post-seminary pastoral ministry. Therefore, fundamental Baptists, trained in fundamental schools and experienced in fundamental churches, will not be coming into the chaplaincy as novices. However, public acceptance of secular counseling theories contributes to the perception that certified licensed psychologists are the most qualified counselors.<sup>29</sup> Chaplains are taught counseling and offered courses in Critical Incident Stress Management (CISM) and its variant, Trained Crisis Responder (TCR)

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<sup>28</sup> “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Pet. 1:3-4). *Life* refers to eternal life (i.e., salvation), and *godliness* refers to spiritual growth (i.e., sanctification). Thus, the passage declares the sufficiency of Scripture for “all things” necessary for being saved and for growing after salvation.

<sup>29</sup> “If [chaplains] have had specific counseling course work, it often is in the context of church-based counseling, biblical counseling, or counseling of couples who are preparing to marry or who are experiencing minor marital problems. This coursework rarely, if ever, involves more clinical content or a clinical practicum or internship.” Michael D. Howard, “Collaborative Intervention: A Model for Coordinated Treatment of Mental Health Issues within a Ground Combat Unit,” *Military Medicine* 173 (April, 2008): 345.

training.<sup>30</sup> In some cases they may be assigned to residencies in Clinical Pastoral Education (CPE).<sup>31</sup> Skilled counselors will have opportunities for assignments to military training installations, in hospitals, or with combat stress control teams.<sup>32</sup> Hence, fundamental Baptist chaplains must be grounded in their commitment to the sufficiency of Scripture and the principles of biblical counseling before they are exposed to this training.

To illustrate the importance of counseling in military chaplaincy, the problem of suicide demands immediate and effective intervention.

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<sup>30</sup> “The Army has found CISM to be a great tool and, working with . . . the International Critical Incident Stress Foundation (ICISF) developed its own pared-down version known as Trained Crisis Responder (TCR) training. All chaplains are encouraged to become certified in TCR or CISM I and CISM II training. Thus, there is a sense in which chaplains who are theologically opposed to psychology have no choice but to get this sort of training.” Laing, 255.

<sup>31</sup> Less than one-third of questionnaire respondents were familiar enough with CPE to identify the acronym, and only one-fifth knew what such training involves. Yet CPE is “quickly becoming a virtual requirement for advancement within the chaplaincy ranks and is strongly recommended for those who wish to enter active duty, especially among overrepresented denominational groups (e.g. evangelicals). However, many evangelicals have expressed concern over the theological underpinnings of the CPE movement.” Ibid., 269.

<sup>32</sup> Laing, 254. Combat stress control teams are similar to CISM-trained law enforcement officers who conduct “critical incident stress debriefings” to help prevent Post Traumatic Stress Disorder (PTSD) in officers involved in traumatic events. The Army’s ongoing efforts to help soldiers have resulted in various training and therapeutic strategies including Battlemind, which was designed to prepare soldiers for combat stress. Recently, “the Department of Defense enlisted the National Center for Telehealth and Technology, or T2, which specializes in virtual mental health support,” to blend psychology with video game technology to offer “virtual PTSD therapy” through a program called “Second Life.” Leila Brillson, “Soldiers Get a ‘Second Life’ with Virtual PTSD Therapy,” *Switched* (January 26, 2011), <http://www.switched.com/2011/01/26/second-life-post-traumatic-stress-disorder-t2/print> (accessed January 28, 2011).



Before the wars in Iraq and Afghanistan, suicide rates in the military were lower than in the general population, but during these wars they have exceeded the civilian rates and in recent years have surpassed the number of deaths in combat.<sup>33</sup> High suicide rates have compelled the armed forces to address the problem aggressively. Therefore, suicide prevention programs based on comprehensive research are being implemented with promising results.<sup>34</sup> Bible-believing chaplains trained in both biblical counseling and secular therapies that get results understand the importance of balance in this critical area of ministry.

The following tables of suicide rates demonstrate the problem among Army National Guard personnel, who have experienced the same dangers in the same operational tempo as the regular Army and Reserves.<sup>35</sup>

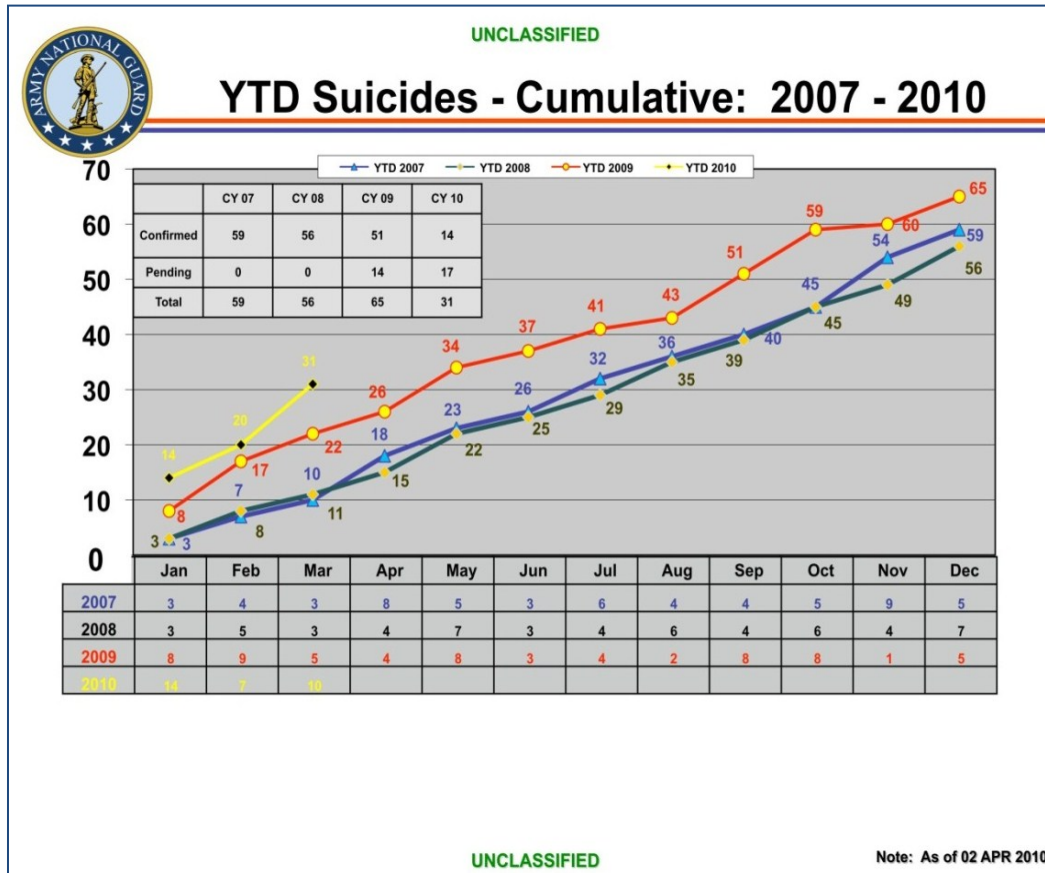
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<sup>33</sup> John Donnelly, "More Troops Lost to Suicide," Congress.org, January 24, 2011, [http://www.congress.org/news/2011/01/24/more\\_troops\\_lost\\_to\\_suicide](http://www.congress.org/news/2011/01/24/more_troops_lost_to_suicide) (accessed February 3, 2011).

<sup>34</sup> Olson, 48. "When the medical officer and the chaplain collaborate as a team, they can make significant therapeutic progress through this collaboration." Howard, 341.

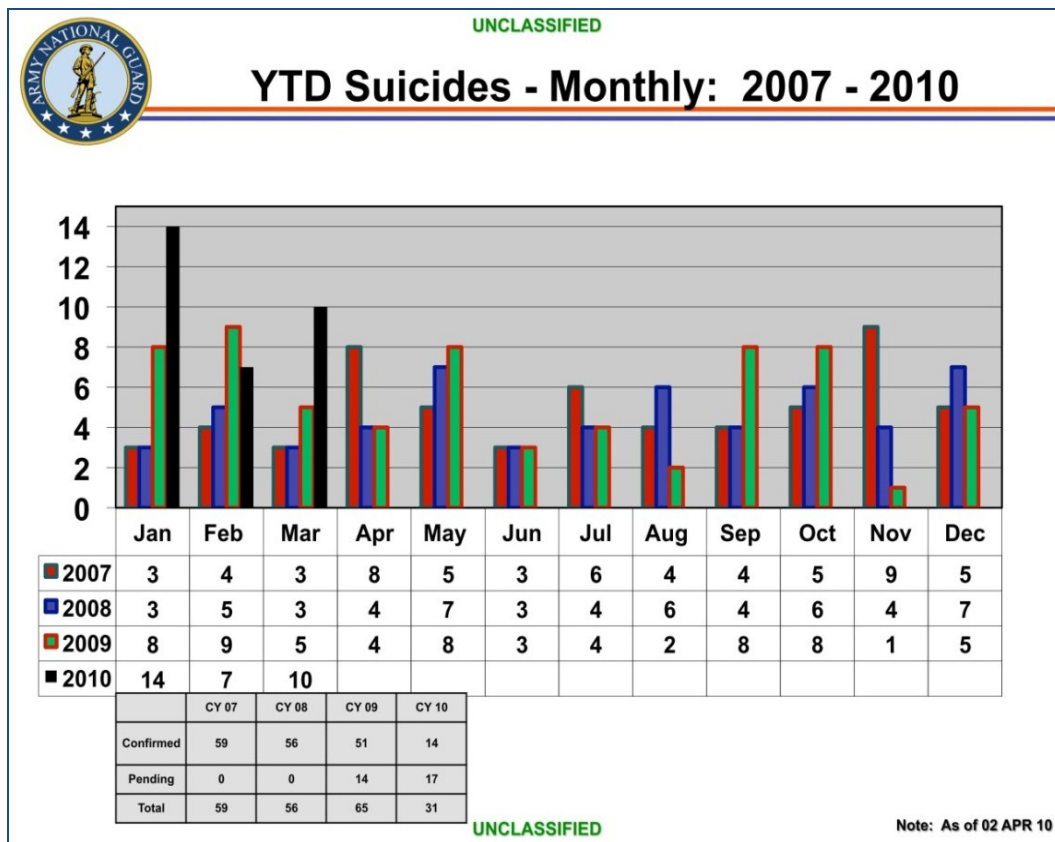
<sup>35</sup> "Deployment lengths, by military branch, during the global war on terror: Army—12, 15, and 18 months; Air Force—Normal deployment is six months; Marines—Seven to 12 months; Navy—Six and 12 months." Ken Olson, "Behind the Blue Star," *The American Legion*, September, 2010, 27.

**Table 4.1: Army National Guard Year to Date Suicides – Cumulative**



*Note:* Table 4.1 and 4.2 provide a snapshot of the suicide trend in the Army National Guard. Graphs provided by the Risk Reduction Branch, Soldier Family Support Division (Army National Guard). According to a report from Major General Raymond Carpenter, acting director of the Army National Guard, 2010 suicide rates (113) were almost double the rates for 2009 (65). It was assumed in earlier years that increased rates were possibly related to second and third combat deployments for Guard personnel. Carpenter reported that “More than half of the Army National Guard members who committed suicide in 2010 had never been deployed.” John Orrell, “Carpenter: Reducing Suicide Rate Among Army National Guard’s Highest Priorities,” National Guard, February 2, 2011 <http://www.ng.mil/news/archives/2011/02/020211-Carpenter.aspx> (accessed February 14, 2011).

**Table 4.2: Army National Guard Year to Date Suicides – Monthly**



Police suicide rates, unfortunately, are difficult to determine, but the trauma of taking life and regularly working around the carnage of accidents and crime scenes puts law enforcement officers at great risk for personal, professional, and family crises.<sup>36</sup> Officers in departments that

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<sup>36</sup> Reported rates are unreliable, ranging from 6 in 100,000 to over 200 in 100,000. Erlend Hem, Anne Marie Berg, and Øivind Ekeberg, "Suicide Among Police Officers," *The American Journal of Psychiatry*, April, 2004, <http://ajp.psychiatryonline.org/cgi/content/full/161/4/767-a> (accessed February 13, 2011). Generally accepted rates in a population of 100,000 are as follows: law enforcement officers—18; people aged 25 to 50—14.1; general population—11.1. John Ritter, "Suicide Rates Jolt Police Culture," *USA Today.com*, February 8, 2007 [http://www.usatoday.com/news/nation/2007-02-08-police-suicides\\_x.htm](http://www.usatoday.com/news/nation/2007-02-08-police-suicides_x.htm) (accessed February 13, 2011). From personal experience as a police chaplain for 24 years, I can attest that even when policemen are not in danger, they must deal with people who are ruining their lives and blaming others.

range from less than ten to many thousands of personnel are all part of a collegial fraternity that offers help as possible.<sup>37</sup> As well, the ever present threat of violence and its personal consequences have led law enforcement agencies to implement intra-agency programs such as CISM training for officers and volunteer chaplains.<sup>38</sup> Nevertheless, law enforcement officers are often reluctant to seek help until it is too late.

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Officers come to expect irresponsible people to resist them and lie to them. Their constant exposure to the illegal and sinful lifestyles of criminals has a corrosive effect on their own personal lives.

<sup>37</sup> Police funerals demonstrate this solidarity. When a Greenville, South Carolina, police officer was killed in the line of duty, the procession of police cars from multiple departments took more than an hour to pass through a rural intersection on the way to the cemetery. However, their common bond is no substitute for the counseling resources available to the military.

<sup>38</sup> Numerous nonprofit and religious groups offer training and certification in CISM. Regional and national conferences of the ICPC feature workshops by chaplains trained in CISM. Most CISM training follows the standardized approach of Jeffery T. Mitchell, but biblical alternatives exist. In Pursuit! Ministries offers training events for the stated ministry goal of “providing biblical chaplains to law enforcement, fire, EMS, and military across the nation.” Chapter 11 of the In Pursuit! Ministries training manual (Detroit Lakes, MN: In Pursuit! Ministries, 2007) focuses on PTSD and Critical Incident Stress Debriefings (CISD) from a fundamental Baptist perspective. It teaches the elements of PTSD and CISD (the core of CISM), contrasting them with the “true solution” from the Bible. See <http://www.inpursuitministries.org/>. In place of CISM and TCR, the Army developed the much more effective “Battlemind Program.” In response to questions about CISM, PTSD, and Battlemind, an experienced FBFI chaplain reported, “Battlemind takes some of the debriefing techniques from CISM, minus the ‘gather-in-a-circle-to-cry-out-our-fears-and-shortcomings approach.’” (E-mail correspondence September 29, 2009). Battlemind is now called resilience training and focuses on four distinct groups: warriors (all soldiers), families, communities, and providers. Chaplains and behavioral health professionals are included in the providers group. See <http://www.battlemind.army.mil/>.

### Persistent Assumptions about Restrictions on Evangelism and Preaching

In spite of constitutional and regulatory protections of the military chaplain's ministry, fundamental pastors and churches assume that pluralism restricts the separatist chaplain's evangelism and preaching. Just as the Bible-believing pastor counsels non-Christians with the goal of leading them to Christ, the Bible-believing chaplain makes evangelism his ministry priority. Even though he is not permitted to proselytize individuals from other religions, he is free to share his own testimony when appropriate. Under his duty to "perform or provide," he must offer what help he can when he is unable to refer the person to someone else. While offering help or encouragement, he is free to share his own faith as an example of how he gets help from the Lord. If the counselee inquires further, the chaplain may evangelize him.<sup>39</sup>

Pastors who assume that prohibitions against proselytizing are restrictions on evangelizing are reluctant to encourage young men preparing for the ministry to consider chaplaincy. The pastor who will not differentiate evangelism from proselytizing unwittingly contributes to the misperceptions of the dual role of the chaplain. Nonetheless, no

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<sup>39</sup> This process is not unlike a pastor patiently seeking an open door of witness. Army chaplain Major Gary Fisher explained, "The soldier who comes for hope should not be turned away heartsick." "Hope in a Hurry," *FrontLine*, November/December, 2009, 10. In a personal meeting, Fisher shared an account of a counseling session with a young soldier who sat dejected before the chaplain. After patiently listening to the young man explaining that he was spending all of his money on alcohol in an effort to forget his problems, Chaplain Fisher simply asked, "How's that working for you?" "It's not working at all!" the soldier said in surprise. When Fisher asked, "Ready to try something else?" the young man said yes. The door was opened, and the soldier heard the gospel and trusted Christ.

ethical fundamental Baptist pastor would compel a young man to make a spiritual decision against his will. Rather, he would patiently counsel the young man until his heart is made tender and he is ready to hear. In fairness, that is just what the fundamental Baptist chaplain does. He does not use his military rank to proselytize—to compel others to listen—but he confidently uses his ministry to evangelize when the door is open. In the end, every fundamental Baptist must be true to his own convictions on evangelism and proselytizing, but knowledge of the facts and wisdom are prudent prerequisites for the development of convictions on these matters.

In addition, pastors who object to the legitimacy of the chaplaincy often indicate that they do not believe a fundamental Baptist chaplain can freely preach the gospel. They sometimes believe that he is required to conduct services with liberal or Catholic chaplains. They assume that military regulations and public policy restrict the chaplain's freedom in the pulpit, especially in light of the repeal of DADT. Some pastors assume that chaplains are not permitted to say things about Islam that might be considered offensive.<sup>40</sup> It is true that in some situations a commander may restrict a chaplain's speech. However, commanders may not control the content of a chaplain's preaching in a voluntary assembly. Besides, if any attendee is offended, he is free to walk out.<sup>41</sup> Further, when offenses occur, the chaplain has many avenues of appeal

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<sup>40</sup> "There is no regulation that says we cannot say that our enemies are the enemies of God. In fact, the American armed forces have a long tradition of saying just that." Laing, 159.

<sup>41</sup> *Ibid.*, 63.

for his liberty, which is protected in military regulations. Command restrictions on the chaplain's ministry provide the chaplain with opportunities to minister to his superiors because chaplains are staff advisors with "direct access to the commander."<sup>42</sup> Accordingly, "in performing their duties [they are] expected to speak with a prophetic voice,"<sup>43</sup> even when their message is politically incorrect.

Rather than assuming that chaplains are restricted in their evangelism and preaching, fundamental Baptists should become better informed. They should support chaplains as they preach the dispensational truths of Bible prophecy that will help service members better understand the role of Israel and her enemies in the end times. To illustrate, the unthinkable 2009 shooting incident when an Army psychiatrist at Fort Hood killed thirteen and wounded twenty-nine has been seen as a failure of leaders to speak up about the man's obvious conflict of interests. Indeed, this incident was a historic moment for the prophetic role of chaplains.<sup>44</sup>

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<sup>42</sup> AR 165-1, 3-3, a. (1).

<sup>43</sup> Ibid., (2). An example of the sensitive nature of the information that a chaplain needs to know and be ready to bring discreetly to his commander's attention is the shocking truth of the Muslim chaplaincy. Abdurrahman Alamoudi has been proven to be a member of Hamas, al Qaeda and the Muslim Brotherhood, but has "parlayed his access at the highest levels of the U.S. government into the lead role in establishing the Muslim Chaplain Program for the Department of Defense, and then serving as the certifying authority for Muslim chaplains serving U.S. servicemen and women. He was also the founder and leader of the American Muslim Armed Forces and Veterans Affairs Council (AMAFVAC)." Team 'B' II, *Shariah, The Threat To America: An Exercise in Competitive Analysis*, (Washington, DC: The Center for Security Policy, 2010), 75-76.

<sup>44</sup> Islamic jihad is religious warfare. Who could fail to see that the rampage of Army psychiatrist Major Nidal Malik Hassan at Fort Hood, Texas, in November 2009 was "not in the continuum of nonreligious psychotic mass

*The Problem of Variant Usages of “Church” and “Ministry”*

In addition to the pressures to conform and the conflicts between public policy and biblical principle is the problem of variant uses of *church* and *ministry*. On the one hand, chaplains and their military supervisors use these terms inconsistently. On the other hand, pastors and chaplains use them to mean different things. Overcoming this problem requires chaplains and pastors to address three areas of misunderstanding. First, the inconsistency in descriptions of ecclesiology and missiology needs to be addressed. Second, the disagreements over the meaning of *ordination* must be clarified. Third, the contrast between the ministry as a calling and as a career in both civilian and military life should be explained.

Inconsistent Descriptions of Ecclesiology  
and Missiology

To encourage the extension of local church ministry through military and law enforcement chaplaincy, this paper argues for the definition of *church* presented in the statement of faith of the FBFI Constitution.<sup>45</sup> Of course, separatist fundamentalists hold differing views about the church and its leaders. Within fundamentalism,

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killings?” Shouting “Allahu-Akbar!” as he fired on his fellow soldiers, perhaps he was, as some have suggested, merely suffering from the distress of being an overworked counselor in an Army fighting his fellow Muslims involved in jihad. Ironically, as an Army psychiatrist, he was a representative of the hoped for psychological solutions to the mental problems that are now being used in his defense. Melik Kaylan, “Analyzing Major Nidal Hassan” *Forbes*, November 13, 2009, <http://www.forbes.com/2009/11/12/major-nidal-hassan-fort-hood-muslim-opinions-columnists-melik-kaylan.html> (accessed January 27, 2011).

<sup>45</sup> FBFI Constitution, Article III – Statement of Faith, Section 9, included in Appendix A.



Presbyterian churches differ from Baptist churches. While some Bible churches identify themselves as “Baptistic” in polity, others embrace Presbyterian elements of polity. Though other fundamental endorsing agencies allow liberty on church polity,<sup>46</sup> the FBFI endorsing agency requires a common definition of the church as necessary for the extension of local church ministry through chaplaincy. For that reason, the intent of this paper is not to refute other fundamentalist views of church polity but to demonstrate the value of the FBFI expression of it as a protection of the chaplain’s accountability to his local sending church.

Legally, commanders may not discipline chaplains for the content of their messages, but endorsers may dismiss them, and their sending churches may discipline them. Just as the military chain-of-command is clear, the spiritual chain-of-accountability must be equally clear. Endorsing agencies are the practical links between local churches and the military or law enforcement. Similarly to mission boards, they enable chaplains to function like missionaries sent out from local churches. Consequently, pastors who do not understand this structure are less likely to enter into supportive relationships with chaplains.<sup>47</sup>

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<sup>46</sup> The Associated Gospel Churches (AGC) is well respected and endorses many fundamental chaplains from a variety of fundamental evangelical churches. The American Council of Christian Churches is a fundamental multid denominational association and endorsing agency. Fundamentalists know that the Bible teaches both separation and unity. That principle is inherent in the term *fundamentalist fellowship*.

<sup>47</sup> For example, a questionnaire respondent said, “I believe the modern-day missionary is the biblical evangelist. [If the chaplain] is not planting churches, he is not the biblical evangelist.” The respondent also said, “I would not establish a missionary relationship with a chaplain.”

Complicating the lack of a common definition of the church is the lack of common definitions of the words “support” and “missionary.” Pastors and other ministry leaders, who agree with each other on the FBFI statement of faith, use the words “support” and “missionary” differently than others do. Some leaders consider “support” to be financial support alone, which is not needed by paid chaplains. Others understand it to include the many ways that a local church can offer nonfinancial assistance and encouragement. Most leaders in the FBFI believe there are four offices—apostle, prophet, evangelist, and pastor/teacher. Still, a few differentiate between pastor and teacher. Those who reserve *office* for the local church pastor and deacon, point out that *office* appears in 1 Timothy 3:1-13, but not in Ephesians 4:11. Most believe that the offices of apostle and prophet were temporary but that the offices of evangelist and pastor continue today.<sup>48</sup> In addition, there is an increasing trend to define the indigenous principle in missions to exclude anyone who is not a “church planter.” Even those who give priority to church-planting missionaries disagree on whether the missionary is identified in Ephesians 4:11, and if so, which office or

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<sup>48</sup> Respondents were FBFI board members and chaplains who stated that the office of evangelist (Ephesians 4:11) includes missionaries (but did not strictly limit the missionary to church planting) also said the chaplain held the biblical office of evangelist and were more likely to consider a missionary relationship with him. Respondents acknowledged that such a relationship would not include financial support but indicated that the local church would serve as a “sending church,” praying, posting written reports, sending packages to help in the ministry, and inviting the chaplain to report to the church as possible.

offices he holds.<sup>49</sup> The nature of the local church's leadership positions will be further developed in chapter 6, but they have been mentioned here because they are relevant to the question of ordination, which presents problems for the chaplaincy since ordination is a prerequisite for chaplaincy endorsement.<sup>50</sup>

### Disagreement over the Meaning of Ordination

Normally, fundamental churches ordain men who testify that they are called to preach and who meet their ordaining church's qualifications. However, some churches require the candidate for ordination to have a specific ministry in mind prior to ordination, such as the pastorate, evangelism, or missionary service. In both cases, the fundamental Baptist preacher knows his ordination affirms his calling and qualifications to preach the gospel and to serve as a spiritual leader, while remaining subject to the discipline of his local church even if he is

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<sup>49</sup> Church planting should indeed be the goal of missions, but when it is made the *sine qua non* of missionary legitimacy, difficulties arise. Perhaps missions committees would benefit from a review of their policies. It is possible to give priority to church planters by giving them greater amounts of support, but if churches restrict their missions program to church planters alone, the missionary's discipleship of national pastors will eventually be truncated. Provisions should be in place for creative support of fundamental military ministries and chaplains who produce significant numbers of Christian leaders who will plant churches. For example, Baptist Missions to Forgotten Peoples reports that forty percent of its missionaries were saved in the military. "About Us," <http://www.bmfp.org/about.asp> (accessed February 3, 2011).

<sup>50</sup> The DoD requires endorsers to verify the chaplain applicant's ordination and other qualifications on DD Form 2088, the official endorsement form. "The church owns the 2088," is military jargon that means "the religious body is responsible for initial and continued ministry qualification." When the DoD says *church*, it means a denomination; when fundamental Baptists use that term, they mean a local church. Ordination by his local church is the new minister's first official, public act of submission to local church authority that he will teach and demonstrate through the leadership his ordination imparts.

the pastor.<sup>51</sup> Since the endorser holds the authority to endorse from the DoD,<sup>52</sup> it can withhold or rescind endorsement on the basis of the chaplain's prior submission to endorser authority which the chaplain granted by his acceptance of endorsement. Nevertheless, withholding or rescinding endorsement is not equivalent to scripturally disciplining a chaplain. On the contrary, it is an administrative statement that an applicant or chaplain is not, or is no longer, qualified for endorsement by the DoD-recognized endorser. On the one hand, the chaplain is scripturally accountable to his local church. On the other hand, he is under the administrative oversight of his endorser. Thus, endorsers and local churches who understand this relationship will coordinate their efforts on the chaplain's behalf.<sup>53</sup> The endorser may withdraw the

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<sup>51</sup> There is no reason to believe that ordained men are exempt from the church discipline prescribed in Matthew 18:15-20. Elders hold positions of honor but are subject to public rebuke when credible accusations are made according to biblical procedure (1 Timothy 5:19-20). 1 Timothy 3:1-13 is the primary passage that lists the personal qualifications of ordained men—pastors (elders) and deacons. Verses 14-15 are Paul's explanation of the importance of these qualifications to the "house of God, which is the church of the living God, the pillar and ground of the truth." That this refers to the local church seems certain since local church leaders are the subject of the chapter.

<sup>52</sup> Department of Defense Directive (DoDD) 1304.19, April 23, 2007. <http://www.dtic.mil/whs/directives/corres/pdf/130419p.pdf> (accessed February 4, 2011).

<sup>53</sup> The FBFI endorsing agency chaplaincy manual provides guidance on endorser/church coordination. It requires spiritual causes for withdrawal of endorsement to be referred to the chaplain's church. Since the FBFI endorses chaplains on behalf of individual FBFI member's ministries, the administrative oversight of the endorser is subordinate to the chaplain's scriptural accountability to his local church. Thus, prior to rescinding a chaplain's endorsement, the FBFI commission on chaplains appeals to the chaplain's pastor. The FBFI chaplaincy manual is included in Appendix A.

endorsement, and in extreme cases, the local church could rescind the ordination.<sup>54</sup>

Without a doubt, ordination presents problems for separatist ministry in a pluralistic environment. Specifically, the meaning of ordination is an important distinction between the Catholic priesthood and the fundamental Baptist ministry.<sup>55</sup> Specifically, the priest believes his ordination authorizes him to preside over the transubstantiation of the elements of communion so that communicants can, from his hands, receive Jesus Christ for salvation. If a priest sincerely believes Catholic dogma, no amount of professional courtesy on the part of a colleague will cause him to accept the fundamental Baptist chaplain as legitimately

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<sup>54</sup> Defrocking an independent Baptist minister would be problematic unless his ordination was authorized by the congregational vote of a local church. For example, if the minister joined another local church after his ordination, the ordaining congregation's authority to defrock might be questioned by the second congregation. Questions of ministerial ethics between pastors of multiple congregations could arise. Jay Adams provides guidance on multi-congregational discipline in *Handbook of Church Discipline* (Grand Rapids: Zondervan, 1986).

<sup>55</sup> The pope has declared that Protestants can have no churches because they have no legitimate sacramental priests. John Hooper and Stephen Bates, "Dismay and Anger as Pope Declares Protestants Cannot Have Churches," *Guardian*, July 11, 2007, <http://www.guardian.co.uk/world/2007/jul/11/catholicism.religion/print> (accessed January 27, 2011). Papal generosity in suggesting that some individual Protestants might not be heretics has caused him to be called an apostate by stricter Catholic leaders. Peter Dimond, "The Astounding Heresy in Benedict XVI's Book *The Meaning of Christian Brotherhood*," Most Holy Family Monastery, [http://www.mostholyfamilymonastery.com/christian\\_brotherhood.html](http://www.mostholyfamilymonastery.com/christian_brotherhood.html) (accessed January 27, 2011). The Archbishop of the Diocese of Military Chaplains lamented that the shortage of priests has resulted in the "separated brethren" in Protestantism having to minister to Catholics. "Without Priests, Catholic Military Personnel Seeking Out Protestant Pastors," Catholic News Agency, November 16, 2010, <http://www.catholicnewsagency.com/news/without-priests-catholic-military-personnel-seeking-out-protestant-pastors/> (accessed January 18, 2011).

ordained.<sup>56</sup> In contrast, the fundamentalist does not, on the basis of his own ordination, reject the priest. His problem with the priest is the priest's heretical views (e.g., concerning the Bible, Christ, salvation and the church). Therefore, the priest's presumptuous claim to exclusivity in ordination is ancillary to his general heresy. On the one hand, pluralism makes sense when Christians have to coexist with those that no one would classify as Christians, such as Buddhists, Muslims, Hindus, and Wiccans.<sup>57</sup> On the other hand, the pluralism of chaplaincy pressures ordained Catholics and Protestants to treat each other as fellow Christians. Thus, the problem for separatists is that professional courtesy tends to lead to civility at the expense of honesty.

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<sup>56</sup> The sacrament of clerical orders is a complex system, rooted in the spurious "Constitutions of the Holy Apostles," supposedly written by the twelve apostles plus Paul. Using John 20:22-23 as its foundation and the priesthood as its fruit, this apostolic succession authorizes men to offer the sacrifice of Christ in communion and to remit sins. Those who deny it are "anathema." Canon I states, "If any one shall say that there is not in the New Testament a visible and external priesthood, or that there is not any power of consecrating and offering the true body and blood of the Lord, and of remitting and retaining sin, but only an office and bare ministry of preaching the Gospel, or that those who do not preach are not priests at all: let him be anathema." Canon II states, "If any one shall say that the sacrifice of the mass is only a sacrifice of praise and thanksgiving, or that it is a bare commemoration of the sacrifice offered on the cross, but not a propitiatory sacrifice, or that it avails him only that receiveth, and that it ought not to be offered for the living and the dead for sins, punishments, satisfactions, and other necessities, let him be anathema." John McClintock and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, vol. 7, s.v. "Ordination" (New York: Harper & Brothers, 1877), 416. Pope Benedict XVI is on record as affirming the ancient view that Protestant pastors cannot offer true salvation because, having not received the sacrament of clerical orders, they have no true ordination and cannot offer Christ in the eucharist. Evangelical chaplains, ignoring this heresy, unwittingly contributed to the spread of this falsehood, evidenced by their eagerness to promote the 2004 movie, *The Passion of the Christ*, to military audiences.

<sup>57</sup> Some evangelical inclusivists, however, would consider members of these groups to be fellow believers.

### Ministry as Both a Calling and a Career in Civilian and Military Life

The question of whether the ministry is more accurately considered a calling or a career presents a problem in chaplaincy. Some pastors question the legitimacy of chaplaincy because chaplains are paid by the government, yet civilian ministers have tax advantages that confuse the pastor's identity, causing him to be treated as an employee of his church.<sup>58</sup> In this sense, pastors and chaplains are in a business relationship with an employer, but this relationship does not overrule their calling. The extension of local church ministry through chaplaincy will not reach its potential until pastors, churches, and chaplains communicate clearly that a ministry calling is to "service" and not to "employment." The military command structure of chaplaincy, like the business model of church organization, is fraught with danger for the unprepared fundamental Baptist. Chaplain autonomy, endorser usurpation, and local church naivety combine to distance the chaplain from his church. Chaplains must understand that ministry autonomy undermines their constitutional liberty by leaving them unsupported when that freedom must be defended. An endorsing agency that positions itself as the disciplining authority or as the last line of appeal in a chaplain's defense short-circuits the chaplain's accountability to his

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<sup>58</sup> When the IRS persuades the local church to collect taxes from the minister, it undermines the minister's claim to "self-employment." When the pastor receives compensation within the payroll system of a local church, influential businessmen are encouraged to treat the pastor as an employee. Deacons who are called "the board" may think of themselves as a corporate board. As they strive to apply good business principles to the ministry, they may blur the lines of distinction between the minister's calling and career.

local church. At the root of this dilemma is the failure to properly understand and consistently apply Matthew 20:25-28 to ministers in general and to chaplains in particular.<sup>59</sup> Indeed, biblical ministers are willing servants of God who serve others. The military and the IRS may treat them as employees, but the New Testament does not.<sup>60</sup>

In conclusion, the extension of local church ministry through chaplaincy requires fundamental Baptists to anticipate and address the problems of separatist ministry in a pluralistic environment. Certainly, pluralism is abused to promote ecumenism and to pressure separatists to conform, especially since Catholics and Protestants are both considered Christians. Moreover, public policy and biblical principle are

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<sup>59</sup> “But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

<sup>60</sup> Paul asked the Corinthians, “If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” (1 Corinthians 9:11). He instructed the Galatians, “Let him that is taught in the word communicate unto him that teacheth in all good things” (Galatians 6:6). Necessary administrative structure on the church staff can cloud the simple biblical relationship between pastor and people—he works for God by meeting their spiritual needs; they obey God by making it possible for him to serve God in this way. The idea that pastors are employees of their churches contributes to the idea that chaplains must answer to the government as ministers. We seldom speak of Paul the Tentmaker, but often of Paul the Apostle, sent by God to preach the gospel. This is no small point. The chaplain is a God-called minister. He wears the uniform so he can be with the troops, he preaches the Word so he can win them to Christ. The military pays to make him available; the local church prays to make him effective. “Chaplains are on loan from their particular faith community and continue in the chaplaincy only through the ongoing endorsement of their faith community. Thus, chaplains serve as representatives of the variety of religious traditions within the United States and not as representatives of a military religion.” “Military Chaplaincy: Enabling the Free Exercise of Religion,” National Conference on Ministry to the Armed Forces (NCMAF), (Arlington, VA: July, 1995).



often in conflict. Accordingly, separatists need clear definitions of *church* and *ministry* as they extend their ministries through chaplaincy.

Separatists should take time to understand and teach that all full-time ministry is service to God through service to others, not merely employment in the government or even in local churches.

CHAPTER FIVE:  
THE GREAT POTENTIAL OF SEPARATIST MINISTRY IN A  
PLURALISTIC ENVIRONMENT: BIBLICAL CLARITY

In spite of the problems of separatist ministry in a pluralistic environment, we can be thankful that fundamental Baptist chaplains have great potential for effective ministry in that arena. Although the confusion of religious compromise<sup>1</sup> is promoted by ecumenists,<sup>2</sup> separatists have the advantage of biblical clarity when ministering to those who seek the truth. Indeed, separatist ministry offers a clear presentation of biblical truth with the blessings assured in 2 Corinthians 6:17-18.<sup>3</sup> Hence, the aim of fundamental Baptist

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<sup>1</sup> *Webster's New World Dictionary* provides comparisons of synonyms to show their subtle differences. In comparing *confusion* with *disorder*, *disarray*, and *chaos*, it states, "*Confusion* suggests an indiscriminate mixing or putting together of things so that it is difficult to distinguish the individual elements or parts. *Webster's New World Dictionary and Thesaurus of the American Language*, 2<sup>nd</sup> ed., s.v. "confusion."

<sup>2</sup> Young stated in his 1978 analysis of military chaplaincy that "a most serious practice which lies squarely in the church-state area of the chaplaincy is military ecumenism which is enforced." James Hartley Young, "The Military Chaplaincy: A Problem in Church-State Relations," diss., New School for Social Research, 1978 (Ann Arbor, MI: University Microfilms, 1979), microfilm, 171.

<sup>3</sup> "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Paul was quoting Isaiah 52:11, where the "unclean thing" refers to the property and practices of Babylonian idolatry. Geoffrey W. Grogan, "Isaiah," *Bible Expositors Commentary*, vol. 6, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1986), 297. Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, vol. 2, trans. James Martin (Edinburgh: T&T Clark, 1873), 300-01.

chaplains serving as separatists in a pluralistic environment is the uncompromising fulfillment of the Great Commission. Equally important, they labor in the spiritual power of biblical and practical separation. To aid them in maintaining this spiritual purpose and enablement, this chapter identifies helpful expressions of truth that clarify the common bonds of chaplains and local churches. In the end, as fundamental Baptists are armed with biblical truth and the knowledge of their rights and responsibilities, they will be prepared to reach the great potential of separatist ministry in the pluralistic environment of chaplaincy.

*The Uncompromising Fulfillment of the Great Commission*

The potential of separatist ministry lies in its conformity to the gospel proclaimed by Christians who are in the world but not of the world. Accordingly, separatism is the most consistent expression of this principle. Whereas the corrupted concept of chaplains as sacramental priests promotes the confusion of a human intercessor other than Christ, fundamental Baptist chaplaincy brings to military service members and law enforcement officers the honest ministry of the missionary evangelist sent out from a gospel-preaching local church.<sup>4</sup> As the fundamental Baptist chaplain demonstrates faithfulness to his own “independent,

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<sup>4</sup> “The local church is responsible for the sending out of missionaries... God is the supreme agent...the local church is the mediating agent... The primacy of the local church as the pillar and support of the truth in this dispensation means that it carries the burden of preserving and perpetuating biblical Christianity (1 Timothy 3:15). Therefore, we must remember that the local church has the primary responsibility for assisting the missionary and exercising loving accountability for the actions and ministry of its missionary.” David M. Doran, *For the Sake of His Name: Challenging a New Generation for World Missions* (Allen Park, MI: Student Global Impact, 2002), 163-65.

fundamental, separate Baptist church,”<sup>5</sup> he provides a biblical example consistent with his gospel message.

### The Fellowship Principle: A Biblical Option for Independent Baptists

Although the extension of a local church’s ministry is accomplished in part through missionaries sent out on its behalf, it is rare for a local church to be able to fully support even one missionary without the help of other churches. Without surrendering their autonomy, independent churches send missionaries through the coordination of mission agencies. Thus, individual missionaries represent numerous like-minded churches to which they are accountable through a set of common principles. Yet each independent missionary remains under the discipline of the sending church where he maintains his membership. The key to this arrangement is the fellowship principle that is practiced by independent churches, independent missionaries, and independent mission agencies.<sup>6</sup> In this way, separatist fellowship in

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<sup>5</sup> This identifying phrase is used in the FBFI Constitution, Article IV, Section 1, paragraph a, regarding board members. “They shall be members in good standing of an independent, fundamental, separate Baptist church.” The phrase is intended to express local church harmony with the Statement of Faith of FBFI, presented in Article III. The FBFI Chaplain’s Manual guidelines require membership in FBFI for all endorsed chaplains, and therefore agreement with the FBFI statement of faith. These documents appear in Appendix A.

<sup>6</sup> At the 2002 winter board meeting, FBFI president Rod Bell presented a challenge called “Charting the Course.” The message was printed in a booklet and presented to the board members in the annual board meeting in June. From September, 2002 through October, 2003, “Charting the Course” was reproduced in a series of articles in *FrontLine* magazine. The theme of “Charting the Course,” was the fellowship principle, which was articulated in FBFI resolution 03.01, in June, 2003. It was reiterated in a brief article in *FrontLine* in the summer of 2008. Within the FBFI, the term *fellowship principle* refers to

missions brings autonomous churches together for ministry without binding them together in an unbiblical hierarchy. Similarly, voluntary fellowship without hierarchy provides a biblical option for independent fundamental Baptists to provide military and law enforcement chaplains.

In view of that biblical option, the FBFI provides a structure for chaplaincy endorsement similar to the structure of a separatist mission board for sending missionaries. Hence, “the Fundamental Baptist Fellowship International exists to provide a rallying point for Fundamental Baptists seeking personal revival and the opportunity to work with committed Bible-believers in glorifying God through the uncompromising fulfillment of the Great Commission.”<sup>7</sup> This mission is accomplished in three ways. First, because the FBFI is a nonbinding association of individuals it provides the necessary structure for numerous fellowship meetings across the United States and in foreign countries. Second, it publishes a high quality bimonthly magazine called *FrontLine* for its members and nonmember subscribers. Third, the FBFI holds DoD recognition as a chaplain-endorsing agency.<sup>8</sup>

Through FBFI’s clear biblical mission and respect for local church autonomy, the fellowship principle of FBFI provides a biblical option for unity among separatists. Consequently, the FBFI continues in the spirit

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the biblical mandate for unity among separatists—“we must hold the concepts of unity and purity in dynamic tension.” John Mincy and Mark Mincy, “The Fellowship Principle,” *FrontLine* (May/June, 2008), 15-17.

<sup>7</sup> “FBFI Mission Statement,” <http://www.fbfi.org/> (accessed February 8, 2011).

<sup>8</sup> Membership is required for board members and chaplains, but serving as a board member or endorsed chaplain is voluntary. They are free to withdraw from service or endorsement at will.

of fundamentalist fellowship instituted by its founders within the Northern Baptist Convention in 1920. Since the Gulf War, the FBFI has steadily increased the number of chaplains it endorses.<sup>9</sup> Moreover, wherever they go, fundamental Baptist chaplains of the FBFI represent what their sending churches represent—separatist ministry in a pluralistic environment.

### Separatist Ministry in Chaplaincy: In the World but Not of the World

In a word, the distinguishing biblical doctrine of separatist ministry is *separation*. Fundamental Baptists understand that the biblical mandate for separation is fulfilled with the biblical motive of love for God.<sup>10</sup> In fact, it is love for Christ that motivates believers to make the sacrifices required by biblical separation, so that they can be faithful ambassadors for Christ.<sup>11</sup> Chaplains model the mandate and motive for

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<sup>9</sup> FBFI obtained authorization to endorse chaplains in 1982 in association with AGC. To provide endorsement that applied the FBFI fellowship principle to fundamental Baptist chaplaincy, the endorsing agency of FBFI requested separate listing with the DoD in 1993. Chaplain Colonel Herman Keizer Jr., mail correspondence, the Pentagon, October 13, 1993. Since then the number of endorsed chaplains has grown from three to more than fifty.

<sup>10</sup> Jude's exhortation to those he loved to "earnestly contend for the faith," (Jude 1:3) was summarized in his plea that they "keep [them]selves in the love of God," (1:21) reminding every reader that our Divine Savior alone "is able to keep [us] from falling." (1:24-25). See Fred Moritz, *Contending for the Faith* (Greenville, SC: Bob Jones University Press, 2000), 131-37.

<sup>11</sup> The classic passage on biblical separation, 1 Corinthians 6:1-7:1 clearly teaches that Bible-believers must be working to win souls (6:1-2), willing to make sacrifices (6:3-10), and using wise motives in the practice of separation (6:11-7:1). A chaplain can quickly explain the importance of separation as an act of loving faithfulness, by explaining how his wedding ring is a testimony of his loving faithfulness to his wife, and in the same way, it is a testimony to the world that he is not available to anyone else.

biblical separation by the nature of their ministry of presence.<sup>12</sup> Because they are exposed to combat as noncombatants, separatist chaplains are “in the war” but not “of the war,” paralleling the way that believers are in the world but not of the world.<sup>13</sup> The Geneva Conventions, recognizing that chaplains are noncombatants, require that even when they are prisoners of war, chaplains are free to continue their ministries to fellow prisoners.<sup>14</sup> The chaplain’s ministry of presence, when it is genuine, conveys to members of the armed forces and law enforcement more than

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<sup>12</sup> *Ministry of presence* is often limited to mean the mere physical presence of the chaplain. *Presence* refers to a comforting presence as opposed to an active evangelistic effort. However, the nature of the chaplain’s presence is not confined to nebulous religious neutrality. The separatist chaplain is present in the place of separatists who cannot be present—the heart of the issue in the great potential for separatist ministry in a pluralistic environment. Arguments against pluralism lead some to conclude that chaplain’s presence should be eliminated altogether. “Better to have no religion supported by the government than all of them!” Instead of paid chaplains, these people recommend that ministers in churches help the soldiers. And in fact many churches outside of the bases already do just that through fellowships and outreaches to the military. Certainly these churches need to continue this effort. But let’s imagine for a second that there is no chaplaincy: who will go with the troops into combat? Pastors of churches who minister to military personnel cannot leave their churches and go off with the troops. Besides, most pastors, knowing very little about the military, would not be able to function within the military context. The pastor would need to be physically qualified to survive the rigor of extreme environments and situations. The pastor would need to know the military culture, know protocols and standard operating procedures, know how to give and take orders, and know the special stresses and problems unique to the life of the enlisted men and women. In other words, the pastor would need to be a chaplain, a special minister for a special ministry.” Don Malin, “Military Chaplains and Religious Pluralism,” Watchman Fellowship, Inc., December 31, 2002, [http://www.wfial.org/index.cfm?fuseaction=artGeneral.article\\_6](http://www.wfial.org/index.cfm?fuseaction=artGeneral.article_6) (accessed January 21, 2011).

<sup>13</sup> This is the theme of Christ’s intercessory prayer in John 17.

<sup>14</sup> “Geneva Convention Relative to the Treatment of Prisoners of War,” Chapter IV, Article 33, Office of the United Nations High Commissioner for Human Rights <http://www2.ohchr.org/english/law/prisonerwar.htm> (accessed February 15, 2011).

the cliché, “I am here for you.” It communicates the sincere assurance, “I am here *for you*—I am here because God loves you.”<sup>15</sup>

*The Spiritual Power of Biblical and Practical Separation*

Indeed, divine enablement is necessary for every form of biblical ministry. In the same way, spiritual power is a prerequisite for biblical chaplaincy. Just as Paul instructed Timothy to “be strong in the grace that is in Christ Jesus,”<sup>16</sup> separatist chaplains must have the spiritual power available by grace, through faith in Jesus Christ. As reflected in Jude’s benediction, which praises “him that is able to keep you from falling, and to present you faultless before the presence of his glory,”<sup>17</sup> separatists must depend completely on the Lord to maintain this essential spiritual power.

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<sup>15</sup> Jesus words in John 15:13, “Greater love hath no man than this, that a man lay down his life for his friends,” are frequently quoted at military and law enforcement funerals even when there is no evidence that the deceased had any knowledge of what that statement means in reference to Christ. The verse is often accompanied with the claim that men fight and die not for the primary purpose of the conflict, but out of love for their friends. After WWII, studies verified that soldiers who served together from enlistment until death or discharge, affirmed that they fought for their friends, but recent studies reveal that during the “individual rotation” system of the Vietnam era, in which unit cohesion was greatly diminished, combat motivation was rooted in personal survival. The all-volunteer professional U.S. fighting force is now thirty-eight years old. Today, U.S. soldiers fight primarily for the moral cause of the war. Leonard Wong et al., “Why They Fight: Combat Motivation in the Iraq War,” U.S. Army War College, July, 2003 <http://www.strategicstudiesinstitute.army.mil/pdffiles/pub179.pdf> (accessed May 3, 2011).

<sup>16</sup> 2 Timothy 2:1.

<sup>17</sup> Jude 1:24. Like many preachers today, Jude’s heart was to make his message “all about the gospel,” but he knew that the only way to protect the gospel was to vigorously oppose false teachers and worldliness.



In contrast, people who believe that all Christians should live in unqualified unity chafe at the concept of biblical separation. Their views notwithstanding, Christian unity is limited by biblical boundaries. Thus, the FBFI statement of faith delineates these boundaries in three specific areas: separation from false teachers and those who compromise with them in doctrine or practice, separation from worldly practices, and separation of church and state. The organization's Statement of Faith, Section 8, describes separation as follows:

We believe in the biblical doctrine of separation which encompasses: (1) separation of the local church from all affiliation and fellowship with false teachers who deny the verities of the Christian faith, and from those who are content to walk in fellowship with unbelief and inclusivism (from Christian individuals or organizations that affiliate with those who deny the faith or are content to walk with those who compromise the doctrine and practice of Scripture) (2 Thessalonians 3:6; 1 Corinthians 5:1-11; 1 Timothy 1:18-20; Matthew 18:15-17; (2) separation of the individual believer from all worldly practices (philosophies, goals, lifestyles, amusements, habits, and practices) that dishonor the Savior; and, (3) separation of church and state (2 Timothy 3:1-5; Romans 12:1-2; 14:13; 1 John 2:15-17; 2 John 1:9-11; Matthew 22:21).<sup>18</sup>

Of course, separation is taught from various perspectives, utilizing different ways of explaining the biblical mandate for separation.<sup>19</sup>

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<sup>18</sup> The FBFI "Statement of Faith" appears in Appendix A.

<sup>19</sup> For example, in a March 25, 2004 Bob Jones University Bible conference message titled "The Biblical Mandate for Separation," I presented fifteen different passages of Scripture to demonstrate that separation is a biblical requirement regarding our relationships with the world, with false teachers, and with blatantly disobedient brethren. Separation of church and state was not mentioned. The sermon was not intended to be an exhaustive presentation of how and when to separate, but to show that there clearly is a biblical mandate for separation. The fellowship principle acknowledges that

Admittedly, the FBFI statement of faith presents the three statements of separation characteristic of Baptists but does not include every text on the subject of separation. In addition, the chaplain's local church may have statements that amplify the mandate for separation in other applications. Nevertheless, fundamental Baptists generally agree that the biblical doctrine of separation protects the purity of the faith and the power of those who proclaim it. In fact, fundamentalism began as a reaction to the erosion of the faith by liberalism and was later defined by its refusal to accept a lack of biblical and ecclesiastical separation. Thus, fundamentalism is antithetical to ecumenism. It rejects the impure mingling of truth and error for the sake of evangelism.<sup>20</sup>

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separatists will not always agree on the exact placement of the boundaries, but argues that biblical boundaries do exist.

<sup>20</sup> "In a sense, the modern ecumenical movement began in 1910 as a cooperative missionary endeavor." Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1985), 1136. Erickson explains how "the common task and purpose [of] world evangelization" culminated in the 1910 World Missionary Conference in Edinburgh, which gave rise to the World Council of Churches. The efforts at broad religious unity were delayed by two world wars but finally came to fruition in 1948. *Ibid.*, 1138-39. That same year, Harold John Ockenga issued the call for evangelicalism to repudiate separatism in what he called "neoevangelicalism." See Harold J. Ockenga's Foreword in Harold Lindsell, *The Battle for the Bible* (Grand Rapids: Zondervan, 1976). Moritz explains that "new evangelicals wanted to maintain fundamentalism's historic theological orthodoxy while rejecting its separatism and militance. The grand experiment proved to be a disaster. . . . Both orthodoxy . . . and militancy . . . are biblical concepts. One cannot be forsaken without causing harm to the other. Those who embrace God's revelation *must* 'earnestly contend' for it. It is striking to note that some younger fundamentalists today are resisting the idea of militance. With ecumenical compromise, apostate denial of God's Word, and godlessness active on every hand, antipathy to militance among fundamentalists is hard to comprehend." Moritz, 104-5.

### Separation from False Teachers

In light of pluralism, it is legitimate to ask how chaplains and endorsers can avoid “affiliation and fellowship with false teachers” or “unbelief and inclusivism.”<sup>21</sup> Furthermore, false teaching, unbelief, and inclusivism are evident among nonseparatist chaplains, just as they are among nonseparatist ministers in the civilian population. However, affiliation or fellowship with false teachers is an optional sinful choice. In contrast, an obedient separatist will not join a local ministerial association even though he shows common courtesy to a false teacher when they happen to meet. In the same way, the fundamental Baptist chaplain shows common courtesy and professionalism as a military staff officer as a matter of personal testimony. At the same time, he must fulfill his ministry calling without compromise.<sup>22</sup> To avoid the pitfalls of

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<sup>21</sup> In order to become informed on the duties of a chaplain-endorsing agency and to stay abreast of military regulations and trends many endorsers join the National Conference of Ministry to the Armed Forces (NCMAF), which is not a military organization like the Armed Forces Chaplains Board (AFCB) but an association of endorsing agencies including evangelicals, liberals, and non-Christians. The International Conference of Evangelical Chaplain Endorsers (ICECE) was formed to provide an alternative for evangelicals. Nevertheless, many Baptist groups and some endorsers who practice biblical separation in other areas continue to hold membership or to attend NCMAF meetings without becoming members. Membership in NCMAF is a voluntary affiliation with Buddhists, Muslims, Jews, and “Christians” in the broadest sense of the term. Most endorsing agencies in NCMAF are “content to walk in fellowship with unbelief and inclusivism.” (FBFI Statement of Faith, Section 8, quoted above.) For that reason, FBFI does not participate in NCMAF even though participation would provide valuable information on current issues important to its chaplaincy-endorsing agency.

<sup>22</sup> Hutcheson favors the practical effect of professional courtesy in chaplaincy, but he fails to address its dangers. While acknowledging that cooperation among chaplains “is properly labeled religious pluralism rather than ecumenism,” he defends ecumenism. Pluralism, according to Hutcheson, “has set a pattern for *practical* ecumenism. . . . [A]s successive generations of young Americans have passed through the armed forces in the years since the

compromise, the fundamental Baptist chaplain must hold fast not only to biblical doctrine believed by all fundamentalists but also to the fundamental Baptist expressions of biblical doctrine. Thus, his ministry practice will be consistent with the statement of faith of his sending church and his endorser.<sup>23</sup> In any event, he must be willing to sacrifice his career for his convictions if necessary.

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Second World War, [cooperation] has contributed immeasurably to the growth of the ecumenical movement.” Finding encouragement in this effect, Hutcheson observes that “by a self-selection process, those clergymen who enter the ecumenical ministry of the armed forces are likely to be those naturally inclined to cooperative attitudes and ecumenical accommodation.” Richard C. Hutcheson Jr., *The Churches and the Chaplaincy* (Atlanta: John Knox Press, 1975), 121.

<sup>23</sup> Critics of chaplaincy assume unavoidable compromise. The “General Protestant Service” is a common illustration of this assumption. *General Protestant Service* is military jargon for any service at a military chapel conducted by a Protestant. Properly used, it is a convenient term to identify chapel services led by non-Catholic Christian chaplains, who are legally protected in the practice of their personal convictions. Young reported an example of “conformity by Protestants to the ‘General Protestant Service’ involv[ing] pressure at the Navy Chaplain School.” A senior Navy chaplain “demonstrating how to celebrate the Lord’s Supper . . . uttered incantations over the bread and wine which were strange to the ears . . . and even did such strange things as ‘elevating the host’—a practice unheard of in the Protestant evangelistic sects, explaining that of course this was not the Baptist way to celebrate communion, but it was the ‘Navy way.’” Young, 172. Young concluded that “present-day ecumenists have little use for the historic Baptist position which was characterized by nonconformity and dissent.” *Ibid.* Hutcheson, like Young, wrote during the turbulent 1970s, when the chaplaincy was in disarray. Although he supported ecumenism, he acknowledged that most chaplaincy misunderstandings occurred with regard to the “General Protestant Service.” The complaints he addressed were made by fellow chaplains of that era, such as Young. “Chaplains are forced to give up their denominational identity and are known only as ‘Protestants.’ Every serviceman who is not Roman Catholic or Jewish is considered a Protestant and must take part in the Protestant program. The armed forces have developed a ‘Military Protestant Church’ which competes with the various Protestant denominations in communities where bases are located.” Hutcheson attributes these assumptions to the widespread use of *Protestant General Service*. Stating, “Technically speaking, there is no such thing.” Hutcheson explains that the term “is a more convenient term for use in the plan of the day or on the bulletin board than ‘Service Conducted by a Methodist Chaplain Open to Protestants of all Denominations.’”

### Separation from Worldly Practices

On the one hand, preaching and counseling against sin is generally valued by commanders and service members since morality is essential to good character. On the other hand, preaching specifically against worldly practices in the worldly environment of military service and law enforcement can make the chaplain seem odd and out of touch. He would do well to make certain that separation from “all worldly practices (philosophies, goals, lifestyles, amusements, habits, and practices)” is evident in his own life if he wants to be a credible voice addressing this aspect of biblical separation. Whether soldiers and officers believe and practice what the chaplain says or not, they rightfully expect the chaplain to believe and practice it.<sup>24</sup>

### Separation of Church and State

Some fundamentalists object to anyone calling the separation of church and state a “Baptist distinctive” because belief in the separation of church and state is not limited to Baptists.<sup>25</sup> However, this complaint

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Hutcheson, 120. Ministry practice in fundamental Baptist chaplaincy will be addressed in chapter 7.

<sup>24</sup> One WWII veteran told me about the fear he and his fellow soldiers felt as they waited on their troop ship, ready to load into LCVP landing craft for the D-Day assault on Omaha Beach on June 6, 1944. He recalled that a chaplain came by and attempted to lift their spirits by asking, “Well, boys, would you like for me to pray or to tell you a joke?” The man looked at the chaplain in disgust and said, “If you feel that way about it, just tell the joke.” He then turned and walked away toward what he thought was certain death.

<sup>25</sup> A questionnaire respondent said, “I don't like to call it a Baptist distinctive because many others believe in separation of church and state.” It seems to be more common to object to calling separation of church and state a Baptist distinctive than to calling baptism by immersion a Baptist distinctive even though many others believe in immersion.

fails to consider that the term *distinctive* refers to more than merely a difference; it refers to an intrinsic characteristic. Hence, that belief is a Baptist distinctive because we can accurately state that fundamental Baptists characteristically believe in separation between church and state. Baptists typically believe that people are obligated to “render . . . unto Caesar the things which are Caesar’s; and unto God the things that are God’s” (Matthew 22:21).

One noteworthy example of the tension between obedience to God and loyalty to the government is Baptist pastor John Leland of colonial Virginia. Because of his Baptist convictions,<sup>26</sup> Leland refused to take a license to preach under the established Anglican Church. As a result, he was imprisoned, but he continued to preach through the barred window of the jail. Nevertheless, Leland personally influenced James Madison to write the biblical principle of separation of church and state into the Bill of Rights.<sup>27</sup> The Baptist distinctive is often mistaken as being essentially the same as the First Amendment protections prohibiting establishment and guaranteeing free exercise.<sup>28</sup> In effect they are, but the Baptist distinctive holds biblical and historical priority as the basis of religious freedom in the U.S. Constitution. Given that Christ declared the

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<sup>26</sup> Specifically, Leland preached believer’s baptism, strongly opposing the worldly consequences of allowing the unregenerate to corrupt churches by entering through unscriptural infant baptism. Robert Dalton, *Struggle for Liberty: The Baptists, The Bible and Church-State Conflict in Colonial America* (Bloomington, IN: Arthur House, 2004), 92.

<sup>27</sup> “Strong evidence suggests that Leland exercised influence on the U.S. Constitution by extracting a promise from James Madison to offer a bill of rights protecting religious freedom.” Dalton, 87.

<sup>28</sup> Questionnaire respondents generally reflect this view.

distinction between God and Caesar, Baptists hold the distinctive of separating church and state on biblical, not constitutional grounds.<sup>29</sup> Therefore, faithful Baptists will hold to the principle even if future legal interpretations of the Constitution effectively remove it.<sup>30</sup>

Clearly, chaplaincy is not an establishment of religion; it is an accommodation of the free exercise rights of military and law enforcement personnel. The fundamental Baptist chaplain renders to Caesar what is Caesar's through his role as a staff officer. He renders to God what is God's through fidelity to his faith and submission to the biblical authority of his local church.

*Helpful Expressions of Truth for the Fundamental  
Baptist Chaplain*

To aid the chaplain in his fidelity to this faith and in submission to his local church while ministering in the pluralistic environment of chaplaincy, helpful resources are made available to him. His personal doctrinal statement produced for his ordination council should be

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<sup>29</sup> This biblical principle, defended with the blood of the early Baptists, provides for the legal possibility of pluralism in America. All religions are free because Baptists brought a biblical truth into government to keep the government from defining truth.

<sup>30</sup> Leland was just one of many who have taken the consequences for refusing to violate their consciences on this matter. Lest the reader conclude that Leland could not have imagined the pluralism of modern America when he argued for religious liberty, consider his own explanation: "Government should protect every man in thinking and speaking freely, and see that one does not abuse the other. The liberty I contend for is more than toleration. The very idea of toleration is despicable; it supposes that some have a pre-eminence above the rest, to grant indulgence; whereas, all should be equally free, Jews, Turks, Pagans, and Christians." L. F. Greene, ed., *The Writings of the Late Elder John Leland* (1845; repr., Gallatin, TN: 1986), 118.

prepared in view of future challenges to his doctrine and practice. He should anticipate many years of doctrinal teaching that will flow from his doctrinal statement during his ministry. Similarly, his local church's statement of faith and constitution will prove to be a reference work and defensive weapon against doctrinal attacks from unbelieving or liberal senior officers or chaplains. Also, as an FBFI chaplain, he is encouraged to know well the mission statement, vision, and core values of the FBFI. He should keep the FBFI Constitution with its statement of faith at hand for reference when facing thorny problems related to pluralism. The chaplain's manual of the FBFI Commission on Chaplains explains the legal rights and responsibilities of chaplains.<sup>31</sup> Furthermore, *FrontLine* magazine is produced with the chaplain in mind, with entire issues written for or by FBFI-endorsed chaplains. In addition, more than twenty years of articles and many resolutions on contemporary issues, controversies, persons, concerns, and affirmations are archived on the FBFI website.<sup>32</sup> Together these helpful expressions of truth provide a library of guidance and suggestions for teaching material for chaplains and local churches.

### *The Chaplain's Rights and Responsibilities*

Categorically, local churches can have confidence in the constitutional protections of the chaplain's free exercise of religion. The

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<sup>31</sup> Included in Appendix A.

<sup>32</sup> Over 400 resolutions have been passed by the FBFI since the resolution of separation from the Northern Baptist Convention in 1946. See <http://www.fbfi.org/resolutions-aboutus-85>.



guarantees of free exercise make pluralism possible and fundamentalism viable in chaplaincy. To be sure, fundamental chaplains have the right to preach the Bible and win souls to Christ. Military regulations protect them from any requirement that violates their beliefs. Of course, regulations restrict them from violating the rights of others.<sup>33</sup>

Without a doubt, religious liberty is part of the Baptist legacy to America. Accordingly, fundamental Baptist chaplains and local churches need to accept the responsibility to bring the saving message of eternal life to the multitudes that are called on to lay down their lives in the defense of others. The great potential of separatist ministry in the pluralistic environment of chaplaincy is realized through biblical clarity, the key to the uncompromising fulfillment of the Great Commission. Through the fellowship principle, fundamental Baptists have a biblical option for separatism within pluralism. Separatist ministry in chaplaincy

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<sup>33</sup> At this writing, the initial briefing materials from DoD on the repeal of DADT have been distributed in preparation for the implementation of the new nondiscrimination policy regarding homosexuality. The chaplain's rights are reiterated in these materials. "In the context of their religious ministry, chaplains are not required to take actions inconsistent with their religious beliefs." Chief of Chaplains, 2011. "Repeal of Don't Ask Don't Tell (DADT): Policy Information Brief." These references are from briefing slides used by the Army Chief of Chaplains at AFCB training of Endorsers at the Pentagon, Washington, DC, January, 2011, slide 10. "Chaplains who are unable to reconcile repeal of DADT may request voluntary separation per AR 600-8-20. Chaplains considering voluntary separation should discuss their situation with their Endorsing Agent." Ibid., slide 11. "There is no expectation to change religious or moral views. . . . Chaplains have both the right to serve and conduct religious services according to their faith, and a duty to perform or provide religious support." Ibid., slide 13. "There will be no changes regarding any soldier's free exercise of religious beliefs, nor are there any changes to policies concerning the Chaplain Corps and its duties. The Chaplain Corps' first amendment freedoms and its duty to care for all will not change. Soldiers will continue to respect and serve with others who may hold different views and beliefs." Ibid., slide 22.

illustrates being in the world but not of the world. Through separation from false teaching and worldly practices, the chaplain keeps his life and message pure. He remains strong in the grace that is in Christ Jesus, knowing that it is Christ alone who is able to keep him from falling. The separatist chaplain does not depend on the empty promises of ecumenism, but on the eternal promises of the Word of God. Understanding his constitutional protections in the context of biblical clarity, he is able to serve his local church while working within the government. In the confidence of Ephesians 6:10-18, he is strong in the Lord and in the power of His might—he is a separatist in a pluralistic environment.

PART THREE:  
CHAPLAINCY AND THE LOCAL CHURCH

CHAPTER SIX:  
CHAPLAINCY AS A BIBLICAL VOCATION  
OF THE LOCAL CHURCH

Benjamin Franklin said, “He that hath a trade hath an estate; he that hath a calling hath an office of profit and honor.”<sup>1</sup> Fundamental Baptist churches insist that preachers have “a divine call to the work of the ministry.”<sup>2</sup> Likewise, fundamental Baptist chaplains insist that they have been called by God to the ministry of chaplaincy.<sup>3</sup> Any man interested in the chaplaincy must overcome the idea that chaplaincy is primarily a military career because chaplaincy is, in fact, a biblical vocation of the local church—a legitimate expression of the fundamental Baptist ministry.

*The Doctrine of Biblical Vocation*

Martin Luther’s doctrine of vocation is helpful in understanding that all legitimate work is a calling. While Luther might object to the term

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<sup>1</sup> Benjamin Franklin, *The Way to Wealth*, No. 2 (New York: New York Association for Improving the Condition of the Poor, 1848), 2.

<sup>2</sup> Edward T. Hiscox, *Principles and Practices for Baptist Churches* (Grand Rapids: Kregel Publications, 1980), 286.

<sup>3</sup> Chaplain Mike Shellman understands his spiritual calling to serve as a chaplain and tells soldiers that they also have a calling. “If you don’t know what your calling is, this is your calling. You are deployed. Use this deployment to get closer to God.” Cesar G. Soriano, “Chaplains Put Faith on Front Lines in Afghanistan,” *USA Today*, February 17, 2002, <http://www.usatoday.com/life/2002/2002-02-18-chapel.htm> (accessed February 19, 2011).

*biblical vocation*, his theology supports the claim that chaplaincy is a biblical vocation. He argued for the legitimacy of human activity as a part of God’s plan for all people—believers and unbelievers alike.<sup>4</sup> Luther rejected the claim that the priest was superior to the Christian laborer. His doctrine of vocation was developed during his battles with monasticism as he defined the priesthood of all believers.<sup>5</sup> When Baptists teach that the doctrine of the priesthood of the believer is a distinctive of Baptists, they use the term to mean “that every born-again believer may pray without a human intercessor directly to God through Jesus Christ the High Priest.”<sup>6</sup> But in Luther’s theology of the priesthood of all believers, he emphasized that common labor was as important as church work. The reformer acknowledged that *vocation* refers to the gospel’s call to salvation in Romans 8:30, and then applied *calling* to all human activity through which God offers His common grace to man.<sup>7</sup>

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<sup>4</sup> Luther called the vocational assignments of non-Christians, *station*, and the vocational assignments of Christians who hear God’s voice in His Word *calling*. Gene Edward Veith, “Our Calling and God’s Glory,” *Modern Reformation*, November/ December, 2007, 2. <http://www.modernreformation.org/default.php?page=articledisplay&var1=ArtRead&var2=881&var3=main> (accessed February 8, 2011).

<sup>5</sup> Biblical vocation was one of Luther’s pivotal arguments against the monastic life and the illegitimate Roman Catholic priesthood. Gene Edward Veith, “Arenas of Service,” *World*, August 28, 2010, 58.

<sup>6</sup> L. Duane Brown and Daniel R. Brown, *Biblical Basis for Baptists*, rev. ed. (North Fort Myers, FL: Faithful Life Publishers, 2009), 13.

<sup>7</sup> “But as God hath distributed to every man, as the Lord hath called every one, so let him walk.” (1 Corinthians 7:17)

## The Call to Preach

The phrase *called to preach* is difficult to explain, primarily because of its subjective dimension.<sup>8</sup> Nevertheless, three elements of the call to preach help to demonstrate that chaplaincy is a biblical vocation. First, a subjective call to preach obligates a young man to develop his evident gifts.<sup>9</sup> Then, a specific ministry call draws the young minister's attention to one of two offices: evangelist or pastor.<sup>10</sup> Finally, a practical call to a specific ministry, such as pastoring a particular church or becoming a military chaplain offers him the opportunity to enter into professional ministry.

### *The Subjective Call to Preach*

If anything, the call to preach is a persistent, unavoidable longing to be in the ministry.<sup>11</sup> However, the claim of a subjective call is fraught

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<sup>8</sup> “Perhaps the most perplexing element of the call to the ministry of the Word is the subjective dimension: what occurs in the heart of a man at the time of his call.” Stephen J. Hankins, “A New Testament Theology of the Call to the Christian Ministry: An Exegetical Analysis of its Subjective and Objective Elements” (PhD diss., Bob Jones University, 1993), 169.

<sup>9</sup> “With reference to the perception of spiritual gifts, Paul emphasizes [in Romans 12] complete dedication of one's life to do the will of God as fundamental. . . . If there is not refusal to conform to the world, a willingness to offer your body as a living sacrifice, and a commitment to the constant spiritual renewal of the mind, there will be no understanding of the measure of faith, or gifts, God has given.” *Ibid.*, 114.

<sup>10</sup> Ninety-five percent of questionnaire respondents agree that of the four offices identified in Ephesians 4:11, evangelist and pastor-teacher are operative today. Less than one percent believes that prophet or apostle is still operative.

<sup>11</sup> “He that would lawfully enter upon this work must do it from a deep, abiding and unalterable conviction, wrought into his soul by the Holy Spirit, that such is the will of God concerning him; and that nothing else is, or can be, the work of his life, whether it may bring joy or sorrow, prosperity or adversity. He that can follow any other pursuit or profession with a peaceful mind, and a conscience void of offense, should never enter the ministry.” Hiscox, 287.

with difficulty—God does not call those he has proscribed in Scripture.<sup>12</sup> The call to preach is more than the general call to obey the Great Commission; it is the burning desire to provide spiritual oversight for other believers.<sup>13</sup> Of course, those who obey the general call are more sensitive to the call to preach and, in turn, to a call to a specific ministry such as the chaplaincy. If a perceived call to preach is genuine, there will be outward confirmation.<sup>14</sup>

### *The Ministry Call to a Specific Office*

When qualified men testify that they are called into pastoral ministry or evangelism, they find encouragement in fundamental churches. Likewise, fundamental churches regularly ordain men into the ministry who are called to be missionaries.<sup>15</sup> Ordination examinations

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<sup>12</sup> Persons clearly not meeting the qualifications listed in 1 Timothy 3:1-7 might claim a subjective call to preach, but would not be ordained by a fundamental church. “The context of [1 Timothy 3:1] establishes at the outset, then, that no man can enter the ministry simply because he has a desire to do so; he must meet the objective standards for the ministry articulated in the written Word.” Hankins, 199.

<sup>13</sup> “This is a true saying, If a man desire the office of a bishop, he desireth a good work.” (1 Timothy 3:1). This verse supports the view that the subjective call to preach has merit. It emphasizes the truth that when any man has a burning desire to oversee the spiritual care of others, he desires a truly honorable task.

<sup>14</sup> Spurgeon taught his students to watch for four confirmations of a call to preach: “The first sign of the heavenly calling is *an intense, all-absorbing desire for the work*. . . .In the second place, combined with the earnest desire to become a pastor, there must be *aptness to teach and some measure of the other qualities needful for the office of a public instructor*. . . .In order to further prove a man’s call,. . . *he must see a measure of conversion-work going on under his efforts*. . . . A step beyond this is [the need] as a proof of your vocation that *your preaching should be acceptable to the people of God*.” [Italics in the original.] C. H. Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan, 1954), 26-32.

<sup>15</sup> Twenty-three of forty respondents believe that the missionary is an evangelist; seventeen believe he is a pastor-teacher; eleven believe he is both.

include questions about the specific ministry to which a man believes he is called, but the candidate for ordination is not bound to remain in that specific office.<sup>16</sup> In contrast, if a man testifies that God has called him to become a chaplain, his testimony may be questioned.<sup>17</sup> Incredibly, some pastors have counseled men unsuited to pastoral ministry to seek the chaplaincy.<sup>18</sup> Legitimate military and law enforcement chaplaincy involves a ministry call to a specific office—chaplaincy as a biblical expression of *evangelist*.<sup>19</sup> The chaplain whose calling is to proclaim the gospel, and in fulfilling that calling stirs up mature believers and new Christians to do the work of the ministry fits the description of an evangelist.<sup>20</sup>

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<sup>16</sup> For examples, fundamental Baptist pastors may become evangelists or missionaries, and missionaries may return from the field to become pastors.

<sup>17</sup> When the FBFI Commission on Chaplains interviews applicants, it asks, “Why do you believe God wants you to be a chaplain?” On two occasions when I was present, applicants stated that they were seeking to become chaplains because of the income and retirement benefits of chaplaincy.

<sup>18</sup> One pastor referred a candidate to the FBFI chaplain-endorsing agency, explaining, “We cannot ordain him, but he might be able to make it in the chaplaincy.”

<sup>19</sup> The example of Philip, “taken with the meaning of [evangelist], implies an itinerant ministry aimed at spreading the gospel in areas where it was not being preached. . . This fits our modern conception of a missionary church-planter.” Hankins, 248.

<sup>20</sup> “The evangelistic function then is patently that of proclaiming th[e] Gospel.” G. Campbell Morgan, *The Ministry of the Word* (New York: Felmin H. Revell Company, 1919), 99. “In equipping the saints for the work of the ministry, the evangelist’s equipping focuses specifically on the evangel. Evangelists must preach revival truth to the saints so that they are accessing the power of the Holy Spirit to do the work of the ministry. The wording of Ephesians 4:11-12 makes it clear that evangelists have a specific ministry to the saints, not just to the lost.” John R. Van Gelderen, “The Evangelist, the Evangel, and Evangelism” (DPasTh diss., Bob Jones University, 2008), 56.



*The Practical Call to a Specific Ministry*

Specifically, the call to preach is a call to the ministry of evangelism or to the pastorate of a local church. In bygone days an evangelist would pitch a tent or build a wooden tabernacle and preach until there were enough converts to start one or more churches. The evangelist will preach whenever and wherever he finds an opportunity.<sup>21</sup> In areas where biblical churches are already established, biblical evangelists defer to pastors for invitations to preach in local churches.<sup>22</sup> While doing the work of the evangelist, “men called to the ministry, whether it be to the office of pastor or evangelist, must faithfully and fervently seek the lost for Christ.”<sup>23</sup> In addition to having a passion for souls, pastor-teachers deeply love a particular flock.<sup>24</sup> He serves God by serving a local church. Unless a man is planting a church, he will have to

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<sup>21</sup> “Evangelists with the fire of God in their hearts must preach and will find a way to do so.” Van Gelderen, 235. When John Wesley was forbidden to preach in his own Anglican church, he stood on his father’s tombstone in the Epworth churchyard, making it his pulpit. David Beale, *The Mayflower Pilgrims: Roots of Puritan, Presbyterian, Congregationalist, and Baptist Heritage* (Greenville, SC: Ambassador-Emerald International, 2000), 58.

<sup>22</sup> “The evangelist is likely listed before pastor-teachers because his ministry is broader, affecting many churches, not just one. In the least, evangelists are not beneath the rank of pastor-teachers. This placement, however, does not mean hierarchy over pastors and churches in an organizational sense. Nor does it give evangelists the authority to violate a church’s autonomy.” Van Gelderen, 46-47.

<sup>23</sup> Hankins, 248.

<sup>24</sup> “The man called by the Great Shepherd to be a shepherd is called to a life filled with the compassionate protection, guidance, care, and feeding of the people of God. In significant measure, their spiritual life depends on him.... Alone, in a strangely solitary life paradoxically filled with the burdens of the lives of others, he serves, waiting to hear the voice of the Great Shepherd saying, ‘Well-done!’” Ibid., 253.

be called by a church to become its pastor.<sup>25</sup> Likewise, unless a man is accepted by one of the departments of the armed forces, or by a law enforcement agency, he will not be able to serve as a military or law enforcement chaplain.

### Chaplaincy Service as a Calling from God

Consistently, chaplains testify that they are called by God to serve in the chaplaincy. In addition, the theology of biblical vocation applies to military and law enforcement service.<sup>26</sup> Therefore, by both testimony and theology we may believe that God calls men to become chaplains.

#### *The Chaplain's Confidence in His Calling*

In spite of a young man's interests, it is inappropriate to simply assume that military and ministry interests can be combined to equal a call to the chaplaincy. Certainly, these interests are good reasons for both the pastor and the young man to learn more about the chaplaincy so that informed counsel can be provided and informed decisions can be made. In any case, a young man desiring to enter the ministry should show the fruits of his calling and present a convincing argument that he truly has been called.<sup>27</sup> When distractions come, the chaplain's

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<sup>25</sup> "If the consensus opinion of an assembly, indwelt by the Spirit, is against the recognition of man to fill the office of pastor or evangelist, usually this should be accepted as the mind of the Lord." Hankins, 240.

<sup>26</sup> Luther's theology of biblical vocation specifically addressed soldiers. Preserved Smith and Charles M. Jacobs, trans. and eds., "Whether Soldiers Too Can Be Saved" in *Luther's Correspondence and Other Contemporary Letters*, vol. II (Philadelphia: The Lutheran Publication Society, 1918), 385-387.

<sup>27</sup> Baptists require evidence of fruitful results in the men they ordain. The one to be ordained may not be a novice—a neophyte or "newly planted"

confidence will be stronger if there is no doubt in his heart that he is serving in the ministry where God has called him to serve.<sup>28</sup> Like all obedient biblical ministers, chaplains have two primary things to do. Essentially, they must fulfill the Great Commission by bringing others to Christ. Meanwhile, they must perform all the mundane tasks that are necessary to make it possible for souls to come to Christ.<sup>29</sup>

### *The Church's Confidence in the Chaplain's Calling*

Essential to local church confidence in chaplaincy is the belief that chaplaincy is a legitimate expression of the ministry—a biblical ministry vocation. *Chaplain* is not among those listed in Ephesians 4:11. The word does not appear anywhere in Scripture. In spite of the fact that *chaplain* is not a biblical title, chaplaincy is a biblical function. Functionally, the chaplain is an evangelist—a missionary. Like the missionary, he functions as a temporary shepherd of a transient flock, winning souls and helping them get into a local church. *Chaplain* is the title of his

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convert (1 Timothy 3:6). The word is figurative language for a sprout that has not grown sufficiently to bear fruit.

<sup>28</sup> “I hold with profound conviction that before a man selects the Christian ministry as his vocation he must have the assurance that the selection has been imperatively constrained by the eternal God.” J. H. Jowett, *The Preacher: His Life and Work* (New York: Hodder & Stoughton, 1912), 12.

<sup>29</sup> “The ministry of the military chaplain is unique. In many ways it is truly bi-vocational: chaplains are often tasked with collateral duties as military officers that they must de-conflict from their ministerial duties. Physical training requirements, community qualifications (e.g. jump school, Fleet Marine Force qualification, martial arts qualifications, aircraft qualifications), social work (e.g., equal opportunity, suicidal ideations, gambling addictions, sexual harassment), and command and staff meetings are among the things that can ‘distract’ a Chaplain from providing ministry to his unit. However, if the Chaplain is vigilant, he will view even these additional responsibilities as opportunities to minister.” Tavis Long, “The Military Chaplain: Missionary, Evangelist, or Pastor?” *FrontLine*, (November/December, 2009), 8.

military ministry vocation; *evangelist* is the nomenclature of his biblical ministry vocation. Believing that chaplaincy is a biblical vocation, local churches should vigorously support it. Local churches should enter into a missionary relationship with chaplains when they leave for the mission field of chaplaincy.<sup>30</sup>

In addition, pastors should encourage and help young men to become chaplains if the Lord is calling them into that ministry. No qualified man should resist the calling of God or delay to answer the call when he has the support of his pastor and his local church. Of course, a time of growth and development usually follows the calling. If he is not yet qualified in character, he may be able, by grace, to build biblical character. In the meantime, he may have to obtain further education. To be approved for the chaplaincy, he will need to complete seminary training and spend a minimum of two years in the ministry after that.<sup>31</sup>

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<sup>30</sup> The testimony of an FBFI chaplain explains this relationship. “The FBFI handbook for chaplains requires that any chaplain endorsed by the FBFI will be ‘sent out from his local church.’ Every aspect of ministry that the chaplain performs—from the administration of the ordinances to the chaplain’s daily interaction through counseling—is done under the umbrella, authority, and blessing of his sending church. . . . [T]he commonality of the civilian missionary and the chaplain missionary is simple: both are watching for the souls of men. Both have answered the beckoning call: ‘Whom shall I send, and who will go for us? Then said I, Here am I; send me’ (Isaiah 6:8). This is the chaplain as a missionary.” Long, 7.

<sup>31</sup> “Standard: AR 165-1, 8-2 – Applicant ‘must have a minimum of 2 years full time professional experience after completing the educational requirements.’ FY 2011 WAIVERS: Endorsing Agent must ‘provide a summary of the experience that the endorser feels is equal to the 2 years of post-graduate professional experience.’ No waiver of the two year post-graduate experience unless endorser proves that the applicant has a minimum of five years (40 hours per week) professional time as a spiritual leader in a worship gathering of the applicant’s chosen faith group.” Department of the Army, “Memorandum for Director of Personnel and Ecclesiastical Relations: Waivers to Accessioning

Still, if he is definitely called to the chaplaincy, God will enable him to meet these obligations and to receive the practical call from the armed forces or law enforcement agency at the appropriate time. If the practical call never comes, he should not assume that God has not called him to serve in some other legitimate expression of the ministry.

### *The Genius of the Local Church*

Since the death, burial, resurrection and ascension of Christ, the Savior is represented by the New Testament local church. Thus, the genius of the local church is in its essential character as the present visible expression of Christ. In this dispensation, God's spiritual authority over man is proclaimed through the ministry of local churches. When guided by Baptist perspectives and local church authority, chaplaincy becomes a workable option for the extension of local church ministry.

### Baptist Perspectives on the Church

To cultivate biblical chaplaincy, a biblical definition and description of the local church is needed. In view of that, the definition and description of the church used here describes two communities of believers. First, the church refers to the spiritual body of Christ in this age.<sup>32</sup> Second, the church refers to a local body of believers who observe

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Standards – Fiscal Year (FY) 2011” (Washington, D.C.: Office of the Chief of Chaplains, Sep 25, 2010), 7.

<sup>32</sup> “Christ lives in His church through the indwelling of the Spirit. . . The presence of the Holy Spirit gives the church a supernatural dynamic and therefore makes it unique among all human bodies. The real church is manifest only where the holy presence and work of the Spirit are known.” Robert L. Saucy, *The Church in God's Program* (Chicago: Moody Press, 1972), 21-22.

the ordinances of baptism and the Lord's Supper,<sup>33</sup> assembling for mutual edification and biblical accountability.<sup>34</sup>

### *The Body of Christ*

The term *body of Christ* is used in two ways in the New Testament. First, it refers to Christ's physical body that died on the cross, was raised from the tomb and ascended back to heaven to be seated at the right hand of the Father.<sup>35</sup> Second, it refers to the spiritual company of all believers in the present dispensation from Pentecost to the Rapture.<sup>36</sup>

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<sup>33</sup> "The local assembly is the one body of Christ particularized in a certain locality." Saucy, 25. "The initiatory rite and the table of communion have no meaning without a definite fellowship." *Ibid.*, 59.

<sup>34</sup> "The word 'church' from the Greek *ekklesia* refers to a called-out assembly. . . In its simplest concept the local church is an assembly of professed believers in one locality." Lewis Sperry Chafer, *Systematic Theology*, abr. ed., ed. John F. Walvoord (Winona Lake: IN: BMH Books, 1988), 294-95. Ephesians 4:11-16 describes the spiritual body as an organism.

<sup>35</sup> There are differing opinions about the meaning of *the body of Christ* in Romans 7:4, but "the physical body of Christ" is most consistent with the context. Likewise, in 1 Corinthians 10:16 the context mentions both the blood and body of Christ. Through Christ's shed blood and broken body, He provided salvation for all believers.

<sup>36</sup> "There could be no church on earth until the advent of the Holy Spirit. The coming of the Holy Spirit on the Day of Pentecost to indwell and seal the church made the church a temple of habitation of God." Chafer, 239. "At the Rapture the Holy Spirit indwelling the church will be taken away in the sense that He came at Pentecost though He will still be omnipresent and working in the world." *Ibid.*, 238. Although the church will end at the Rapture, "The dispensation of Grace extends from Pentecost until the second coming of Christ to set up His millennial kingdom." Rolland McCune, *Prolegomena and the Doctrines of Scripture, God, and Angels*, vol. 1 of *A Systematic Theology of Biblical Christianity* (Detroit: Detroit Baptist Theological Seminary, 2009), 131.

*A Body of Believers*

As a spiritual company of believers in this dispensation,<sup>37</sup> the spiritual body of Christ is an organism—a living thing. As an autonomous body of believers, the local church is an organization—a structured assembly.<sup>38</sup> To provide the necessary structure, Paul outlines the qualifications of the local church leaders—pastors and deacons (1 Timothy 3:1-13), metaphorically describing the “church of the living God” as “the household of God—the pillar and support of the truth” (1 Timothy 3:14-16). There is no earthly organization holding spiritual authority over the local church.<sup>39</sup> Therefore, fundamental Baptists believe that the authority to ordain ministers resides in the local churches. As a legitimate expression of the Baptist ministry, chaplaincy is rightly considered an extension of local church ministry.

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<sup>37</sup> “The image of the church as the body of Christ emphasizes that the church is the locus of Christ’s activity now, just as was his physical body during his earthly ministry. The image is used both of the church universal and of individual local congregations. . . . Paul’s statement to the Corinthians in 1 Corinthians 12:27 illustrates the latter: ‘Now you are the body of Christ and individual members of it.’” Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1985), 1037.

<sup>38</sup> The statement of faith of the FBFI defines the church as “a living, spiritual body of which Christ is the Head, and of which all regenerated people in this age are a part.... a body peculiar to the age of grace and entirely distinct from national Israel.” FBFI Constitution, Article III, Section 9, which appears in Appendix A.

<sup>39</sup> “The New Testament presents no church organization above the local church.” Saucy, 115. “Though there can be a proper affiliation or consolidation of contiguous churches, there may be no union which destroys the autonomy of the local church. Hence it is better not to speak of classes and synods as higher, but to describe them as major or more general assemblies.” Louis Berkhof, *Systematic Theology*, new ed. (Grand Rapids: Eerdmans), 589-90.

## Two Scriptural Ordinances: Baptism and the Lord's Supper

To understand the relationship of military chaplains to local church authority, we consider the ordinances. Since chaplains may be asked to baptize converts, or to conduct the Lord's Supper in worship services, they need guidance on those ordinances.<sup>40</sup> Implicit in the name "Baptist" is the belief that baptism is a prerequisite to church membership, but it is not clear whether church membership is a consequence of water baptism.<sup>41</sup> Yet, it is common to hear pastors announce that someone who is coming forward for membership is "coming by baptism." That is probably a courtesy to indicate that the person has not been baptized, but intends to be baptized in order to become a member. Before chaplains baptize converts apart from a local church setting, they should discuss baptism with the pastor of the sending church and seek counsel on teaching membership obligations to

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<sup>40</sup> "The meaning and mode of baptism is a major doctrine which separates various bodies of Christians. This is illustrated in the fact that many churches call themselves 'Baptists' which signifies that they believe in baptism by immersion as an essential rite for admission into the local church." Chafer, 297. "Each local church must decide how often to have [the Lord's Supper] and who participates in its service. Certainly it is implied that only baptized believers participate, but it is not commanded (Acts 2:41-42). Brown, 17. The FBFI Chaplaincy Manual acknowledges that "the ordinances are given to the church in particular, chaplains must exercise caution in their administration by assuming that: a. The ordinances are always administered in conjunction with the faithful preaching of the word. b. An appropriate and clear 'fencing of the table' is made each time the ordinance is administered." Beyond that, guidance is reserved to the chaplain's local church. The FBFI Chaplaincy Manual appears in Appendix A.

<sup>41</sup> "Every believer baptized by a pastor of Faith Baptist Church becomes a member at the time of his baptism." Constitution of Faith Baptist Church of Taylors, SC, Article Three: Standing Resolutions, Section V: Membership <http://www.fbctaylors.org/images/stories/resources/churchconstitutionweb.pdf> (accessed April 6, 2011).



those they baptize. The sending church pastor may authorize the chaplain to baptize with or without a membership obligation. At minimum, a fundamental Baptist chaplain who baptizes converts would strive to guide them toward membership in a bible-believing church. Or, he may choose to refer converts to a local church for baptism. Since baptism is a local church ordinance, there is no military obligation to baptize.

### Two Scriptural Offices: Pastor and Deacon

Since the chaplain is ordained by and sent out from a local church, a survey of the local church officers and ministers will help to identify the chaplain's role in relation to the church. By referring to the ministers listed in Ephesians 4:11 as "officers," the concept of *office* in 1 Timothy 3:1, 8 needs clarification.<sup>42</sup> The King James Version (KJV) translates επισκοπης "office of a bishop," and διακονειτωσαν "let them use the office of a deacon." Thus, from the literal phrases "if anyone aspires to oversight," and "let them minister," two "offices" are identified on the basis of the English translation.<sup>43</sup>

To explain the relationship of the two elected church leaders—pastor and deacon<sup>44</sup>—distinguishing them from the ministers listed in

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<sup>42</sup> In arguing for the legitimacy of *office of evangelist*, Van Gelderen addresses "The Concept of an Office." Van Gelderen, 47.

<sup>43</sup> "New Testament ministries are never formally termed 'offices.' Rather they are always noted in terms of function. In Romans 11:13, the word 'office' (KJV) is *diakonia*, 'ministry.' 'The office of a bishop' in 1 Timothy 3:1 is literally 'overship,' while in vv. 10, 13 the words 'use the office of a deacon' are translation of only the verb 'to serve.'" Saucy, 136.

<sup>44</sup> In congregational churches pastors are called and deacons are chosen by vote of the church as a whole. Erickson, 1080. *Pastor, bishop, and elder* are

Ephesians—evangelists and pastor-teachers—Saucy calls the former *local officers* and the latter *general ministers*, discussing both under the heading, “*The Ordered Ministries*.”<sup>45</sup> In common usage, *office* refers to one of the elected local church leadership roles, but when *office* is used in connection with *evangelist* and *pastor-teacher*, it does not cause confusion.<sup>46</sup> In practice, chaplains serve in both general ministry and local officer roles in local churches. Time permitting, chaplains can and do serve as local church pastors and deacons.<sup>47</sup>

### Two Gifted Preachers: Evangelists and Pastors

Regarding the chaplains role as one of the preachers listed in Ephesians 4:11, this dissertation identifies the chaplain as *evangelist*. However, the armed forces chaplaincy services view chaplains primarily

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used as synonyms in the New Testament. For example, Titus 1:5-7 uses *elder* and *bishop* as synonyms, and 1 Peter 5:1-2 makes a clear connection between *elder* and *shepherd*. The KJV conveniently provides all three terms in 1 Peter 5:1-2, based on the Greek words that appear in the Textus Receptus. Elders (*Πρεσβυτερους*) are to feed the flock (*ποιμαναιτε*), taking the oversight thereof (*επισκοπουντες*). However, a textual variant regarding *επισκοπουντες* in 1 Peter 5:2 suggests we should use Titus 1:5-7 as the primary support for the synonymous use of *elder* and *bishop*. By definition, the term *deacon* refers to a servant. “Anglicized from the Gr. δίακονος, Lat. diaconus, “one dusty from running,” a servant (as often rendered). John McClintock and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, vol. 2, s.v. “Deacon” (New York: Harper & Brothers, 1894), 704.

<sup>45</sup> Saucy, 136-142.

<sup>46</sup> When asked which of the offices listed in Ephesians 4:11 exist today, respondents raised no question about the use of *office* in that context. Further, there was no question that *office* identified apostles, prophets, evangelists and pastor-teachers. Nearly all respondents indicated that they believe that *evangelist* and *pastor-teacher* are the continuing offices.

<sup>47</sup> Active duty chaplains do not have time to pastor local churches, but many reserve chaplains are local church pastors. Most law enforcement chaplains are pastors. Pastors who serve as temporary or volunteer chaplains are doing the work of the evangelist (2 Timothy 4:5) in their chaplaincies.

as pastors.<sup>48</sup> Apart from *pastor-teacher*, none of the terms for preachers named in Ephesians 4:11 can be officially applied to the chaplain in military parlance.<sup>49</sup> Confusion on this point is at the heart of the failure to extend local church ministry through chaplaincy. Nevertheless, fundamental Baptists may confidently support the chaplaincy when they understand that it is a legitimate expression of a biblical office. The biblical word *evangelist* identifies the chaplain's legitimate ministry office, regardless of the objections of senior military chaplains to the term's functional implications. To resolve misunderstandings, it is tempting to accept the claim that "chaplaincy is a unique form of ministry,"<sup>50</sup> allowing pastors and local churches to accept or reject it on subjective

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<sup>48</sup> AR 165-1, 6-14 establishes "chaplain accession requirements." AR 165-1 Table 6-1 presents the "chaplain accession procedure," which requires endorsers to verify "2 years of full-time professional experience following the completion of educational requirements. The endorsing agent must attest to the applicant's well-formed pastoral identity and faithful representation of the religious organization." Table 6-1 appears in Appendix B.

<sup>49</sup> "Many claim the Chaplain falls into none of the [Ephesians 4:11] categories, citing the following statements: (1) He is not an apostle or prophet because doctrine teaches that these functions have ceased. (2) The government claims that Chaplains cannot be missionaries because that would be a violation of the First Amendment. (3) The military warns against Chaplains being evangelists because they are not permitted to proselytize. (4) Finally, many within the local church say Chaplains are not pastors because they are not working in a local, autonomous church." Long, 6.

<sup>50</sup> Laing claims that chaplaincy is a unique form of ministry: "I have playfully described it as part pastor, part psychologist, part travelling evangelist, part teacher/professor, part cheer-leader, part political strategist/advisor, and part marriage counselor." John D. Laing, *In Jesus' Name: Evangelicals and Military Chaplaincy*, (Eugene, OR: Resource Publications, 2010), 1-2.

impressions rather than biblical information. Notwithstanding, the biblical vocation of chaplaincy is the general ministry of the evangelist.<sup>51</sup>

Despite differing opinions about whether *evangelist* identifies the minister who is also called a revivalist,<sup>52</sup> whether it refers to every kind of missionary, or whether it is limited to the church planter alone, as we have seen, the questionnaire respondents generally agreed that preachers are either evangelists or pastors. Additionally, just as Scripture teaches that the pastor is to “do the work of an evangelist” (2 Timothy 4:5), so also the chaplain, like any other missionary, must perform the functions of both roles.<sup>53</sup> Thus, Baptist perspectives on the local church and its ordinances and officers offer guidance in the

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<sup>51</sup> “It is common to classify the ordered ministries as general and local. The former served the church at large while the latter related to the local church as permanent officers.” Saucy, 136.

<sup>52</sup> Lloyd-Jones places the evangelist and his office “in the same extraordinary and temporary category as the apostles and prophets.” He attributes any surprise at this placement to “the probability . . . [of] thinking of an evangelist in terms of the modern use of the term.” However, Baptists agree with Lloyd-Jones when he states, “The evangelist is a man who has been given a special ability and power to make known, and to expound, the facts of the Gospel.” D. Martyn Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16* (Grand Rapids: Baker Book House, 1998), 191-92.

<sup>53</sup> In response to a personal letter asking the question, “Which office do you believe the chaplain holds, evangelist or pastor?” Evangelist John R. Van Gelderen replied, “It seems that just as the gift of the pastor or the gift of the evangelist could, under the Lord's leading, be used in the application of the missionary, so either one could be applied in the chaplaincy. However, while the pastoral gift might be especially blessed in times (e.g. times of war) when the pastoral touch might be needed, the nature of the chaplaincy seems to me to be more suited to the gift of the evangelist. If the ministry time with a group of men is more short-term than long-term, and there is a transitory nature in one's audience, then in a way this fits the ‘itinerant’ nature of the evangelist. Also, the evangelist's focus on the evangel—both the good news of salvation to the lost and victory to the saints—hones in on the crux of the Christian life. This vital message would be the need in urgent or short-term settings.” Personal e-mail correspondence, September 4, 2010. See also Long, 6-8.

extension of local church ministry through chaplaincy. That guidance is enhanced when applied in the context of local church authority.

### Local Church Authority in Chaplaincy

God's authority is delegated to local churches, just as it is delegated to the armed forces and law enforcement.<sup>54</sup> In a sense, those delegations serve as extensions of God's authority. An appreciation for the common thread of truth in the spiritual and governmental realms will help local churches to appreciate the biblical vocation of chaplaincy. To encourage that appreciation, the next section of this chapter considers comparisons of the "escalation of force" in spiritual and governmental authority. Also, comparisons of five models of church authority explain the advantage of the fundamental Baptist perspective as it relates to chaplaincy.

#### *Comparisons of "Escalation of Force"*

By definition, *escalation of force* is used in law enforcement to refer to tactical thinking and response in threat awareness and assessment. Law enforcement agencies teach their officers the basic techniques of escalation of force with three goals in mind. First, they seek to create in the officer's physical senses a constant awareness of threats. Next, they aim to enable officers to make immediate assessment of threats. Finally,

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<sup>54</sup> Romans 13:1-7 presents those who bear the sword as being responsible to God (verses 1-2) and responsible to govern (verses 3-6). Verse 6 establishes their right to compensation. Verse 7 establishes the responsibilities of citizens to pay taxes for their compensation and to render proper respect to them.

they repeatedly train officers to respond reflexively, taking appropriate defensive and threat-neutralizing action.<sup>55</sup> In a word, the officer keeps himself under control in order to bring the threat under control—an instructive principle for believers with regard to sin. Similarly, the escalation of force is applied in the spiritual realm.

### Increasing Pressure in Spiritual Authority

Initially, God applies His spiritual authority to those who disobey Him by placing in their hearts a sense of guilt or conviction of sin. Unless conviction brings repentance and obedience, further consequences will follow. God eventually chastens the disobedient one to bring him to repentance. Though God is far more patient than any human, people have no right to presume on His patience. When God deems it appropriate, He may take the life of His rebellious child.<sup>56</sup> Thus, through conviction, chastening, and even death, God increases the pressure of His authority.

Similarly, God delegated to the local church a process of discipline that places increasing pressure on disobedient Christians to bring them

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<sup>55</sup> A widely circulated video appeared in 2009 after an Indiana pastor was shot to death while preaching. The cofounder of the Church Security Alliance, Glen Evans, prepared the video, “Teaching Shot Avoidance to Pastors.” [www.churchsecuritymember.com](http://www.churchsecuritymember.com). Demonstrating a simple technique taught in police academies, the sixteen-minute video explains how to get out of the line of fire reflexively. When threatened by a gun, the intended victim simply reaches over to touch his ankle and then runs away. Bending over to touch the ankle immediately places the upper body out of the line of fire and positions the feet and legs to run away. Officers practice this technique until it becomes reflexive.

<sup>56</sup> “If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death” (1 John 5:16-17).

to repentance and restoration. The five biblical steps of discipline implied or stated in the New Testament<sup>57</sup> apply the spiritual authority of the local church. First, self-discipline is involved in the initial disobedience since the one who trespasses against a fellow believer has failed to discipline himself. The second step is a personal, private discussion of the fault. An appeal for restoration is clearly included so that the offender may be “gained.” The third step is to take one or two others to make an appeal and, if necessary, to testify of the offender’s persistent refusal to repent. The fourth step is to bring the matter before the church. If he is still unrepentant after prayer and appeals from the church, the fifth and final step of discipline is applied. At that point, the stubborn one is to be treated like an unsaved person. The local church no longer acknowledges him as a brother with whom to enjoy fellowship but treats him as an unbeliever in need of evangelizing. God fully supports the honest report of the witnesses to the sinner’s obstinacy. Disobedient believers foolishly reject the blessing of church discipline to their own peril.<sup>58</sup>

#### Increasing Pressure in Governmental Authority

In order to fully appreciate the ministry of military and law enforcement chaplaincy, fundamental Baptists must understand the escalation of force in human government. Especially in law enforcement,

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<sup>57</sup> Matthew 18:15-20.

<sup>58</sup> The evading of church discipline by those who withdraw their membership during the process is similar, in some cases, to the refusal of others to join a local church. The nonmember can enjoy most if not all of the blessings of the local church except its discipline.

the escalation of force can be shockingly swift. The officer is taught to use the following expressions of his authority, in this order if possible: a soft voice, a firm voice, a soft hand, a firm hand, an impact or chemical weapon, and when all other options have failed, deadly force.<sup>59</sup>

Frequently, deadly force is used against the officer before he can respond. In 2010, U.S. police officers died in the line of duty at the rate of one every fifty-three hours.<sup>60</sup>

Similarly, the extreme expression of the escalation of force among nations is war. Like their counterparts in law enforcement, military

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<sup>59</sup> In 2010 police departments across the nation received a training bulletin describing an incident in which an officer responded to a potential domestic violence call. As the officer approached the residence, the husband, a 6'4" 260-pound 31-year-old construction worker met him outside. After calm attempts to persuade the man to find another place to spend the night, the man refused and turned to go inside. When the officer put his hand on the man's chest to stop him, "the night exploded." The man repeatedly struck the officer, overpowered him, ripped his cheek from his jawbone, and then gouged his eye almost from the socket. Another officer who had responded ran to help the first officer, who was struggling for his life. Both officers used their TASERS on the man but with no effect. In desperation, the seriously injured officer, still unable to free himself from the assailant, managed to fire a shot into the man's thigh. The attack continued until the officer fired a fatal shot into the man's chest. Nine minutes had passed since the wife's initial complaint. Family members of the man charged the officers with shooting an unarmed man twice with no warning. The officer's problems had just begun as a grand jury was convened to determine if he should be tried for murder. After months of physical recovery and eventual exoneration by the grand jury, the officer returned to street patrol, still under the threat of a bankrupting civil suit. Chuck Remsberg, "5 Lessons Learned from a Deadly Encounter with an 'Unarmed' Subject," March 10, 2010, [www.policeone.com/close-quarters-combat/articles/2017128-5-lessons-learned-from-a-deadly-encounter-with-an-unarmed-subject/](http://www.policeone.com/close-quarters-combat/articles/2017128-5-lessons-learned-from-a-deadly-encounter-with-an-unarmed-subject/) (accessed February 23, 2011).

<sup>60</sup> This rate represents a 37 percent increase over previous years. Traffic-related incidents are the primary cause, followed by gun-related deaths. Samira Said, "Line-of-Duty Deaths Among Police Officers Go Up," *CNN.com*, December 29, 2010, [http://articles.cnn.com/2010-12-29/justice/us.law.enforcement.deaths\\_1\\_police-officers-line-of-duty-law-enforcement?\\_s=PM:CRIME](http://articles.cnn.com/2010-12-29/justice/us.law.enforcement.deaths_1_police-officers-line-of-duty-law-enforcement?_s=PM:CRIME) (accessed March 5, 2011).



chaplains serve within the forces representing the defensive might of human government. Since the development of modern warfare as an instrument of policy, civilized nations have sought to restrain wars of conquest and genocidal hatred.<sup>61</sup> Accordingly, military forces are subordinated to governmental policymakers. Consequently, the need for personal moral values among military personnel is essential. Thus, chaplains play a key role in the limitation of war as a legal and moral defensive response to tyranny. Generally, nations communicate with each other through trade and diplomacy. When peaceful relations erode or when nations use their defensive might as a tool of aggressive self-interest, the pressure from peaceful nations is escalated through a process of continued negotiation, economic sanctions, blockades, and eventual war. Without the moral restraint of truth and righteousness, armies cease to be participants in a “duel on an extensive scale,”<sup>62</sup> engaging instead in the brute force of human anger.<sup>63</sup>

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<sup>61</sup> Clausewitz concluded that war is not a breakdown of diplomacy or the end of policy, but a tool of policy to restore diplomacy. Carl von Clausewitz, *On War*, ed. Anatol Rapoport (Baltimore: Penguin Books, 1968), 401-10. Of course, he wrote as an expert in Prussian militarism a hundred years before the rise of Hitler, who perverted Clausewitz’s principles in his prosecution of an immoral, genocidal war against every nation that stood in the way of his totalitarian ambitions. In so doing, he used the defensive might—*Wehrmacht*—of Germany as a tool of aggression.

<sup>62</sup> Clausewitz, 101.

<sup>63</sup> Augustine’s theology of war argued first for proper authority—a leader in whom God had entrusted the responsibility of governance. Also, there must be a just cause for war—defense, not offense. Finally, there must be a reasonable expectation of success. Without these three elements, soldiers become mercenaries. “Barbarity reigns. Slaughter and rape become commonplace. This is exactly what the Just War theory intended to prevent.” Stephen Mansfield, *Faith of the American Soldier* (Lake Mary, FL: Charisma House, 2005), 131-32.

In every case, the escalation of force should be intended to restore peace and order.<sup>64</sup> The proper application of force by man, whether in the church or among nations, is a biblical endeavor by those who hold God's delegated authority. The aim is to return the offender to willing compliance with proper authority.

### *Models of Church Authority in Chaplaincy*

Owing to soldiers' right to worship and to receive spiritual care and their need to be given moral instruction, the biblical vocation of chaplaincy protects those rights and meets the soldier's needs. Since the local church is the pillar and ground of the truth<sup>65</sup>—the locus of God's delegated spiritual authority in this dispensation—pastors and congregations should send ministers to serve as chaplains.<sup>66</sup> Accordingly, fundamental Baptists can have confidence in the biblical accuracy of their ecclesiology as compared to the views of others.

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<sup>64</sup> To that end Christians are to pray, "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Timothy 2:3.

<sup>65</sup> The metaphor suggests a column and its base in the "house of God." (1 Timothy 3:15). Similarly, the "household of God" is said to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit (Ephesians 2:20-22).

<sup>66</sup> "Whereas we seem to have emphasized exclusively the individual's subjective sense of a highly personal call of God, and often reinforced this by emotional appeals for individuals to volunteer, the New Testament by contrast stresses either the corporate initiative of congregations or the informed initiative of missionaries in selecting suitable people." Michael C. Griffiths, *Who Really Sends the Missionary?* (Chicago: Moody Press, 1972), 13.

### The Roman Catholic Model Is Unscriptural

Although the dedication and patriotism of Catholic chaplains and the great sacrifices they have made for others are significant, the fact remains that sacramentalism is unscriptural.<sup>67</sup> To a great extent, modern chaplaincy retains sacramental features. But without a doubt, Catholicism is not the pillar and ground of the truth.

### The Presbyterian Model Is Inappropriate

While Presbyterian denominations send many strong evangelicals into chaplaincy service, their ecclesiology is inappropriate for the extension of local church ministry by fundamental Baptists. As an ordained minister, the Presbyterian chaplain is accountable to his presbytery, not to a local congregation.<sup>68</sup> Moreover, covenant theology is in conflict with the dispensational views of fundamental Baptists

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<sup>67</sup> In an article arguing for priests to consider chaplaincy, former chaplain and Jesuit priest John L. McLain explains why he served. His article features a photo of the post-World War II three-cent postage stamp issued in honor of “the four chaplains.” The stamp includes the words “These IMMORTAL CHAPLAINS . . . Interfaith in action,” with the chaplains pictured in the clouds above the sinking *Dorchester*. McLain’s first argument is an appeal to transubstantiation: “the priest chaplain offers Christ’s real presence through the sacraments.” John J. McLain, “Showing God’s Face on the Battlefield,” *America* (November, 17, 2008): 11.

<sup>68</sup> “Process against a minister shall be entered before the Presbytery of which he is a member. However, if the Presbytery refuses to act in doctrinal cases or cases of public scandal and two other Presbyteries request the General Assembly to assume original jurisdiction (to first receive and initially hear and determine), the General Assembly shall do so.” General Assembly, “Special Rules Pertaining to Process Against a Minister (Teaching Elder),” *The Book of Order of the Presbyterian Church in America*, 6<sup>th</sup> ed. (Lawrenceville, GA: The Office of the Stated Clerk of the General Assembly of the Presbyterian Church in America, 2010), 89.

regarding the local church and prophecy.<sup>69</sup> Of course, evangelical Presbyterians are the brethren and colleagues of fundamental Baptists, but their differences on practical accountability make them incompatible at the local church level.

### The Denominational Baptist Model Is Contradictory

The often-touted maxim that every Baptist church is an independent church is contradicted by the reality of denominationalism. In spite of the conservative resurgence in the Southern Baptist Convention (SBC), its commitment to “conventionism”<sup>70</sup> centralizes authority in a denominational entity that displaces the local church as the disciplining authority of SBC chaplains.<sup>71</sup> Accordingly, well-intended efforts to extend the ministries of SBC churches through chaplaincy link

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<sup>69</sup> In rejecting the dispensational approach of Lewis Sperry Chafer, Wayne Grudem correctly summarizes a portion of the view as that “the church did not begin until Pentecost (Acts 2),” and that “it is not right to think of Old Testament believers together with New Testament believers as constituting one church.” Further, “that the distinction between the two different groups. . . will especially be seen in the millennium.” Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 860.

<sup>70</sup> George Houghton, “Are Conservative Southern Baptists Fundamentalists?” *Faith Pulpit*, January/February, 2004, under “Conservative Southern Baptists Endorse Doctrinal Latitude in Some Areas,” [http://www.faith.edu/seminary/faithpulpit.php?article=.%2Ffaithpulpit%2F2004\\_01-02](http://www.faith.edu/seminary/faithpulpit.php?article=.%2Ffaithpulpit%2F2004_01-02) (accessed October 13, 2010).

<sup>71</sup> The SBC Endorsement Manual for Chaplains and Counselors in Ministry addresses “Discipline and Withdrawal of Endorsement,” stating that “the chaplain/counselor’s relationship with God and family is of utmost importance.” There is no mention of the disciplined chaplain’s relationship with a local church. While the disciplinary process lists contacts with the “Chaplaincy Evangelism Team, Chaplains Commission, SBC, or NAMB,” it does not mention the local church. North American Mission Board, “The Southern Baptist Endorsement Manual for Chaplains and Counselors in Ministry” Southern Baptist Convention, April 20, 2010, 16 [http://www.namb.net/evangelism/cev/endorse\\_manual.asp/](http://www.namb.net/evangelism/cev/endorse_manual.asp/) (accessed May 5, 2011).

chaplains and sending churches with churches and ministries that do not share their conservative views.<sup>72</sup>

#### The Independent Bible Church Model Is Inadequate

Admittedly, those that are strong separatist fundamentalists send outstanding leaders into the chaplaincy. Although some Bible churches indicate on their signs and literature that they are actually Baptist or “Baptistic,” others dissociate themselves from the Baptist name. Certainly, nondenominational chaplain-endorsing agencies are available to fundamentalists. Nevertheless, many fundamental Baptist local churches have opted not to extend their ministries by sending chaplains through these endorsing agencies.

#### The Fundamental Baptist Model is Workable

Characteristically, independent Baptists are cautious about extending their ministries through military and law enforcement chaplaincy. Therefore, it is essential to inform them of the fundamental Baptist model of chaplaincy service. Understanding the fundamental Baptist model of chaplaincy will encourage separatist Baptist pastors

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<sup>72</sup> “The Chaplaincy Evangelism Team of the North American Mission Board (NAMB) partners with local Southern Baptist churches, associations and state conventions to facilitate the proclamation of the gospel through the endorsement process of SBC ministers as chaplains and counselors in ministry.” North American Mission Board, “Introduction to Chaplaincy and Pastoral Counseling,” <http://www.namb.net/chaplain/> (accessed March 5, 2011). “The uniqueness of the church as including only believers from the present age, the emphasis upon God’s kingdom with any Jewish significance in the future, and a premillennial, dispensational, pretribulational representation of ‘last things’ are actually excluded” from the SBC’s doctrinal statement, *The Baptist Faith and Message*. Houghton, Section V.

and local churches to utilize chaplaincy. Because those churches focus on biblical separation and balanced biblical discernment, they emphasize applications of biblical separation that others avoid because they consider them legalistic. Those applications will strengthen the prophetic voice of chaplaincy.

As has been pointed out, chaplaincy is a biblical vocation of the local church. Understanding biblical vocation enables pastors and local churches to effectively direct young men who have been called to preach into specific ministries, including chaplaincy. Moreover, an appreciation of the genius of the local church brings into clear focus the essential character of the local church as the present visible expression of Christ. Through the application of local church authority to military and law enforcement chaplaincy, it will be an effective illustration of God's authority and a workable option for communicating his grace.

CHAPTER SEVEN:  
MINISTRY PRACTICE IN FUNDAMENTAL BAPTIST CHAPLAINCY

To a degree, ministry practice in military and law enforcement chaplaincy is prescribed by the military branch and law enforcement agency requirements. However, those entities have no authority to prescribe local church requirements for fundamental Baptist ministry practice. Therefore, chaplains and local churches must define ministry practice in fundamental Baptist chaplaincy within the context of regulated ministry practice. For this reason, this chapter discusses three approaches to ministry practice. First, military requirements in chaplaincy ministry practice will be considered, using Army regulation AR 165-1 as a backdrop.<sup>1</sup> Second, agency requirements in law enforcement chaplaincy ministry practice will be reviewed, using an outline based on the Greenville, South Carolina, Police Department “General Order 176A—Police Chaplain.”<sup>2</sup> Third, local church requirements for fundamental chaplaincy ministry practice will be described, using the missions policies of Faith Baptist Church, Taylors, South Carolina, as a model.

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<sup>1</sup> References to AR 165-1 use the chapter and paragraph numbers of the referenced material. The applicable sections of AR 165-1 are included in Appendix C.

<sup>2</sup> References to General Order (GO) 176A use the section and paragraph numbers of the referenced material. GO 176A is included in Appendix D.

*Military Requirements in Chaplaincy Ministry Practice*

Except for cultural<sup>3</sup> and mission-related<sup>4</sup> differences, Army, Navy, and Air Force regulations on chaplaincy focus on the same issues. Different language is used in differently structured documents,<sup>5</sup> but the essence is the same. Unlike Navy Regulations and Air Force Instructions, Army Regulations on the Chaplain Corps are combined into a large, single document, AR 165-1.<sup>6</sup> As well, since the active duty Army

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<sup>3</sup> The Army establishes the chaplain's title as "Chaplain." AR 165-1, 3-1, g. The Navy permits him to be called "Chaplain," but seems to prefer he be addressed by grade (generally, *grade* is used for officers, *rank* for enlisted men). "In oral official communications, an officer will be addressed by his or her grade, except that. . . officers of the Chaplain Corps may be addressed as "Chaplain." Department of the Navy Issuances, "Manner of Addressing Officers" (1010-2), *U. S. Navy Regulations*, (Washington, D.C.: Department of the Navy, 1990) <http://doni.daps.dla.mil/navyregs.aspx> (accessed May 6, 2011).

<sup>4</sup> "In contingencies and local emergencies, or in exceptional cases where active duty and reserve chaplains are unavailable, wing chaplains are authorized to use fully qualified, volunteer Civil Air Patrol (CAP) chaplains to provide chaplain ministries as needed. Secretary of the Air Force, "AFI 52-102, Volume 1, Chaplain Professional Development," October 5, 2007, <http://www.e-publishing.af.mil/shared/media/epubs/AFI52-102V1.pdf> (accessed May 9, 2011). Serving as Air Force Auxiliary chaplains, CAP chaplains are covered by Title 10, Subtitle D, Part III, Chapter 909, Section 9442, *Federal Tort Claims Act and Federal Employee Compensation Act.*" Secretary of the Air Force, "Air Force Instruction 52-101," May 10, 2005, <http://www.af.mil/shared/media/epubs/AFI52-101.pdf> (accessed May 9, 2011), 2.3.4.

<sup>5</sup> Navy Regulations are posted online at <http://doni.daps.dla.mil/navyregs.aspx> in searchable format. Five documents currently posted on that site, OPNAV Instruction 1120.9, OVPVAV Instruction 1730.1D, SECNAV Instruction 1730.7D, SECNAV Instruction 1730.9, and OPNAV Notice 5430 specifically regulate matters related to chaplaincy (accessed May 6, 2011). Air Force Instructions on chaplaincy (AFI 52-102) are posted online at <http://www.e-publishing.af.mil/>, under "Departments, Chaplains." In changes incorporated on March 16, 2011, the Air Force Chaplain Service was renamed "Chaplain Corps," as it is in the Army and Navy.

<sup>6</sup> During the initial research for this dissertation, when an active duty Air Force chaplain and an active duty Navy chaplain were asked, independently, to suggest a comprehensive source for military regulations on chaplaincy, each one replied, "AR 165-1."



chaplains involves more chaplains than the Navy or Air Force,<sup>7</sup> the Army regulation on chaplain corps activities provides an appropriate backdrop for considering ministry practice. In particular, chaplaincy ministry practice is discussed in AR 165-1, Chapter 2, “Religious Support in the Army,” Chapter 3, “Status, Roles, and Responsibilities of Chaplains,” and Chapter 16, “Pastoral Care and Counseling.” Primarily, this paper will focus on AR 165-1, Chapters 2 and 3.<sup>8</sup>

In general, religious support (RS) is the military provision for the free exercise of religion through accommodation of religious worship and practice. At minimum, a unit ministry team (UMT) consisting of a chaplain and chaplain assistant enables commanders to provide legally required religious support.<sup>9</sup> “Religious support is based on three major

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<sup>7</sup> The Army’s 566,045 active duty personnel comprise 40 percent of the total active duty military personnel strength of 1,430,985. Department of Defense, “Active Duty Military Personnel Strengths by Regional Area and by Country (309A),” (Defense Manpower Data Center: September 30, 2010). The Army Chaplains Corps includes a total of 2,900 Army chaplains. U.S. Chaplaincy (DACH), “Leader,” <http://www.army.mil/info/organization/chaplaincy/> (accessed April 25, 2011). The Navy reported 856 active duty and 232 reserve chaplains (1,088 total) on April 17, 2007. “Ceremony Establishes Naval Chaplains School,” Navy.mil, April 17, 2007, [www.navy.mil/search/display.asp?story\\_id=28908](http://www.navy.mil/search/display.asp?story_id=28908) (accessed April 25, 2011). The Air Force reported over 500 active duty and nearly 600 reserve and air guard chaplains (1,100 total) on January 18, 2011. Air Force Chaplain Corps, “How to Become a Chaplain,” <http://www.usafhc.af.mil/howtobecomeachaplain/index.asp> (accessed April 25, 2011). Thus, of the 5,097 chaplains reported, 57 percent were Army chaplains.

<sup>8</sup> Chapters 2, 3, and 16 are included in Appendix C.

<sup>9</sup> “Religious support includes providing those aspects of religious education, clergy counsel and reassuring presence, authentic worship, and faith group expression that would otherwise be denied as a practical matter to personnel under the varied circumstances of military contingencies.” AR 165-1, 2-3, a.

principles: nurture the living, care for the wounded, and honor the dead.”<sup>10</sup>

### The Chaplain’s Professional Status

Army regulations define a chaplain as a religious professional whose credentials are certified by an authorized religious organization.<sup>11</sup>

Accordingly, seven aspects of the chaplain’s status are regulated: professional qualifications, dual functionality, military nature of the mission, areas of responsibility, rank, noncombatant status, and proper title.<sup>12</sup>

#### *Professional Qualifications*

Fundamentally, military chaplains represent the religious body that certifies their professional qualifications and ministry credentials.<sup>13</sup> Legally, the government is barred from regulating the content of the chaplain’s preaching. But practically, the chaplain’s conduct must be regulated to ensure that it conforms to military standards.<sup>14</sup> Thus,

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<sup>10</sup> AR 165-1, 2-3, b.

<sup>11</sup> Ibid., 3-1, a.

<sup>12</sup> Ibid., a-h. The structure of Chapter 3, “Status, Roles, and Responsibilities of Chaplains,” does not follow its title. Paragraph 3-1 regulates eight aspects of the chaplain’s *professional status*. Paragraph 3-2 regulates the chaplain’s roles and responsibilities as sub-paragraphs of *professional military religious leader*. Paragraph 3-3 regulates the chaplain’s roles and responsibilities as the *principle* [sic] *military religious advisor*. Paragraphs 4 and 5 delimit the chaplain’s duty considerations and practical elements of Army chaplaincy ministry support, respectively.

<sup>13</sup> “The chaplain is a religious professional whose educational qualifications and certification by a religious organization meet the appointment requirements of DoDD 1304.19.” AR 1654-1, 3-1., a.

<sup>14</sup> For example, weight and fitness standards apply.

endorsing agencies are expected to “support the pluralistic requirements of the Army without relinquishing their respective faith demands.”<sup>15</sup> Accordingly, the responsibility is placed on chaplains to inform their commanders “when they perceive a requirement that may exceed their endorsement accountability.”<sup>16</sup> Consequently, fundamental Baptist chaplains need clear guidance from their sending churches and endorsing agencies regarding ministry practice.<sup>17</sup>

### *Dual Functionality*

Admittedly, military terminology can be confusing. On the one hand, endorsers define the dual role of the chaplain as ordained minister and military staff officer—preacher and soldier. On the other hand, military regulations define *dual functionality* as religious leader and religious support staff officer. By that definition, the Army allows pluralistic latitude to endorsers in defining *religious leader*. However, *religious support* (RS) is a legal term used in regulating the chaplain’s military ministry practice.<sup>18</sup>

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<sup>15</sup> AR 165-1, 3-1, a.

<sup>16</sup> Ibid.

<sup>17</sup> Guidelines are provided for FBFI-endorsed chaplains in the Chaplain Manual produced by the FBFI Commission on Chaplains. Commission policy requires endorsed chaplains to follow the policies of their sending churches. This dissertation is offered as a manual on the extension of local church ministry through chaplaincy. As such it is intended to inform pastors and local churches of the need to participate actively in endorser policy making or in codifying church policies for chaplains.

<sup>18</sup> “Chaplains remain fully accountable to the code of ethics and ecclesiastical standards of their endorsing faith group. In some instances, this may restrict chaplain participation in a command event, but it does not relieve the chaplain from providing adequate religious support to accomplish the mission.” AR 165-1, 3-2, b.

### *Military Nature of the Mission*

Because military chaplaincy exists to fulfill a “constitutional and statutory mission” under the military branches of the Department of Defense, it is military in nature.<sup>19</sup> As military staff officers, chaplains enable commanders to provide for the free exercise of religion of personnel under their command.

### *Areas of Responsibility*

Constitutionally, the RS provided by chaplains must include persons beyond the chaplain’s unit of assignment. Just as pastors offer ministry to people beyond the membership of the pastor’s local church, chaplains minister to all persons and various faith groups within the unit and area.<sup>20</sup> Although chaplains are not responsible to perform ministry incompatible with their own convictions, they are responsible to schedule and provide equipment and facilities for every faith group. For convenience, that provision may be carried out by lay leadership.<sup>21</sup>

### *Rank*

While military chaplains have the authority to supervise RS, they hold “rank without command.”<sup>22</sup> Like other officers, chaplains advance in rank and pay grade according to military standards.

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<sup>19</sup> AR 165-1, 3-1, c.

<sup>20</sup> *Area* includes all units on the military installation that do not have an assigned UMT.

<sup>21</sup> AR 165-1, 3-2, d. (3).

<sup>22</sup> *Ibid.*, e.

*Noncombatant Status*

Not only do military regulations not allow chaplains to carry weapons “in combat or in unit combat skills training,”<sup>23</sup> the Geneva Conventions prohibit chaplains from participating in hostilities.<sup>24</sup> Clearly, RS offered to combat troops is not participation in hostilities, but murky problems remain. For example, chaplains are assigned to serve as liaisons with local religious leaders in combat zones.<sup>25</sup> In that role, they may unintentionally collect intelligence that commanders need for combat operations. Since intentionally collecting intelligence is participation in hostilities, chaplains walk through legal and ethical minefields as noncombatants. On one hand, when the chaplain is ordered to reveal intelligence collected unintentionally, his personal code of ethics may require him to remain silent. As well, his own convictions may cause him to refrain from using a weapon in any situation.<sup>26</sup> On the other hand, he may be compelled by moral responsibility to tell his

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<sup>23</sup> AR 165-1, 3-1, f.

<sup>24</sup> The prohibition against bearing arms, even in training or “for fun” (Carver, “Memorandum - Chief of Chaplains Policy: Chaplains as Non-Combatants,” April 22, 2008), is a strict application of Geneva Convention 1, which states that chaplains are noncombatants but does not prohibit noncombatants, such as medics, from carrying weapons. According to Laing, Chief of Chaplains (MG) Douglas Carver desires to avoid negative perceptions that might be created by chaplains bearing arms. John D. Laing, *In Jesus’ Name: Evangelicals and Military Chaplaincy* (Eugene, OR: Resource Publications, 2010), 212-13.

<sup>25</sup> “The Army Chaplaincy, Professional Bulletin of the Unit Ministry Team,” Winter-Spring, 2009 was dedicated to “World Religions: The Impact of Religion on Military Operations.” A primary focus of that bulletin was the tension in the chaplain’s role as liaison with local religious leaders.

<sup>26</sup> Laing, 213. If a chaplain is the only man left standing in a firefight, he might choose to pick up a weapon to defend the lives of incapacitated soldiers. Such an act would be noble, but illegal.

commander what he has learned or to defend his own life or the lives of others, both of which are actions that could result in his court-martial.

### *Proper Title*

Frequently, people who recognize military insignia will address a chaplain by his rank. However, “the proper title for a chaplain is *Chaplain* regardless of military rank or professional title. When addressed in writing, the chaplain’s rank should be indicated in parentheses, for example, CH (MAJ) John Doe.”<sup>27</sup> Knowing this protocol will help pastors and local churches to show proper respect when communicating with a chaplain and to appreciate his professional status as a military religious leader.

### The Chaplain as a Professional Military Religious Leader

To fully appreciate the scope of the chaplain’s professional duties, local churches need to understand the general principle of military religious leadership. Also needed is a familiarity with the roles and responsibilities of military religious leaders who “provide for the nurture and practice of religious beliefs, traditions, and customs in a pluralistic environment.”<sup>28</sup>

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<sup>27</sup> AR 165-1, 3-1, g.

<sup>28</sup> Ibid., 3-2, a.

### *General Principle*

Unequivocally, the underlying principle of chaplaincy is the legal requirement for chaplains to provide RS to all personnel.<sup>29</sup> Since that requirement applies without exception,<sup>30</sup> those responsibilities generate tension for fundamental Baptist chaplains, which heightens their need for local church and endorser support.<sup>31</sup>

### *Roles and Responsibilities*

Foundationally, federal law requires chaplains to provide for worship services and pastoral care<sup>32</sup> to promote the moral and spiritual well-being of the command.<sup>33</sup> Facilitating the free exercise rights of all,<sup>34</sup>

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<sup>29</sup> “Chaplains are required by law to hold religious services for members of the command to which they are assigned, when practicable. Chaplains provide for religious support, pastoral care, and the moral and spiritual well-being of the command.” AR 165-1, 3-2, b. (1).

<sup>30</sup> “Chaplains will minister to the personnel of their unit and/or facilitate the free-exercise rights of all personnel, regardless of religious affiliation of either the chaplain or the unit member.” Ibid., (2).

<sup>31</sup> A senior chaplain pressured an FBFI-endorsed chaplain to participate in an infant baptism, chiding, “You need to decide if you really want to be a chaplain.” Endorser encouragement strengthened the chaplain who had held to his convictions.

<sup>32</sup> Regulations address “Pastoral Care and Counseling” regulating “confidential and privileged communications” (AR 165-1, 16-2), “family life ministry” (16-3), “institutional ministry (hospital and confinement)” (16-4), “deployment cycle support” (16-5), and “strong bonds” (16-6). “Strong bonds is a curriculum and retreat-based relationship development program executed by chaplains in support of command directives.” Ibid., 16-6.

<sup>33</sup> Ibid., 3-2, b. (1), based on Section 3547 of the U.S. Code – Title 10: Armed Forces, “Each chaplain shall, when practicable, hold appropriate religious services at least once on each Sunday for the command to which he is assigned, and shall perform appropriate religious burial services for members of the Army who die while in that command.” 10 USC 3547, “Duties: Chaplains – Assistance Required of Commanding Officers,” <http://vlex.com/vid/chaplains-required-commanding-officers-19221299> (accessed April 26, 2011).

<sup>34</sup> AR 165-1, 3-2, b. (2).

they minister according to the requirements of their endorsers.<sup>35</sup> When necessary, chaplains conduct funerals or memorial services.<sup>36</sup> Also, chaplains visit and minister to personnel in hospitals and confinement facilities.<sup>37</sup> However, chaplains are not required to perform marriages although they may do so “at their discretion.”<sup>38</sup> As “teachers of religion, chaplains are responsible to their commanders for the religious education program.”<sup>39</sup> But legally, no chaplain can be required to perform a teaching role that is in violation of the tenets of his faith or ministry practice.<sup>40</sup> In spite of that protection, chaplains “will make every effort to provide for required ministrations which they cannot personally perform.” Fundamental Baptist chaplaincy ministry practice rests on this rule.

#### The Chaplain as Principal Military Religious Advisor

In addition to the chaplain’s role as a professional military religious leader, he serves as the principal military religious advisor to the commander. In that position, he is guided by the general principle for military religious advisors and the specific responsibilities assigned to him as a member of the UMT.

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<sup>35</sup> AR 165-1, 3-2, b. (3).

<sup>36</sup> Ibid., (4).

<sup>37</sup> Ibid., (7).

<sup>38</sup> Ibid., (5).

<sup>39</sup> Ibid., (8).

<sup>40</sup> Ibid., (6).



### *General Principle*

In their role as command staff officers, chaplains have direct access to their commanders in order to ensure effective RS. In practice, this permission to confront means that chaplains can speak with legal authority to the commander when his policies interfere with religious accommodation or free exercise or when his behavior or policies evidence or encourage “moral turpitude in conflict with Army values.”<sup>41</sup> Separatist ministry practice is enhanced when regulations support fundamental Baptist principles, such as the separation of church and state (which is inherent in free exercise) and separation from worldliness (immorality).

### *Roles and Responsibilities*

Specifically, as the principal military religious advisor, “the chaplain advises the commander and staff on religion, morals and morale.”<sup>42</sup> The chaplain is not to wait until asked for this advice—it is his duty to provide it. In the same way that civilian pastors oversee the spiritual and practical matters of local church ministry, chaplains oversee the spiritual needs and practical religious matters of the unit.<sup>43</sup>

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<sup>41</sup> AR 165-1, 3-3. a (2).

<sup>42</sup> Ibid., 3-2, b. (1).

<sup>43</sup> Chaplains oversee “the religious needs of personnel; the spiritual, ethical, and moral health of the command; the personal impact of policies and practices; plans or programs for advancing Army values and soldier or family resilience; religious support personnel matters and area coverage issues; construction, renovation, and maintenance of religious facilities; ethical, moral, and humanitarian implications of operational decisions; analysis of the impacts of indigenous religions on military operations.” Ibid., 3-3, b. (1), (a-h).

As the chaplain “plans, coordinates, executes and supervises RS,”<sup>44</sup> he holds stewardship over the chapel tithes and offerings fund (CTOF).<sup>45</sup> In addition, the chaplain’s professional and technical communications are regulated to ensure that problems are resolved “at the lowest possible echelon.”<sup>46</sup> In carrying out these various responsibilities, the chaplain fulfills his role as the principal religious advisor for the command.

### The Chaplain’s Duty Considerations

For military officers, duty is rooted in personal honor.<sup>47</sup> The chaplain’s regulated duty considerations include deployment obligations and assignment privileges. Churches need to know, that for fundamental Baptist chaplains, military duty is a matter of spiritual integrity.

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<sup>44</sup> RS includes “liaison, analysis and support products (documents) for orders; use of chapels and equipment; management of supplies, furnishings, and resources; advisory councils and staff, development programs, and volunteer training; chapel tithes and offerings fund (CTOF); training of chaplains and chaplain assistants; participation in the CCH recruitment program; publicizing the command master religious plan (CMRP).” *Ibid.*, (2). CMRP is regulated by AR 165-1, 13-2.

<sup>45</sup> Although participation in offerings is an appropriate act of worship, tithing to a military chapel is a matter of concern to fundamental Baptists, many of whom believe that the tithe belongs to the local church. Regulation of the chapel tithe and offering fund is extensive. See “Chaplaincy Resource Management: Non-appropriated Chapel Tithes and Offerings Funds,” AR 165-1, 15. Most egregious is the requirement that chapel tithes and offerings become government property. AR 165-1, 15-2, a. Yet, all giving relinquishes ownership to the receiver.

<sup>46</sup> *Ibid.*, 3-3, b. (3).

<sup>47</sup> General Douglas MacArthur’s farewell address to West Point, “Duty, Honor, Country,” is a study in the moral authority of the Army officer corps. See <http://www.americanrhetoric.com/speeches/douglasmacarthurthayeraward.html> (accessed April 19, 2011) for the audio recording and pdf of General MacArthur’s speech, delivered on May 12, 1962, West Point, NY.

### *Deploying with Assigned Unit*

Since chaplains are required by law to deploy with their assigned units,<sup>48</sup> representatives of the endorsing agency examine the chaplain candidate's understanding of deployment<sup>49</sup> and its impact on the chaplain and his family. In times of war, deployment is almost certain for active duty, reserve, and guard units with combat skills. Therefore, chaplains assigned to these units should expect to deploy as well.

### *Volunteering for Nonreligious, Noncombat Duty*

In temporary emergencies, the chaplain may volunteer to perform tasks unrelated to his primary roles.<sup>50</sup> However, there are restrictions on what a chaplain can be required to do. Regulations stipulate that commanders may not assign chaplains to duty unrelated to religious support.<sup>51</sup> In addition, commanders cannot assign a chaplain to any duty that would cause him to reveal privileged information.<sup>52</sup> Further, commanders may not ask chaplains to violate their noncombatant

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<sup>48</sup> AR 165-1, 3-4, a.

<sup>49</sup> *Deployment* usually refers to unaccompanied relocation into a combat zone.

<sup>50</sup> AR 165-1, 3-4, b. As a matter of testimony, chaplains are willing to "roll up their sleeves" when disaster strikes. Although the chaplain cannot be ordered to work in the kitchen, he could volunteer to serve food from a field kitchen during hurricane recovery.

<sup>51</sup> "Commanders will not detail a chaplain as an exchange, athletic, recreation, drug or alcohol, suicide prevention program manager, graves registration, welfare, morale, unit victim advocate, sexual assault response coordinator, dining facility, personal affairs, information, education, human relations, equal opportunity, next of kin notification, prisoner escort, safety, survivor assistance, or civil affairs officer." *Ibid.*, c. (1).

<sup>52</sup> *Ibid.*, c. (3).

status.<sup>53</sup> In contrast to those prohibitions on specific nonreligious duty assignments, explicit privileges are protected in support of ministry practice in military chaplaincy.

### Army Chaplain Ministry Support

To facilitate chaplaincy ministry practice prescribed by churches and endorsers, regulations address several practical matters related to chaplaincy ministry support that are not included elsewhere. Those matters include uniforms and attire, religious services, chaplain fees, travel, and housing. However, to ensure redundancy on the chaplains free exercise rights, the paragraph on religious services restates the prohibition against requiring him to violate the tenets of his faith.

#### *Uniforms and Attire*

Since military ministry practice combines the religious and military identity of chaplains, regulations on uniforms and attire allow latitude for ecclesiastical standards.<sup>54</sup>

#### *Religious Services*

Reinforcing the chaplain's personal convictions in ministry practice, the prohibition on requiring an Army chaplain to participate in

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<sup>53</sup> AR 165-1, 3-4, c. (4).

<sup>54</sup> "When conducting religious services a chaplain will wear the military uniform, vestments, or other appropriate attire established by a religious organization's law or practice." Ibid., 3-5, a. Since biblical ministry is not sacerdotal in nature, Baptists do not wear religious vestments. Military uniforms are purchased at the chaplain's expense. When a young pastor became an FBFI-endorsed chaplain, his sending church took a love offering to provide for the purchase of his uniforms.

any religious service that is at variance with the tenets of his faith, is repeated as a matter of ministry support even though, as we have seen, it appears elsewhere in regulations.<sup>55</sup>

### *Chaplain Fees*

To prevent any financial impropriety, regulations forbid chaplains to accept or require fees for RS activities that are part of their official military duty.<sup>56</sup>

### *Chaplain Travel*

Since spiritual fitness is required in chaplains, regulations permit funded travel for continuing education and professional ministry training. “Chaplains are authorized to attend endorser-established ecclesiastical training, seminars, and religious updates in an official temporary duty (TDY) status. Chaplains will attend these training events in an on duty status and in appropriate uniform.”<sup>57</sup> In addition, unfunded travel is authorized for chaplains desiring to participate in nonessential religious conferences that will enhance their professionalism.<sup>58</sup> Plausibly, if a chaplain demonstrated deficiency in his

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<sup>55</sup> In conducting “services, rites, sacraments, ordinances, and other religious ministrations as required by their respective distinctive faith group, chaplains will not be required to take part . . . when such participation would be at variance with the tenants of their faith.” AR 165-1, 3-5, b.

<sup>56</sup> Ibid., c. “Accepting gifts is subject to the guidance of DoDD 5500.07, ‘Standards of Conduct,’ November 29, 2007.” [http://www.dod.gov/dodgc/defense\\_ethics/ethics\\_regulation/dir550007.pdf](http://www.dod.gov/dodgc/defense_ethics/ethics_regulation/dir550007.pdf) (accessed April 22, 2011).

<sup>57</sup> AR 165-1, 3-5, d. (1).

<sup>58</sup> FBFI-endorsed chaplains receive mandatory annual training in a chaplains track that overlaps the Annual Fellowship of FBFI. Some chaplains

theological or ministerial training, an endorser could mandate his participation in professional ministry coursework to correct any deficiency.

### *Housing*

Military chaplains compete with officers of their grade for family housing. To meet their needs on unaccompanied assignments, they may request a well-equipped apartment, or accept temporary accommodation in the visiting officers' quarters.<sup>59</sup>

On the whole, AR 165-1 provides a helpful backdrop for military requirements in chaplaincy ministry by addressing the status, roles, and responsibilities of Army chaplains. Moreover, the regulation of duty considerations and ministry support further clarifies military requirements in chaplaincy ministry practice. Appreciation for those requirements will smooth out the extension of local church ministry through military chaplaincy. Likewise, a review of typical agency requirements in law enforcement chaplaincy ministry practice will assist local churches in applying local church ministry practice.

### *Agency Requirements in Law Enforcement Chaplaincy Ministry Practice*

In contrast to military chaplaincy, law enforcement chaplaincy is a practical necessity rather than a legal requirement. Although military

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have failed to obtain funded travel when they requested to "attend a conference" rather than to "receive required training."

<sup>59</sup> AR 165-1, 3-4, e. (1).

duty frequently takes soldiers away from their local churches, law enforcement schedules seldom keep officers away from their local churches for extended periods of time. Yet, sheriffs and police chiefs who understand the importance of spiritual support in handling crisis situations have established chaplaincies in their departments.<sup>60</sup> To survey agency requirements in law enforcement chaplaincy ministry practice, the Greenville, South Carolina, Police Department “General Order 176A—Police Chaplain” provides an outline.<sup>61</sup>

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<sup>60</sup> That purpose is explained in the General Order (GO) establishing the chaplaincy of the Greenville (SC) Police Department. GO 176A, included in Appendix D. Information on hundreds of agencies that utilize chaplains is available from the International Conference of Police Chaplains (ICPC): <http://www.icpc4cops.org/>. The Greenville County (SC) Sheriff’s Office Chaplains maintain their own webpage: <http://www.gcsso.org/chaplains.html>. The most trustworthy source of information on law enforcement chaplaincy for fundamental Baptists is InPursuit! Ministries: <http://ipministries.org/>.

<sup>61</sup> Sources for that general order included former Greenville Police Department (GPD) policy, with guidance from the Commission on Accreditation for Law Enforcement Agencies, Inc. (CALEA). The GPD is one of eight law enforcement agencies in Greenville County, sharing offices at the Greenville County Law Enforcement Center with the Greenville County Sheriff’s Department. FBI data on total law enforcement employees is based on Uniform Crime Reports. Data is approximate and based on U.S. Justice Department estimates that 80 percent of law enforcement agencies file reports. Telephone conversation with staff at the R&D Office, U.S. Department of Justice, April 26, 2011. FBFI data confirm at least 1,021,456 U.S. law enforcement employees, with 706,866 armed officers serving the 2009 U.S. population of 289,417,471 citizens. Nationwide, officers serve 409 citizens per capita. U.S. Department of Justice – Federal Bureau of Investigation, “Table 74: Full-time Law Enforcement Employees by Population Group,” *Crime in the United States, 2009*, [http://www.fbi.gov/ucr/cius2009/data/table\\_74.html](http://www.fbi.gov/ucr/cius2009/data/table_74.html) (accessed April 26, 2011). As an accredited agency consisting of 210 personnel, with 176 armed officers serving the 2009 Greenville population of 62,000 (see <http://www.city-data.com/city/Greenville-South-Carolina.html> [accessed April 27, 2011]) the GPD is typical for its population group. *Crime in the United States, 2009*, “Table 74: Full-Time Law Enforcement Employees,” Department of Justice, 2009 [http://www2.fbi.gov/ucr/cius2009/data/table\\_74.html](http://www2.fbi.gov/ucr/cius2009/data/table_74.html) (accessed May 5, 2011).

### Law Enforcement Chaplaincy Policy and Purpose

Since the chief of police manages the department through policy, general orders are used to delegate the chief's authority to department supervisors and officers. Accordingly, it is the policy of the Greenville Police Department (GPD) to provide professional expertise from outside the department when needed.<sup>62</sup> Thus, the professional expertise of chaplains is afforded to department employees.

#### *Purpose: Value-Based Guidance for the Good of the Department*

Like other accredited law enforcement agencies, GPD provides the resources employees need to perform their work efficiently and effectively.<sup>63</sup> Hence, GPD provides a well-rounded chaplaincy.<sup>64</sup> According to policy, chaplains' powers and duties are prescribed by the chief of police.<sup>65</sup> Consequently, the GPD chief chose five volunteer chaplains from three Christian denominations to ensure that the majority of personnel would be represented.<sup>66</sup>

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<sup>62</sup> GO 176A, 1.0.

<sup>63</sup> Ibid.

<sup>64</sup> "The primary purpose of the Chaplain Program is to complement the department's total service program by providing value-based guidance services as may be required for the good of the GPD and the community." Ibid., 2.0.

<sup>65</sup> Ibid.

<sup>66</sup> When a new police chief reorganized the GPD chaplaincy, two fundamental Baptists were serving as chaplains. After reorganization, three chaplains were added: a Southern Baptist pastor, a Greek Orthodox priest, and a Roman Catholic priest. As in the military chaplaincy, all chaplains provide nonsectarian support to all personnel, but are never expected to violate the tenets of their own faith. They are protected by the requirement to "be endorsed for the chaplaincy by a recognized endorsing agency or denomination." Ibid., 7.1.



*Mission: Bringing God's Love to Staff and Officers*

To establish pastoral care within legal boundaries, the GPD policy on chaplaincy provides a clear mission statement. "Believing that God is an answer to the human dilemma, the Police Chaplains bear witness to the love and power of God to Police Officers and their families."<sup>67</sup> Thus, fundamental Baptists find freedom to bring God's love through the gospel when they patiently serve the officers.<sup>68</sup>

*Confidentiality: Building Trust in Everyone they Serve*

Chaplains are rightly expected to keep confidences in counseling. However, reporting a confession of child abuse is required by state law. Competent chaplains find opportunities for discipleship in confessions of sins that have legal consequences, telling the counselee, "Through Christ, God will forgive you, but now you must make restitution." Like any good pastor, the fundamental Baptist chaplain gently leads the person to biblical repentance.<sup>69</sup>

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<sup>67</sup> GO 176A, 2.0.

<sup>68</sup> On ride-along duty with an officer, we stopped a vehicle for a tail-light infraction. Before the officer could explain the reason he had stopped him, the driver became agitated and aggressive. By using a soft voice and keeping his hands in a non-threatening "ready" position, the officer defused a potential confrontation. Back in the patrol car, I told him, "You just gave me a sermon illustration," and quoted Proverbs 15:1. The officer wrote the verse on his notepad and began to ask questions that led to a presentation of the gospel.

<sup>69</sup> 2 Corinthians 7:10-11.

### Law Enforcement Chaplaincy Duties and Responsibilities

In the GPD, each chaplain reports to the captain of administration (CA). To ensure effective ministry, chaplains serve two-year appointments, renewable by approval of the chief of police. While minimum duties are listed in policy, the chief of police may request that a chaplain perform additional tasks when necessary and appropriate. In view of that, the communications section maintains a roster of chaplains and notes their qualifications.<sup>70</sup> When chaplains respond, they combine local church ministry practice with agency ministry requirements.

For example, chaplains assist in notifying the family in the event of serious injury or death and in contacting the victim's local pastor. Also, they report to the scene of officer-involved shootings or to the hospital when an officer is injured. During a critical incident debriefing (CID), the chaplain remains available to the officers and, if qualified, may even be assigned to lead the CID. Further, chaplains will be present at hostage/barricaded suspect situations, major disorders, disasters, or public functions requiring deployment of a large number of officers.<sup>71</sup> In all situations, chaplains are alert to personnel who need counseling or visitation.

In addition, chaplains attend or participate in graduations and award banquets, promotion ceremonies, in-service classes, funeral and memorial services, and any other activities deemed appropriate by the

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<sup>70</sup> GO 176A, 4.0.

<sup>71</sup> Ministry duties are listed in GO 176A, 4.1-18, see Appendix D.

chief of police. Most importantly, chaplains attend roll calls and participate in the ride-along program in order to get to know the officers and their duties.<sup>72</sup> If qualified, chaplains present formal lectures on moral and ethical issues and write articles on their areas of responsibility or influence.<sup>73</sup>

### Law Enforcement Chaplaincy Procedures

To familiarize chaplains with police procedures, the chief of police requires chaplains to attend an initial orientation and periodic training sessions.<sup>74</sup> According to procedure, chaplains do not release information to the media, insurance agencies, or attorneys but refer questions to the CA. In every situation, communications are guided by the principles of spiritual and procedural confidentiality.<sup>75</sup>

Given that law enforcement chaplaincy exists to help the chief of police to meet the needs of the officers, chaplains serve as advisors to the chief on the moral, spiritual, and religious welfare of police personnel.<sup>76</sup> For efficiency, these matters may be discussed in a personal meeting or in the required chaplain monthly report filed with the CA.<sup>77</sup>

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<sup>72</sup> The key to effective ministry in ride-along is listening. The effective chaplain listens to the officer's radio transmissions, does not interrupt or distract him, and learns to anticipate and quickly understand official radio communication. He is not to function as a police officer, and he must not be a liability to the officer in any situation.

<sup>73</sup> GO 176A, 4.16

<sup>74</sup> Ibid., 5.0-5.1.

<sup>75</sup> Ibid., 5.2-5.3, 5.5.

<sup>76</sup> Ibid., 5.4.

<sup>77</sup> Ibid., 5.6.

On behalf of the chief, chaplains respond to life-changing events or requests from personnel.<sup>78</sup> To facilitate chaplaincy ministry practice, agencies issue chaplains the department identification, badge, and badge wallet.<sup>79</sup> For security purposes, the chaplain's photo is stored in the department personnel data base and appears on an electronic key pass card which the chaplain wears when inside the law enforcement center. In addition, some chaplains prepare a personal tactical gear bag to keep in their vehicles.<sup>80</sup> Of course, the chaplain is not a police officer and takes no action at the scene of any incident unless requested or commanded to do so.<sup>81</sup> Under no circumstances shall chaplains be issued or carry any form of weapon.<sup>82</sup>

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<sup>78</sup> “Chaplains respond regarding physical needs (surgery, convalescence, illness, or impending death), acute or chronic problems (death of a loved one, serious accident, adjustment to a physical handicap, depression, unrelieved grief, drinking or drug problem, strange behavior, loss of purpose), family-related situations (marriage plans or marital difficulty, birth of a child, problems with children), or when any employee desires to contact a chaplain.” GO 176A, 5.7

<sup>79</sup> Ibid., 5.8.

<sup>80</sup> When necessary equipment is not issued, it is readily available for purchase. Kits include a durable New Testament, chaplain business cards, sturdy flashlight, pen and notepad, light weight windbreaker and cap with reflective identification “Police Chaplain,” first aid kit, packet of latex gloves, plastic wire ties, hand sanitizer and wipes, energy bars, and water bottle—anything the chaplain might need to offer aid and comfort within agency ministry practice. Kit bags and clothing items are available from ICPC at <http://www.icpconline store.us/>, as well as from a variety of other websites.

<sup>81</sup> GO 176A, 5.9.

<sup>82</sup> Ibid., 8.4. Occasionally uniformed chaplains in other agencies wear religious insignia and carry weapons. Veteran chaplains generally agree that chaplains should not be armed. This information I have obtained through personal interaction with chaplains at meetings of the International Conference of Police Chaplains (ICPC).

### Selection Process for Law Enforcement Chaplains

When there is a need to add chaplains to the GPD, the CA or his designee and current chaplains screen possible chaplaincy candidates.<sup>83</sup> Of interest to a screening committee are the candidate's interests and abilities, his ministry status and ordination, degrees in theology or counseling, and his willingness to serve a six-month probationary period.<sup>84</sup> After screening, findings are reported to the chief of police and appointments are made at the chief's discretion.<sup>85</sup> In the event of improper conduct, the chief of police may remove any chaplain from the program.<sup>86</sup>

### Qualifications for Law Enforcement Chaplains

To ensure the competence and compatibility of ministers for law enforcement chaplaincy, agencies establish qualifications for chaplains.<sup>87</sup> With respect to the standards of church ministry practice, the GPD requires ecclesiastical endorsement for chaplains.<sup>88</sup> Initially, competency for law enforcement chaplaincy requires applicants to have

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<sup>83</sup> GO 176A, 6.0. Interdepartmental courtesies are appropriate. When the long-time chaplain of the Greenville sheriff's department passed away, the sheriff's CA assembled a selection committee consisting of the GPD chaplain, the Greenville Memorial Hospital chaplain, and the private professional psychologist used by the Greenville county government. A public appeal for applications resulted in the submission of sixteen applications, which resulted in ten interviews, with four chaplains being selected for duty.

<sup>84</sup> Ibid., 6.6.

<sup>85</sup> Ibid., 6.1-6.6.

<sup>86</sup> Ibid., 6.7.

<sup>87</sup> Ibid., 7.0.

<sup>88</sup> Ibid., 7.1.

“at least ten years in the ministry with education and experience in counseling and crisis intervention.”<sup>89</sup> Continued compatibility requires chaplains to “show compassion and to maintain personal control in extremely stressful situations. Likewise, chaplains uphold high moral standards, exhibiting a good reputation in the community.”<sup>90</sup>

#### Attire for Law Enforcement Chaplains

Notably, law enforcement chaplains present a professional appearance appropriate to the duty performed. On hospital and home visits, a suit or sport coat and tie are appropriate. For roll call, ride-alongs, and visits to the law enforcement center, chaplains wear the department polo shirt with the GPD logo.<sup>91</sup> When clerical attire does not interfere with required physical activity, it may be worn. In every situation, attire should be clean, neat, and well-fitting.<sup>92</sup> Whenever a chaplain functions in his official capacity, he carries the department identification card and badge. Without those credentials, a chaplain is unavailable to respond to calls from the communications section.<sup>93</sup>

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<sup>89</sup> GO 176A, 7.3.

<sup>90</sup> Ibid., 7.2.

<sup>91</sup> “Chaplains have the discretion to modify this dress code to coincide with climate changes and other special situations.” Ibid., 8.2. Some departments issue uniforms with chaplaincy insignia.

<sup>92</sup> Unkempt appearance and obesity are unacceptable in law enforcement. Fitness is a core value of law enforcement officers. However, obesity is common among law enforcement chaplains, raising a barrier to effective ministry. For the sake of testimony, fundamental Baptist ministry practice requires the law enforcement chaplain to conform to the expected appearance of the officers he serves.

<sup>93</sup> GO 176A, 8.1-8.3.

### The Law Enforcement Chaplain's Response to Calls

When responding to critical incidents, law enforcement chaplains comply with police procedures. First, the chaplain acknowledges to the communication section that he is responding. Then, following directions provided from the dispatcher or by following a personal map or GPS, the chaplain proceeds to the scene, maintaining availability by cell phone or police radio. On arrival, the chaplain reports to the officer in charge (OIC). When responding to notification requests, the chaplain “takes an officer along due to possible inflamed emotions, and releases only the information cleared by the lead investigator.”<sup>94</sup> In the event of more than one chaplain response, the initial responding chaplain becomes the chaplain in charge (CIC).<sup>95</sup> Depending on the situation, the CIC proceeds to the scene, hospital, or notification location as directed by the OIC. According to standard ministry practice, the chaplain delivers the notification and provides necessary pastoral care.<sup>96</sup>

Consistently, the Commission on Accreditation for Law Enforcement Agencies (CALEA) standards for law enforcement chaplaincy ministry practice apply to agencies of all sizes. While officers may participate in the free exercise of religion in local churches near their homes and the agency they serve, law enforcement chaplains bring a calming confidence into the crises that officers face. To serve the officers

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<sup>94</sup> GO 176A, 9.2.

<sup>95</sup> Ibid., 9.3.

<sup>96</sup> Ibid., 9.3.

who risk their lives in serving the community, local churches should encourage pastors to serve as law enforcement chaplains.<sup>97</sup>

*Local Church Requirements for Fundamental  
Chaplaincy Ministry Practice*

In the same way that military and law enforcement requirements shape the ministry practice of fundamental Baptist chaplains, so do local church requirements. In fact, unless the chaplain functions as an agent of a local sending church, endorsement by a fundamental Baptist endorsing agency is inappropriate. Accordingly, three local church requirements for ministry practice apply to chaplaincy. First, the chaplain must maintain a genuine connection to a fundamental Baptist church. Second, the chaplain and the sending church should engage in regular communication. Third, the chaplain and the local church are mutually committed to the extension of local church ministry through chaplaincy.

Genuine Connection to Local Church Ministry

As a minimum, a genuine connection to the local church includes official membership in the church and submission to its authority. Thus, fundamental Baptist chaplains hold membership in fundamental Baptist churches and maintain endorsement from a fundamental Baptist

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<sup>97</sup> Former GPD chief Harold Jennings memoir noted, “He was wonderful in calming and assisting grieving families and in helping police officers in any way possible. Dr. Vaughn was a great asset for the GPD, and rendered a valuable service not only in his church family, but in his police family.” Gladys Perry Jennings, *Back in those Days*, ([Greenville, SC?]: n.p., 2007), 267.



endorsing agency. Ideally, they hold membership in a local church whose pastor understands and supports the positions of the chaplain's endorsing agency.

#### *Membership in a Local Fundamental Baptist Church*

Initially, a sending church commends a candidate to chaplaincy ministry. Upon acceptance into the chaplaincy, the new chaplain maintains membership in a fundamental Baptist church. At various points during his military career, a chaplain may find it necessary to move his membership from one fundamental Baptist church to another.<sup>98</sup> Practically, church membership can be moved with a simple letter of commendation from the sending church or acknowledgement of acceptance from the receiving church. However, establishing a genuine connection between the chaplain and any local church takes time and effort. Therefore, chaplains are wise to maintain membership in a church that is fully committed to the extension of local church ministry through chaplaincy, even when the chaplain and his family are temporarily attending a church near the current duty station.

#### *Submission to Local Church Authority*

Wherever the fundamental Baptist chaplain holds local church membership, ministry practice requires him to submit to the authority of

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<sup>98</sup> "In the changes of social and domestic life, which are constantly transpiring, members often remove from the vicinity of the church with which they have united. Then it becomes their duty, and should be their desire, to connect themselves with a church of the same faith near their new home." Edward T. Hiscox, *Principles and Practices for Baptist Churches* (Grand Rapids: Kregel Publications, 1980), 75.

that church. In truth, the chaplain recognizes his accountability to the pastoral leadership and congregational government of the sending local church. Like other missionaries, the chaplain recognizes the need for the congregation and pastor of the chaplain's home church to be familiar with appropriate ministry practice and to know the location and activities of its missionaries, including the chaplains.<sup>99</sup>

#### Regular Communication with the Sending Church

Significantly, communication with the local church is different for a volunteer law enforcement chaplain than for a military chaplain. Usually, the law enforcement chaplain is the sending church pastor or one of his assistants, while the military chaplain represents the church at a distance. Nevertheless, to extend the ministry of the local church, both types of chaplains should keep the local church well informed.

#### *Churches Must Be Kept Informed*

When a pastor considers serving as a volunteer law enforcement chaplain in his own community, he must help the church to see that opportunity as an extension of its ministry—the pastor serves as a missionary to local law enforcement.<sup>100</sup> Unless the pastor's congregation

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<sup>99</sup> Local church expectations for missionaries who are church members apply to chaplains who are sent from a local church. They are "like-minded with the ministry philosophy of (the) church, (maintaining) significant and ongoing participation in the ministries of the church, and submissive to the counsel of the church in the selection of (an endorser) with which the (sending) church has a good working relationship." Faith Baptist Church, "Missions Policies," (Taylors, SC), 9-10 <http://www.fbctaylors.org/images/stories/Missions/missionspolicies.pdf> (accessed April 22, 2011).

<sup>100</sup> Church members may see a volunteer chaplaincy as competing for pastoral care that should be directed to the membership. If chaplaincy is done

fully embraces its pastor's chaplaincy ministry, and unless he manages all of his responsibilities wisely, he may neglect his duty to the church. However, a wise pastor-chaplain will make the chaplaincy a benefit to his congregation. For example, pastor-chaplains bring policemen into local churches. Also, law enforcement chaplaincy affords many opportunities for pastors to impact the local community. In view of these opportunities, pastors should report their chaplaincy activities to their churches. In addition to actual reports to the staff, deacons, and missions committee, the pastor should include law enforcement officers in the meetings of the church on special occasions such as, for instance, Peace Officers Memorial Day, which occurs annually in the United States on May 15. Similarly, local churches may schedule an annual Blue and White Sunday<sup>101</sup> in their calendars as an opportunity to invite and honor local law enforcement personnel. Also, local agency color guards<sup>102</sup> appreciate invitations to participate in appropriate events at local churches, such as Fourth of July celebrations or funerals of civic leaders.

Whereas the pastor-chaplain enjoys regular access to the local church, the military chaplain experiences limited access to local churches. Like foreign missionaries, chaplains often communicate

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at the expense of the local church, it is inappropriate. If the local church is uninformed, it cannot be expected to be properly supportive. If the leaders within the congregation are supportive, they will encourage others to see the value of law enforcement chaplaincy.

<sup>101</sup> *Blue and White Sunday* is a common expression in fundamental Baptist circles used to refer to a special service or event honoring first responders.

<sup>102</sup> A color guard is a precision drill team that wears special uniforms and carries flags to post near the speakers' platform at the beginning of a formal ceremony.

through e-mails or regular mail, phone calls, and when possible through personal reports. In the same way that local church missionary displays connect church members to missionaries, displays that include the chaplain's family picture and recent communications establish a bond with the military or law enforcement extension of the local church's ministry. As well, featuring chaplain speakers at mission conferences strengthens those bonds. On Memorial Day, inviting uniformed chaplains to participate in church services emphasizes the honor given to those who have died in service to their country. Similarly on Veteran's Day, fundamental Baptist chaplains can enhance church programs.<sup>103</sup> In these ways, pastors motivate their congregations to view chaplaincy as an extension of the local church's ministry.

#### *Chaplains Must Be Encouraged*

Unquestionably, chaplains and their families need the love and support of involved local churches. Accordingly, alert pastors notice when chaplains attend church services on short notice. The pastor can make the congregation aware of a visiting chaplain by inviting him to give a greeting or offer a prayer. Also, by asking the chaplain to stand with the pastor after the service so that the congregation can meet and shake hands with the chaplain, the pastor helps the church to value the chaplain. Just as churches invite missionary wives to visit the

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<sup>103</sup> When FBFI-endorsed chaplains are included as speakers in local churches or conferences, veterans present sometimes tell them, "I wish we had had a chaplain like you when I was in the military," testifying to the value of local church exposure to fundamental Baptist chaplains as a means of gaining local church support for chaplaincy.

“missionary closet” to collect a few small gifts for their families, chaplains’ wives are honored by that simple gesture. Likewise, the chaplain’s children are strengthened by communication and kindness from Sunday school classes and Christian school classes of the same age as the chaplain’s children. Including chaplains on weekly prayer sheets, sending “care packages” to chaplains,<sup>104</sup> and providing the same practical support to chaplains that is provided to other missionaries<sup>105</sup> are all appropriate means of extending local church ministry through chaplaincy. Surely, the greater the commitment local churches have to encouraging chaplains, the greater the commitment of chaplains will be to representing local churches.

#### Biblical Commitment to the Local Church

As a minimum, biblical commitment to the local church includes regular attendance and faithful stewardship. Owing to the missionary’s remote ministry and the need to report to many supporting churches, his regular attendance at the sending church is limited. Likewise, the chaplain does not often visit distant churches because military regulations limit him to only thirty days of annual leave. In addition, chaplains relocate frequently, limiting their longevity in a single church. Apart from a strong bond with an initial sending church, the best option

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<sup>104</sup> Packages should not be sent to combat zones without communicating in advance regarding contents, security, and timeliness of delivery. Otherwise, items may be damaged by the elements or disposed of due to lack of storage space or mission demands on distribution systems.

<sup>105</sup> The nonfinancial support that local churches provide to missionaries is limited only by the imagination of the local church members.

for the military chaplain may be to attend or join a compatible local church near his duty station. Wisely, some local churches near military installations offer associate memberships to transient military personnel to allow them to maintain the bond with the sending church. Ideally, the local church that is most supportive of the chaplain's family when he is deployed is probably the church where his membership should remain. Nevertheless, the faithful church member honors the stewardship policies of the local church where he is a member. Thus, if a chaplain's local church expects its missionaries to tithe to their sending church even while on the mission field (i.e., it rejects the concept of "field tithing,")<sup>106</sup> refusing to comply would be unethical on the chaplain's part. Further, consistent ministry practice requires that chaplains honor the sending church's standards regarding music, modesty, and Bible versions as far as possible.<sup>107</sup>

Similarly, biblical ministry practice places obligations on the local church. In a missionary relationship, financial support is appropriate. In contrast, military chaplains receive government salaries, making regular financial support for the chaplain inappropriate. In spite of the fact that chaplains are not financially supported by churches, since chaplaincy

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<sup>106</sup> "Field tithing disconnects the missionary from his home church, depriving it of the benefit of his representation on the field. Those missionaries who truly see their ministry as an arm of their sending church should support the church to which they are accountable for discipline and spiritual ministry." Faith Baptist Church, "Mission Policies," 10.

<sup>107</sup> Discretion requires chaplains to speak carefully regarding standards. When distracting controversies arise, chaplains may simply say, "Good men disagree on this matter, but I want to be faithful to the position of my own church."

cannot exist without recognized endorsing agencies, churches should consider financial support for endorsers who represent the churches on their chaplains' behalf. Through the payment of professional dues, chaplains help with endorser expenses, but only active duty chaplains contributing a percentage of base pay make a significant impact.<sup>108</sup>

Using the FBFI as an example, local fundamental Baptist churches have at least six options to financially support the extension of their ministries through military and law enforcement chaplaincy. First, they can fund their pastor's time and travel expenses in participating in FBFI activities that promote chaplaincy. Second, they can support the FBFI by subscribing to *FrontLine* magazine, which keeps readers informed on chaplaincy ministry. Third, local church members who become members of FBFI partially support the chaplaincy through their annual membership dues. Fourth, local churches can receive love offerings for the work of the FBFI, which includes the endorsement of chaplains. Fifth, as the beneficiary of the chaplain's stewardship, his local church can reciprocate by contributing his endorser fees directly to the endorser on the chaplain's behalf. Finally, churches that share the mission, vision, and core values of the FBFI can find ways to include FBFI in their monthly support system.

In conclusion, through genuine connections, regular communication, and biblical commitment to local churches, fundamental

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<sup>108</sup> Endorsement expenses for active duty and reserve chaplains are the same, but professional dues for reserves seldom cover endorser expenses. Processing applicants who are ultimately not accepted generates additional unrecovered expenses.

Baptists achieve the extension of local church ministry through military and law enforcement chaplaincy. Truly, the history and necessity of chaplaincy call for a fundamental Baptist response. When chaplaincy is viewed as a biblical vocation of the local church, fundamental Baptists will overcome the problems of separatist ministry in a pluralistic environment, reaching the great potential that chaplaincy offers.



APPENDIX A:  
THE FUNDAMENTAL BAPTIST FELLOWSHIP CHAPLAINCY MANUAL

CONSTITUTION  
Adopted June 15, 2000  
Revised and Restated June 10, 2008  
Adopted by the Board February 9, 2009

*Preamble:*

This Constitution<sup>1</sup> is neither a substitute for, nor a supplement to, the Word of God. It is simply a review of the doctrines as they apply to practical matters concerning the Fundamental Baptist Fellowship International. It is a guide to aid in the application of biblical principles to fellowship polity. The Word of God shall be the first and final authority on all fellowship matters, and any issue whereon this Constitution is silent shall be governed by the clear statement of the Word of God.

*Article I - Name*

Section 1

This fellowship is the Fundamental Baptist Fellowship International (FBFI).

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<sup>1</sup> The Constitution of the FBFI exists as a separate document, but is included in its entirety in the FBFI Chaplaincy Manual.

## Section 2

This fellowship shall be an independent and sovereign organization and as such, unrelated to any other organization or movement, but in fellowship with New Testament Fundamental Baptists everywhere. It shall exist to serve them.

### *Article II - Statement of Purpose*

In order that we, the Fundamental Baptist Fellowship International might—for the glory of God and the exaltation of our Lord Jesus Christ—hold fast, with tenacity and zeal, the heritage of historic, Baptist fundamentalism which has been handed down to us, and further that we might perpetuate that heritage complete, intact, pure and undiluted to succeeding generations of fundamentalists:

## Section 1

We purpose to foster a deep, abiding love and loyalty to God and His Word and, to this end, to provide national and international leadership in the ongoing historic battle for biblical truth and the propagation of the gospel. In so doing, we purpose to boldly affirm and proclaim that the Bible is the supernaturally revealed, inspired, inerrant, infallible Word of God, without error or omission in the whole and in every part—the exclusive and absolute authority for what we believe, teach, preach, and practice.

## Section 2

We purpose to strengthen the fundamentalist movement, and to furnish a rallying point in defense of the faith at the cutting edge of the

issues of the day—for the truth and against error—to which pastors, Christian workers and lay-people everywhere who share our convictions can come to find refuge, strength, encouragement and fellowship. In so doing, we purpose to foster a genuine spirit of love and biblical unity among those who are truly fundamentalists.

### Section 3

We purpose to both expose and oppose apostasy and religious compromise in any form by defining, declaring and disseminating the truth on key issues of the day, and by advocating and promoting obedience to the mandate of biblical separation.

### Section 4

We purpose, in the Spirit of Christ, by the power of the Holy Spirit, and to the glory of God, to militantly promote historic fundamentalism and to promote our historic Baptist distinctives, while maintaining ecclesiastical, personal and civil (church and state) separation—all in the spirit of a godly, spirit-filled aggressiveness.

### Section 5

We purpose to lead in an aggressive effort to reach our world for Christ by evangelism and church planting—locally, nationally and worldwide.

### Section 6

We purpose to stand united and vigilant in support of the cause of religious liberty, and in opposition to all assaults against our freedoms to preach, propagate and practice our Faith.

### Section 7

We purpose to accomplish these objectives through fellowship meetings, conferences, preaching, resolutions and publications.

### Section 8

We purpose, in nature, to be a fellowship of fundamental, independent, Baptist pastors, Christian workers and laymen as distinct from a convention of churches. We purpose to avoid any denominational structure.

## *Article III - Statement of Faith*

### Section 1

The Scripture: We believe in the Scriptures of the Old and New Testaments alone as verbally, plenary inspired of God, without error in the original writings and the sole authority of faith and practice, providentially preserved as God's eternal Word (2 Pet. 1:21; 2 Tim. 3:16,17; 1 Pet. 1:23 (b)-25). We believe in a dispensational understanding of the Bible based on the progressive unfolding of the divine mysteries from God, which result in distinguishable stewardships of God's truth (Heb. 1:1-3; Eph. 1:10; 1 Cor. 10:31).

### Section 2

The Godhead: We believe in one God, an eternal Spirit existing in three distinct uncreated Persons—God the Father, God the Son, and God the Holy Spirit—yet One in essence and equal in every divine perfection and attribute (Deut. 6:4; Matt. 3:13-17; Matt. 28-19; 2 Cor. 13:14).

### Section 3

Jesus Christ: We believe in the Lord Jesus Christ, God's eternal Son Who was begotten by the Holy Spirit, born of the virgin Mary, and is truly God and truly Man, one Person with two natures, divine and human (Matt. 1:18-20; John 1:1,2,14). We believe the Lord Jesus Christ died as a substitutionary sacrifice for the sins of all men according to the Scriptures, and all who receive Him are justified on the grounds of His shed blood (2 Cor. 15:3; 2 Cor. 5:21; Rom. 3:21-26; Heb. 2:9; 1 Jn. 2:2). We believe in the resurrection of the crucified body of our Lord Jesus Christ, in His bodily ascension into Heaven, and in His present life there as High Priest for us (Matt. 28:1-10; Acts 1:9; Heb. 7:25-28). We believe in the imminent return of Christ prior to the inauguration of Daniel's seventieth week, at which time all believers in Christ will be caught up to meet the Lord in the air, and be kept from the promised period of divine wrath upon the Earth (Dan. 9:24-27; 1 Thess. 4:14-17; 1 Cor. 15:51-53; 1 Thess. 5:9; Rom. 5:9).

### Section 4

The Holy Spirit: We believe in the eternal deity and personality of the Holy Spirit Who is one of the three Persons of the Trinity. We believe the following are among His ministries: the restraining of evil in the world to the measure of the divine will; the conviction of the world regarding sin, righteousness, and judgment; the calling and regeneration of all believers; the indwelling of those who are saved; and, the continued filling for power, teaching, and service of all among the saved who are truly yielded to Him (Rom. 8:28, 29; 1 Cor. 1:24; 2 Thess. 2:7; John 3:6;

16:7-11; Rom. 8:9; Eph. 4:30, 5:18). We believe the Holy Spirit produces His fruit in the lives of all believers (Gal. 5:22, 23; Col. 1:10, 12). We believe some gifts of the Holy Spirit were temporary. We believe that certain gifts, being miraculous in nature, were prevalent in the church in the first century. They were foundational and transitional. These gifts have ceased, being no longer needed because the Scriptures have been completed and the church has been divinely certified (Heb. 2:1-4; 1 Cor. 13:8-12; Eph. 2:20). We believe that speaking in tongues was never the common or necessary sign of the filling or baptism of the Spirit. We believe God, in accord with His own will, does hear and answer prayer for the sick and afflicted (1 Cor. 12:11, 30; 13:8; James 5:14-16).

#### Section 5

Man: We believe that man was created directly by God on day six of the creation week (Gen 1:26-31), in His image (Jas 3:9), and in a state of sinlessness (Eph 4:24). We believe that originally man freely chose to transgress the will of God, and thereby, incurred sin, condemnation, physical and spiritual death (Gen 3:1-7; Rom 5:12-19; Eph 2:1-3) so that man is a sinner by nature and by choice, completely depraved, destitute of any moral good, and utterly unable to merit God's favor or contribute to his salvation (Rom. 3:10; Jer. 17:9; Eph. 2:9; Titus 3:5; Rom. 4:5-6).

#### Section 6

Salvation: We believe in the salvation of sinners through Jesus of Nazareth, the Son of God, Who is the only Savior of men by virtue of His shed blood, i.e., His substitutionary death for sinners. We believe that salvation is completely dependent on the grace of God, is a free gift of

God that man cannot earn or merit in any way, and is appropriated by repentance and faith in the person and cross work of our Lord and Savior, Jesus Christ. We hold that in salvation the believer is called, regenerated, Spirit baptized into union with Christ, justified, (including the forgiveness of sin and restoration to favor with God through the merit or righteousness of Christ), adopted, sanctified, and glorified. We believe that God secures and guarantees the final salvation of every true believer, and that the genuine believer will continue in his faith and show evidence of his faith in Christ until he meets the Lord. We believe all the elect of God, once saved, are kept by God's power and are secure in Christ forever (Jn. 14:6; Rom. 3:25; Is. 53:4-6; Eph. 2:9; Jn. 16:8-11; Acts 20:21; Eph. 2:8-10; Jn. 1:13; Rom. 6:3-5; Rom. 5:1; Rom. 8:15; Heb. 10:10, 14; Rom. 8:30; Jn. 6:39; 2 Cor. 5:17; 1 Jn. 2:19; 1 Cor. 15:2; Rom. 8:37-37).

#### Section 7

Sanctification: We believe sanctification is presented in three senses in Scriptures: (1) every saved person has been sanctified through the death of Christ; (2) is being sanctified by the Holy Spirit; and, (3) will be completely sanctified at his glorification. Every believer has two natures, old and new, and the old cannot be eradicated during this life (Heb. 10:10; John 17:17; Eph. 5:25-27; 1 Thes. 4:13-18; Gal. 5:17; Rom. 7:18-25).

#### Section 8

Separation: We believe in the biblical doctrine of separation which encompasses: (1) separation of the local church from all affiliation and

fellowship with false teachers who deny the verities of the Christian faith, and from those who are content to walk in fellowship with unbelief and inclusivism (from Christian individuals or organizations that affiliate with those who deny the faith or are content to walk with those who compromise the doctrine and practice of Scripture (2 Thess. 3:6; 1 Cor. 5:1-11; 1 Tim. 1:18-20; Mt. 18:15-17; (2) separation of the individual believer from all worldly practices (philosophies, goals, lifestyles, amusements, habits, and practices) that dishonor the Savior; and, (3) separation of church and state (2 Tim. 3:1-5; Rom. 12:1-2; 14:13; 1 John 2:15-17; 2 John 9-11; Matt. 22:21).

### Section 9

The Church: We believe in the Church - a living, spiritual body of which Christ is the Head, and of which all regenerated people in this age are a part. We believe the Church is a body peculiar to the age of grace and entirely distinct from national Israel. We believe a local church is a company of believers in Jesus Christ, immersed upon a credible confession of faith and associated for worship, work of the ministry, evangelism, observance of the ordinances (baptism and the Lord's supper), and fellowship. We believe the local church is autonomous, the center of God's program for this age, and that every Christian is bound by Scripture to give his unhindered cooperation to the ministry of his local church (Matt. 16:16-18; 1 Cor. 12:12-17; Acts 2:42-47; 1 Tim. 3:15-16; Eph. 4:11, 12; Mt. 28:19, 20; Acts 1:8). We believe that the local church is an autonomous body having the God-ordained right of self-government, free from the interference of any religious hierarchy, solely



responsible to preserve its own internal integrity, maintain pure doctrine and practice, elect its own officers, ordain men to the ministry, settle its own internal affairs, and determine the method and extent of its cooperation with other churches (Jude 3; Acts 6:1-6; Acts 13:1-3; 1 Cor. 6:1-5; Act 15). The proper form of church government is congregational (Mt. 18:15-17; Acts 6:1-6; 1 Cor. 5: 4, 5). The two scriptural offices of the local church are pastor and deacon (1 Tim. 3:1, 8).

#### Section 10

The Ordinances: We believe there are two ordinances: baptism and the Lord's Supper. Baptism is the immersion of a believer in water and is properly called "believer's baptism." It sets forth, in a beautiful and solemn way, our identification with Christ in His death, burial, and resurrection, and the resultant responsibility to "walk in the newness of life" (Rom. 6:4). Baptism is a prerequisite to church membership. The Lord's Supper is the commemoration of the Lord's death until He comes, is a reminder of our continual fellowship with Him, and should be preceded by careful self-examination (Matt. 28:19-20; Acts 8:36-39; Rom. 6:3-5; 1 Cor. 11:23-32).

#### Section 11

The Great Commission: We believe the Lord Jesus Christ has commissioned us to take the Gospel to the world, and evangelism and church-planting at home and abroad should be primary in the program of the local church, which includes baptism and instruction of believers (Matt. 28:19-20; Acts 1:8).

## Section 12

Last Things: We believe in the imminent rapture of the church to Heaven followed by a seven-year period of tribulation upon all the Earth. At the end of the period of tribulation, Jesus Christ shall come back to Earth in power and glory with His Church to establish the promised Davidic Kingdom. He shall reign for one thousand years during which time peace and righteousness will cover the earth, Satan shall be bound, and Israel shall be established in her own land. At the end of this glorious reign, Satan shall lead a rebellion against Christ, shall be defeated, and shall be forever banished to the Lake of Fire. The wicked dead shall be judged at the Great White Throne, and shall be condemned to everlasting conscious punishment in the Lake of Fire. The righteous shall be in eternal conscious blessedness in the presence of the Lord (John 14:3; Matt. 24:21; Rev. 19:11-16; 21:1-15; Ezek. 39:25-29; 1 Thess. 4:17).

### *Article IV – Organization*

The Word of God shall be the supreme law of this Fellowship. The Will of God shall be the supreme guide. All members in full fellowship shall have opportunity to express their desire without fear of intimidation or coercion. The Will of God shall be determined by the clear statement of Scripture, under the leadership of the President and the Board of Directors as they follow the direction of the Holy Spirit. Decisions, both spiritual and temporal, will be made “in one accord;” not self-willed, but seeking God’s Will. Genuine discernment of God’s Will and sufficient

teaching of God's Word should promote a spirit of one accord among the Board of Directors and the membership.

#### Section 1: Board of Directors

**Selection and Term of Office:** The Fundamental Baptist Fellowship International shall be divided into natural and geographical regions, and as much as possible, there shall be a proportionate number of board members from each of these divisions. There shall be a minimum of twenty (20) board members, all of whom shall be men of unquestionable theological standing in the fundamentals of the faith, who, having given evidence of forsaking theological and ecclesiastical inclusivism, are proponents of a fundamental theological faith. They shall be members in good standing of an independent, fundamental, separate Baptist church. They shall be elected to three-year terms with one-third being elected each year. They shall subscribe to the Statement of Faith as found in Article III. They may be re-elected indefinitely as long as they meet the qualifications herein stated, and have been faithful in attendance and support of the Fundamental Baptist Fellowship International. Their election shall be by majority vote. The board shall be self-perpetuating.

**Duties of the Board of Directors:** The Board of Directors shall govern all affairs of the Corporation, as directed by this Constitution and such standing resolutions as may be adopted from time to time. The Board of Directors shall speak to the CEO with one voice through adoption of its Constitution, Standing Resolutions, or majority vote.

**Election of Officers:** A Chairman, Vice-Chairman, Secretary, and Treasurer shall be annually elected by vote of the Board of Directors and

shall serve as Officers of the Corporation. They may serve six terms in office, after which they shall retire from office for one year before being elected to office or appointed to a committee chairmanship. A President shall be elected by two-thirds majority of the Board of Directors. He shall serve as the Chief Executive Officer of the Fellowship with full authority to implement, by any reasonable interpretation, the policy established by the Constitution and Standing Resolutions. He shall be authorized to take any action on behalf of the Fellowship not specifically prohibited by the Board of Directors. He shall serve as an ex-officio member of the Board of Directors without voting privileges.

Executive Committee: The Chairman, Vice-Chairman, Secretary, Treasurer, Standing Committee Chairmen, and Chaplaincy Commission Chairman shall compose the Executive Committee. If required by law, the Executive Committee shall serve as Trustees. Both the retiring Chairman, who shall serve for one year, and the President, who shall serve while in office, shall serve on the Executive Committee ex-officio, without voting rights.

#### Section 2: Non-Voting Boards—Emeritus, Advisory, and Cooperating

Board Members Emeritus: Long term members of the Board of Directors may be appointed as non-voting Board Members Emeritus, to serve without expiration of term while they are members in good standing of the FBFI, or until resignation. Appointment shall be by the Board of Directors. They shall not be required to attend all meetings, and shall serve without voting privileges.

Advisory Board: Potential future board members who are members in good standing of an independent, fundamental, separate Baptist church, shall be elected by the Board of Directors to a three-year term. At the end of the three-year term, they shall be eligible for re-election for one additional term or nominated for the Board of Directors by unanimous consent of the Executive Committee. Advisory Board members shall serve without voting privileges.

Cooperating Board of State Representatives: As far as possible, there should be at least one state representative from each of the states in the United States, and one representative from each International Division for the purpose of promoting meetings and recruiting other like-minded persons into the fellowship. There should be Regional Directors, appointed from the Board of Directors, Emeritus or Advisory Boards, to coordinate the efforts of these State Representatives. Generally, Regional Directors shall be appointed from the Board of Directors, and shall meet with the State Representatives as a non-voting Cooperating Board of State Representatives during the Annual Fellowship.

### Section 3: Committees

- a. The Board of Directors shall approve Standing and Special Committees as necessary to fulfill the purposes of the Fellowship, and to serve as working groups for projects and policies. Their titles and duties shall be established by standing resolutions.
- b. Committee Chairmen shall be nominated by the CEO for approval by the Board of Directors. Committee members may include non-voting board members. The Officers of the Board of Directors may

serve as Committee Chairmen. Standing Committee Chairmen will serve on the Executive Committee.

#### Section 4: Chaplaincy Commission

- a. The Board of Directors shall appoint the Chairman of the Chaplaincy Commission.
- b. The CEO, with the consent of the Chaplaincy Commission shall serve as or appoint the Chaplaincy Endorser. The Commission shall meet regularly to approve Chaplaincy Candidates for Endorsement.
- c. The Chaplaincy Commission shall function in accordance with current standing resolution.

#### Section 5: Membership

- a. The FBFI is a fellowship of individuals who agree without reservation with the Statement of Faith and purposes of the Fellowship. Although it is not an organization of churches or other ministry agencies, since the Bible teaches that all true believers are baptized into the body of Christ by the Holy Spirit, let it be determined that this fellowship shall seek fellowship with all believers of like mind and doctrine, and that we will abstain from fellowship with all that is ungodly, worldly, or otherwise contrary to the Word of God.
- b. FBFI members who are pastors are encouraged to associate their churches with the FBFI chaplaincy endorsing agency for the exclusive purpose of endorsing chaplains.

- c. Reception of members: All applicants for membership must give testimony of their agreement with and obedience to the Statement of Faith of the Fellowship by signature on the membership application form. They shall submit any membership fees determined by the Board of Directors along with necessary information for the annual directory. Members who fail to renew their membership in time for the production of the annual directory may be included for the following year at the discretion of the Board of Directors, but must pay any fees due or become inactive.
- d. Discipline and Dismissal of Members: Members who persist in sin after the scriptural procedures found in Matthew 18:11-22 have been exercised by their local churches, or who by their persistent resistance to attempts to contact them make reconciliation impossible, or who are known to be out of fellowship with the Statement of Faith and purposes of the Fellowship, and will not alter their direction, shall be excluded by a majority action of the Board of Directors.

### *Article V – Meetings*

#### Section 1

There shall be an annual meeting of the Fellowship in June. Regional meetings shall also be held. Satellite meetings in states and areas are encouraged.

## Section 2

The Board of Directors shall conduct its annual meeting in conjunction with the Annual Fellowship in June. The Board of Directors shall meet for an annual work session in February. Attendance at both meetings is required for members of the Board of Directors and Advisory Board. Board Members Emeriti are encouraged to attend. Special meetings of the Board of Directors or Executive Committee may be called by the Chairman or President, providing adequate notice is given to all Board members required to attend, with the particulars of the meeting stated.

## Section 3

Quorum: Nine members shall constitute a quorum of the Board of Directors.

## Section 4

Rules of Order: All elections, duties of officers, and meetings of the Board of Directors and/or Executive Committee shall be governed by Robert's Rules of Order, except where this Constitution may specifically provide otherwise.

### *Article VI - Standing Resolutions*

The positions and procedures of the Fundamental Baptist Fellowship International not specifically stated or explained in this Constitution shall be included as standing resolutions, which shall be adopted or rescinded at any time by the action of a majority of the Board



of Directors or, on matters not related to administration, by the membership.

*Article VII - Dissolution of Corporation and Liquidation of Property*

Section 1

In the event that the dissolution of the Fundamental Baptist Fellowship International should ever become necessary, the elected officers and active members remaining at the time of dissolution shall have full authority to enforce this provision.

Section 2

All active members shall be notified, in writing, at least 30 days prior to a meeting called for dissolution of the corporation.

Section 3

In the event of dissolution, the residual assets of the organization will be turned over to one or more churches or other religious organizations, which themselves are exempt as organizations described in Sections 501(c)(3) and 170(c)(2) of the Internal Revenue Code of 1954, or corresponding sections of any prior or future Internal Revenue Code, for their religious purposes. No person associated with this corporation may derive benefit or gain from this assignment of assets.

Section 4

In the event of dissolution, the elected leaders remaining, or an authorized group from within the remaining active membership, shall propose a worthy recipient to be approved by a majority vote of those

who attend the meeting called for dissolution of the corporation. Should any ministry related to the Fellowship be able to continue as a separate corporation, it shall receive priority in this consideration.

*Article VIII - Amendments*

This Constitution may be amended by an affirmative vote of not less than two-thirds of the Board of Directors present and voting at the annual meeting. The Statement of Faith cannot be amended in any way that will change its meaning or adherence to the fundamentals of the faith. No proposed amendment may be acted upon until due notice is given to each member of the Board of Directors.

*Article IX - Adoption*

This Constitution, adopted by at least a two-thirds majority vote of the board members present and voting at a duly called meeting of the Board of Directors in which a quorum was present on June 15, 2000, was revised and restated by at least a two-thirds majority vote of the board members present and voting at a duly called meeting of the Board of Directors in which a quorum was present on June 10, 2008. This Constitution supersedes any other Constitutions of the Fundamental Baptist Fellowship. It is hereby understood and expressed that this Constitution is, in its totality, a complete substitution and replacement of any former articles or Constitution that may or may not have been formulated in full or in part by the Board of Directors of the Fundamental Baptist Fellowship.

*Manual*

The Fundamental Baptist Fellowship International  
Commission on Chaplains and Military Personnel  
SR-08-CC (Standing Resolution on Commission on Chaplains)

As approved by the Commission on June 10, 2008  
And adopted by the Board on February 9, 2009

Purpose and Duties of the Commission

- a. To serve as the liaison between the Fundamental Baptist Fellowship International and the offices of the Chiefs of Military Chaplains, of the Chief of the Veterans Administration Chaplains, and of the other agencies or organizations to which our chaplains are assigned.
- b. To keep these offices appropriately informed as to the developments in, and growth of the Fundamental Baptist Fellowship International.
- c. To function as the official Chaplain Endorsing Agency for the ministries of FBFI members.
- d. To keep members' churches informed concerning the Chaplaincy programs, and to encourage prayer support for chaplains.
- e. To assist with the recruitment of well-qualified individuals in order to meet various chaplain procurement goals, such as those established by the Department of Defense.
- f. To provide the official endorsement necessary for an applicant approved by his church, providing he meets all of the necessary requirements of the Fundamental Baptist Fellowship International and of the Chaplaincy to which he is being endorsed.

- g. To encourage and assist our chaplains by every means possible, such as by maintaining contact, by serving as a liaison and representative body, by promoting the ministry of the Chaplaincy, etc.
- h. To meet at least once per year and at other times when needed for the purpose of transacting the business of the Commission.

#### Composition of the Commission

- a. Members are appointed annually by the Board of Directors. The President and Chairman of the Chaplaincy Commission are permanent members.
- b. The Commission Chairman, President or his designee shall preside at the meetings. The Commission annually appoints a Secretary to record the minutes of the meetings.
- c. The President shall be the Endorser and primary representative of the Commission in meetings of the Endorsing Agents in Washington or elsewhere, the Offices of the Chiefs of Military Chaplains and the Armed Forces Chaplains Board, the Chief of the Veterans Administration Chaplains, and other agencies or organizations to which our chaplains are assigned.

#### Duties and Responsibilities of the Chairman

- a. The Chairman shall insure the timely processing of all applications for endorsement, working as much as possible with the Commission members. He shall arrange an interview with each applicant which will be conducted in person before the Commission.

- b. The Chairman shall insure regular contact with each endorsee by correspondence, telephone, and personal visits.
- c. The Chairman shall insure that accurate files and records are kept of all chaplains holding Commission endorsement.
- d. The Chairman shall insure that records of all expenses of the Commission are provided to the FBFI Treasurer, and that records of all meetings are forwarded to Commission members, on a timely basis.
- e. The Chairman shall prepare an annual report for the Board and shall provide information and news releases on Chaplaincy programs in our publications.

#### Requirements for Ecclesiastical Endorsement

- a. The applicant shall meet all the requirements of his church for membership and ordination and must be in good standing, with church approval and recommendation provided to the Commission.
- b. The applicant shall have a minimum of two years of full-time practical ministry experience with exposure to preaching, youth work, evangelism, teaching, missionary work, counseling, administration, etc. Approval for the military chaplaincy's program for seminarians may be granted prior to this experience, but endorsement will not be granted until seminary and experience are complete.
- c. The applicant shall give evidence that he is suited to the Chaplaincy, and capable of working effectively with neither

compromise nor belligerence. He must have the balance necessary to be a good officer and a man of God—to be able to minister appropriately to whatever constituency is served by the Chaplaincy to which he is seeking endorsement.

- d. The applicant shall give evidence that he is able to submit to military authority or whatever lawful authority he will be serving under, and must honor and abide by the requirements and guidelines of his church and this Commission.
- e. The applicant must meet all of the requirements of the Chaplaincy for which he is applying. In the case of military Chaplaincy, for example, this would include a Baccalaureate degree of not less than 120 semester hours and at least 72 hours of Masters level theological studies from approved educational institutions.
- f. The applicant shall submit to the Commission a completed current application form, with all attachments and references requested. Both the applicant and spouse must be able, in good conscience, to sign the doctrinal statement of the FBFI in the context of Standing Resolutions that apply to the Doctrinal Statement. (Note that some FBFI Resolutions are of historical value only, and address issues of limited or no application to the present. All applicants' questions on Resolutions should be addressed to the Chairman or President.)
- g. Ecclesiastical endorsement may be withdrawn by the Commission upon written request of the chaplain, the chaplain's church, or for cause. Cause shall include any matter that should be referred to the chaplain's church for disciplinary action, a refusal to sign the

FBFI doctrinal statement annually in April, or persistent non-compliance with Endorser requirements.

What the Endorsee may expect from the  
FBFI Commission on Chaplains

- a. The endorsee may expect the official approval and endorsement of the Fundamental Baptist Fellowship International and the Commission as long as he meets the military or other requirements of his Chaplaincy, and as long as he remains a member in good standing of his church and the FBFI.
- b. The endorsee may expect official representation with his chaplaincy's leadership, such as with the Chief of Chaplains of the service for which he is endorsed if he is a military chaplain, or other appropriate command structure. He may expect his Endorser to represent him in a professional, appropriate manner that will bring honor to his ministry.
- c. The endorsee may expect of the Commission appropriate information and counsel through the Endorser, Chairman, or individual members, and other chaplains endorsed by the Commission. He may expect prompt responses to his inquiries for counsel or other assistance.
- d. The endorsee may expect his physical and spiritual needs to be shared with the leadership and/or membership of the FBFI when included in his periodic reports or made known as "urgent" to the Home Office.

What the Commission expects from the Endorsee

- a. The Endorsee shall maintain regular contact with his church and Endorser, and shall keep his contact information current with the Home Office. He shall supply other information requested in a timely manner.
- b. The endorsee shall keep the Home Office informed on such matters as duty station and assignment, change of status, promotion, etc. He shall communicate with the Endorser as soon as possible regarding any matter that is likely to require the Endorser's presence or involvement.
- c. Endorsees in a full-time chaplaincy (such as Active Duty Military, employed Police chaplains, resident Hospital chaplains, etc.) shall file a quarterly report with the Home Office on January 1, April 1, July 1, and October 1. Endorsees in a part-time chaplaincy (such as Guard, Reserves, or volunteer ministry such as CAP, part-time Police chaplaincy, etc.) shall file semi-annual reports on April 1, and October 1. Any part-time Endorsee who is on missionary status, or who otherwise distributes monthly or quarterly ministry prayer letters may include the Home Office or Commission in his mailings, but this does not satisfy the requirement for him to file the semi-annual report on the official form.

The Endorsee shall support the Fundamental Baptist Fellowship International by attending and/or conducting local church meetings and by visiting area churches and mission stations led by those affiliated with the Fundamental Baptist Fellowship International. The endorsee shall attend and participate in



Fundamental Baptist Fellowship International activities and Regional meetings whenever possible. He shall maintain membership in a church of like faith and practice to the church that approved him for the chaplaincy.

- d. Full-time Endorsees shall contribute to the FBFI Home Office 2% of base pay each month. Part-time Endorsees shall contribute a minimum of \$100 annually on April 1. Chaplain candidates shall contribute \$50 annually on April 1. If, due to financial hardship, any Endorsee is personally unable to contribute, he may arrange for his home church, or other ministry or supporter to contribute on his behalf; but he will be responsible to insure that the Home Office knows that the contribution is on his behalf, since all non-designated contributions to FBFI are deposited into the General Fund.

#### Appeals and Exceptions

Due to the sensitive and dangerous nature of ministry in the Armed Forces, Police work, and other chaplaincy environments, there may be circumstances where an Endorsee would need to make an appeal for exception on a particular requirement. Any appeal should be made to the Endorser or the Commission Chairman who may grant urgent exceptions, or present the appeal to the Commission for non-urgent consideration. Exceptions may also be requested by the Endorsee's home church or initiated by the Commission itself.

## Summary

The FBFI Commission on Chaplains holds serious responsibility for legal, moral, and ethical standards in its relationship to God, local churches, and civil and government agencies. The Commission is obligated to insure the mutual fulfillment of its responsibilities and those of the Endorsees in a manner that is pleasing to God.

## *Policy*

### FBFI Commission on Chaplains Policy Statement on Military Chaplains Adopted November 15, 2005

The Armed Forces of the United States do not generate religious ministry. They receive ministries from the churches and religious bodies of America in accordance with the religiously pluralistic pattern of American society. The United States Code, for example, provides in the case of the Navy and Marine Corps, that: “An officer of the Chaplain Corps may conduct public worship according to the manner and format of the church of which he is a member.” (10 U.S.C 6031 (a))

Inasmuch as all religious and pastoral acts are performed on the basis of ecclesiastical rather than military credentials, it follows that the ultimate responsibility of the substantive nature of chaplains’ religious ministry rests with their churches.

The religious context of the Armed Forces, like that of American society at large, is one of religious pluralism, in which independent churches and religious bodies coexist in mutual respect. Because of the impracticality of providing clergy of every faith or denomination at every military command, the Armed Forces and the churches of America have evolved jointly a pattern of cooperative ministry. The principle of

cooperative ministry places on every chaplain the obligations to: (a) make provision for meeting the religious needs of those in the command who are adherents of other churches, and (b) cooperate with other chaplains and commands in meeting the religious needs of members of the chaplain's own faith group.

Inasmuch as the churches represented by the Commission are Fundamental Baptist churches which seek to adhere to Fundamental Baptist Fellowship International standards at all points, each chaplain must be guided in his ministry not merely on an individual interpretation of Scripture, but by the theology and ecclesiology set forth in the Fundamental Baptist Fellowship International Constitution and Statement of Faith.

These policies, therefore, will be followed by chaplains endorsed by this Commission (but, in no way prohibit a chaplain from working with ordained chaplains in other appropriate professional areas of ministry):

- a. A chaplain shall have liberty in the full and free presentation of the whole counsel of God as contained in the Scriptures and summarized in the Fundamental Baptist Fellowship International Constitution and Statement of Faith.
- b. No military or civilian higher authority may require a Fundamental Baptist Fellowship International chaplain to:
  1. Lead or participate in conducting worship services with non-Trinitarian chaplains.
  2. Conduct worship services with chaplains whose ordination requirements do not meet the ordination requirements of the

Fundamental Baptist Fellowship International chaplain's particular church.

3. Conduct worship services that are not consistent with the Fundamental Baptist International chaplain's convictions on the matter.
4. Pray without invoking the name of Jesus, because the Fundamental Baptist Fellowship International member churches adhere to the Bible as their statement of faith, and because it defines prayer that is acceptable to God as necessarily being made in the name of the Son. The Fundamental Baptist Fellowship International upholds the constitutionally protected right of the Fundamental Baptist Fellowship International-endorsed chaplains to pray in the name of Jesus, both in worship services and in other public ceremonies.
5. Since the ordinances of Baptism and the Lord's Supper are given to the church in particular, chaplains must exercise caution in their administration by assuming that:
  - i) The ordinances are always administered in conjunction with the faithful preaching of the Word.
  - ii) An appropriate and clear "fencing of the table" is made each time the ordinance is administered.
6. Marriage is a divine ordinance and therefore careful attention to principles, as they are defined in the Bible, must be followed by all our chaplains.

Fundamental Baptist Fellowship International  
2801 Wade Hampton Blvd. Suite 115-165  
Taylors, SC 29687  
Phone: 800-376-6856 Email: [info@fbfi.org](mailto:info@fbfi.org) [www.fbfi.org](http://www.fbfi.org)

APPENDIX B:  
ARMY REGULATION 165-1  
TABLE 6-1

<b>Table 6-1. Chaplain Accession procedure</b>	
Accession Requirements for Army Chaplaincy <b>Ecclesiastical Endorsement</b>	
A faith group (referred to as an endorsing agency) listed with the Armed Forces Chaplains Board submits the completed <u>DD Form 2088</u> directly to the Office of the Chief of Chaplains (DACH-1), Office of the Chief of Chaplains, 2700 Army Pentagon, Washington, DC 20310-2700.	
Educational standards for appointment are established by the CCH in accordance with <u>DODI 1304.28</u> .	
(1) Possess a baccalaureate degree of not less than 120 semester hours (180 quarter hours) from an accredited college or university listed in the current edition of the American Council on Education's (ACE) Accredited Institutions of Postsecondary Education, or from a school whose credits are accepted by a college or seminary listed in this publication.	(2) Successfully complete a degree program of graduate professional study in theology or related subjects. Total required hours must not be less than an aggregate of 72 hours, of which 1/2 must be in the fields of theology/religious philosophy, religious ethics, general religion, world religions, the practice of religion, and a faith groups foundational writings. The graduate professional study requirement can be met only at a graduate school listed in the current edition of the American Council on Education's (ACE) Accredited Institutions of Postsecondary Education.
For AC accession, the applicant must have a minimum of 2 years of full-time professional experience following the completion of educational requirements. The endorsing agent must attest to the applicants well-formed pastoral identity and faithful representation of the religious organization.	
Chaplain interview. All applicants must be interviewed through an appropriate and prearranged interview procedure. Under no circumstances will an applicant select the interviewing Chaplain. The Director, DACH-1 will specify the SrCH interview for AC accession applicants. The USAREC Chaplain will arrange the Senior Chaplain (05 or 06) interview for USAR applicants. The JFHSCH is responsible for arranging interviews for ARNG applicants. The interviewer will assess the applicant in accordance with <u>DA Pam 165-17</u> . Applicants are not reimbursed for travel or incidental expenses connected with the senior Chaplain interview.	
Additional requirements. Chaplain applicants must:	
(1) Obtain a security clearance in accordance AR 380-67.	(2) Submit a <u>DD Form 368</u> (Request for Conditional Release) from the losing service or component, if the applicant is an inter- or intra-service transfer. Chaplain Candidates are not required to submit a DD 368 when accessioning for reappointment to the Chaplain branch within the same RC or from the

	USAR to AC.
(3) Submit a <u>DD Form 2808</u> (Report of Medical Examination), certifying fitness according to the standards listed in <u>AR 40-501</u> . In addition, applicants must conform to the height and weight standards per <u>AR 600-9</u> ; no waivers are authorized.	(4) Submit all prior service records to include a copy of <u>DD Form 214</u> (Certificate of Release or Discharge from Active Duty), copies of evaluation reports (OERs / NCOERs), academic evaluation reports (AERs), or equivalent documents from other services, copies of highest awards, all permanent skill badges, and disciplinary actions.
(5) Fulfill all additional requirements as specified in the application packet submitted to the Accessions Selections Board.	
<b>Notes:</b> 1. DD Form 2088 (Ecclesiastical Endorsement Agent Certification) is in accordance with DODD 1304.19.	

*Source:* Data from Army Regulation 165-1, Table 6-1, [http://www.apd.army.mil/jw2/xmldemo/r165\\_1/head.asp](http://www.apd.army.mil/jw2/xmldemo/r165_1/head.asp) (accessed April 8, 2011)

APPENDIX C:  
ARMY REGULATION 165-1  
CHAPTER 2, 3, AND 16

*Chapter 2*  
*Religious Support in the Army*

2-1. General

*a.* Commanders provide opportunities for the free exercise of religion through their Chaplains, Chaplain Assistants, and other religious support members.

*b.* Participation in religious activities is voluntary. However, Army personnel may be required to provide administrative support before, during, or after worship services or religious activities in support of the CMRP.

*c.* Commanders will approve Soldiers requests for accommodation of specific religious practices whenever possible, subject to the limits of military necessity. Examples of accommodation include: Soldiers with religious dietary requirements, the wearing of religious apparel, and sufficient time for travel to and from religious activities (see AR 600-20 and AR 670-1 ).

*d.* Religious support activities using government facilities are a primary entitlement for Soldiers, their Family members, retirees, DOD civilians, and other authorized personnel. Access to or use of these facilities is subject to law, local command approval, and CMRP priorities.



While certain activities may be open to the public, attendance at such activities does not lead to any claim on further pastoral ministry or coverage for unauthorized personnel.

## 2-2. The Unit Ministry Team

*a.* The UMT performs and/or provides the religious support activities described in paragraph 2-3, below. The UMT consists of, but is not limited to, at least one Chaplain and one Chaplain Assistant. The team concept exists throughout the various organizational levels of the Army.

*b.* The UMT is organized to respond to the religious, moral, and spiritual needs of Soldiers, their Families, and other authorized personnel. The UMT performs and/or provides unit, area, and distinctive faith group religious support. The UMT works with other support personnel when available such as musicians, choir directors, religious educators, distinctive faith group leaders, and chapel volunteers to create the best levels of support.

*c.* The responsive nature of religious support may require the UMT members to perform interdependent, dependent, and independent functions across commands. Chaplain Assistants may be required to perform certain mission functions independent of the Chaplain's direct supervision. This is especially true when the Chaplain and Chaplain Assistant optimize separate skills to best accomplish the delivery of religious support. The Chaplain determines UMT priority of effort and decides when simultaneous, independent operations are necessary as an exception.

### 2-3. Religious support operations

*a.* The Army Chaplain Corps is organized to provide the most responsive religious support and Chaplain presence at the unit level across the full spectrum of Army operations. Religious support includes providing those aspects of religious education, clergy counsel and reassuring presence, authentic worship, and faith group expression that would otherwise be denied as a practical matter to personnel under the varied circumstances of military contingencies. Religious support operations are continuous, detailed, systematic, relevant, and responsive to the needs of the Army population. The UMT, and especially the Chaplain, provides specialized applications of professional religious skills to support the individual Soldier extending upward throughout the entire command structure and outward to the broadest command audience authorized.

*b.* Religious support is based on three major principles: Nurture the Living, Care for the Wounded, and Honor the Dead. The Army Chaplain Corps delivers religious support through two core competencies. They are expressed through 11 Religious Support Activities (RSAs) that apply to all mission unit UMTs and Garrison UMTs. (See table 2-1 and FM 1-05 .)

(1) *Professional military religious leader.* Perform or provide religious support that meets the spiritual and religious requirements of the unique military culture.

(2) *Professional military religious support staff advisor.* Provide professional religious counsel to the command on the impact of religion

on mission and operations, plan, program, resource, and execute religious support in military operations.

Table 2-1. Religious support activities	
Core competency: Professional Military Religious Leader.	Core competency: Professional Military Religious Support Staff Advisor.
Religious Services. Conduct worship, funeral, and memorial services.	Professional advice to the Commander and staff. Support to the command on all matters of religion, morals, and morale as affected by religion; the impact of religion on military missions; command climate assessments, memorial ceremonies, and other ceremonies.
Rites, sacraments, and ordinances. Conduct marriages, burials, baptisms, confirmations, blessings, daily prayers, and other required religious ministrations.	Management and administration. Manage UMT personnel, equipment, facilities, supplies, funds (APF and CTOF), and force structure.
Pastoral Care and Counseling. Conduct visitation, prayers, pastoral care and counseling, and religious encouragement to the Army family.	Moral and spiritual support. Conduct and provide advice on moral leadership training (see para 9-13 ), and programs of spiritual development and sustainment (prayer breakfasts, spiritual fitness events and so forth).
Religious education and youth ministry. Conduct activities of faith formation and sustainment, religious-based programming on marriage, parenting, youth, the single life, problem solving, communication skills, and other vocational aspects. Train chapel volunteers.	Religious support planning/operations. Participate and advise the command in planning operations and delivering religious support in all phases.
Family life ministry. Conduct Family life ministry training and counseling.	Religious support training. Train UMTs in professionally directed CCH training, unit religious support METL training, and spiritual resiliency.
Institutional ministry. Perform or provide religious support in hospitals and confinement or correctional facilities.	

*Chapter 3*  
*Status, Roles, and Responsibilities of Chaplains*

3-1. Professional status

*a. Professional qualifications.* The Chaplain is a religious professional whose educational qualifications and certification by a religious organization meet the appointment requirements of DODD 1304.19. Endorsement is the official formal statement by a competent authority of a religious organization attesting to the credentials of an individual as a qualified professional religious leader. Endorsing Agents represent various faith groups. All Endorsing Agents support the pluralistic requirements of the Army without relinquishing their respective faith demands. Chaplains are responsible to keep the command informed when they perceive a requirement that may exceed their endorsement accountability (see paras 3-2 and 8-9 ).

*b. Dual functionality.* Army Chaplains have a dual role as religious leaders and religious support staff officers. Their duties are prescribed by law, DOD policy, Army regulations, religious requirements, and Army mission. Each Chaplain also remains accountable to their assigned chain of command, and the Chaplain technical staff channels up through the CCH. Chaplains continually balance their responsibilities in both areas and are expected to avoid placing the technical channel in conflict with the chain of command. Commanders are expected to collaboratively support this dual accountability. Chaplains also remain fully accountable to the code of ethics and ecclesiastical standards of their endorsing faith group. In some instances, this may restrict Chaplain

participation in a command event, but it does not relieve the Chaplain from providing for adequate religious support to accomplish the mission.

*c. Governmental in nature-military.* The Chaplain Corps conducts a constitutional and statutory mission that makes it Governmental in nature-military.

*d. Areas of responsibility.* Chaplains have roles and responsibilities beyond their unit of assignment. Chaplains are responsible for unit, area, and distinctive faith group religious support. Assignment orders will document recurring coverage responsibilities of Chaplains beyond their assigned duties. Priority of support is usually unit, area, and distinctive faith groups.

(1) *Unit religious support.* Command-directed UMT religious support delivered to assigned unit.

(2) *Area religious support.* Command-directed UMT religious support delivered to units without assigned UMT assets or as an economy of force mission to maximize religious support in distributed operations. This also includes coordinated RS across the installation.

(3) *Distinctive Faith Group religious support.* Faith group specific religious support given to authorized personnel for the exercise of precise requirements of denominations or religions. Personnel and mission constraints determine the availability of distinctive faith group support. Distinctive faith group support is often provided on an area basis and augmented by distinctive faith group leaders (see chap 5 ).

*e. Rank without command.* A Chaplain has rank without command. Chaplains exercise general military authority to perform functions of operational supervision and control (10 USC 3581 and AR 600-20).

*f. Non-combatants.* Chaplains will not bear arms in combat or in unit combat skills training. Chaplains function as protected personnel under the Geneva Convention and are noncombatants as a matter of Army policy ( FM 27-10 ). Chaplain activities in religious support operations will not compromise the noncombatant status.

*g. Title.* The proper title for a Chaplain is Chaplain regardless of military rank or professional title. When addressed in writing, the Chaplain's rank will be indicated in parentheses, for example, CH (CPT) (see AR 25-50 and AR 600-20 ).

*h. Technical supervision.* Chaplains provide technical supervision to and serve in the rating chain of subordinate Chaplains and Chaplain Assistants ( AR 623-3 ).

### 3-2. Chaplain as professional military religious leader

*a. General.* All Chaplains provide for the nurture and practice of religious beliefs, traditions, and customs in a pluralistic environment to strengthen the spiritual lives of Soldiers and their Families. Chaplains conduct the religious programs and activities for the Command and provide professional advice and counsel on religious, moral, and ethical issues.

#### *b. Roles and responsibilities.*

(1) Chaplains are required by law to hold religious services for members of the command to which they are assigned, when

practicable. Chaplains provide for religious support, pastoral care, and the moral and spiritual well-being of the command (10 USC 3547).

(2) Chaplains will minister to the personnel of their unit and/or facilitate the free-exercise rights of all personnel, regardless of religious affiliation of either the Chaplain or the unit member.

(3) Chaplains will perform their professional military religious leader ministrations in accordance with the tenets or faith requirements of the religious organization that certifies and endorses them (see DODD 1304.19).

(4) Chaplains will conduct or assist in arranging for burial services at the interring of members of the military service, retired military personnel, and other personnel as authorized by DOD policy, Army regulations, and applicable law.

(5) Chaplains, at their discretion, may perform marriage ceremonies for authorized personnel upon request and in accordance with the laws of the State or country where the marriage is to take place. Chaplain participation in marriage preparations and ceremonies is in keeping with individual conscience and distinctive faith requirements. Chaplains may perform marriage ceremonies for DOD military personnel overseas in compliance with all applicable civil law requirements of the host nations, Army regulations, and any other military command directives.

(6) Chaplains will not be required to perform a religious role (such as offering a prayer, reading, dedication, or blessing) in

worship services, command ceremonies, or other events, if doing so would be in variance with the tenets or practices of their faith.

Chaplains will make every effort to provide for required ministrations which they cannot personally perform.

(7) Chaplains will provide religious support for authorized personnel confined in military, civilian, or foreign confinement facilities (AR 190-47 ).

(8) The Chaplain is a teacher of religion and provides religious instruction. The Chaplain is responsible to the commander for the religious education program.

### 3-3. Chaplain as principle military religious advisor

#### *a.* General.

(1) Chaplains serve on the special or personal staff of a command with direct access to the commander ( FM 6-0 ).

(2) Chaplains, in performing their duties, are expected to speak with a prophetic voice and must confront the issues of religious accommodation, the obstruction of free exercise of religion, and moral turpitude in conflict with the Army values.

#### *b.* Roles and responsibilities.

(1) Chaplains advise the commander and staff on matters of religion, morals, and morale, including, but not limited to —

- (a) The religious needs of assigned personnel.
- (b) The spiritual, ethical, and moral health of the command.
- (c) The personal impact of command policies, leadership practices, and management systems.



(d) Plans or programs for advancing Army values and Soldier or Family resilience.

(e) Religious support personnel matters and area coverage issues.

(f) Construction, renovation, and maintenance of religious facilities.

(g) Ethical, moral, and humanitarian implications of operational decisions.

(h) Analysis of the impacts of indigenous religions on military operations.

(2) Chaplains plan, coordinate, execute, and supervise all religious support activities and resources for the Commander, including, but not limited to —

(a) Religious leader liaison (RLL), religious analysis, and religious support products for all plans and orders.

(b) Use of chapels and equipment (Common Table of Allowances (CTA) 50-909).

(c) Management of ecclesiastical and administrative supplies, chapel furnishings, facilities, and other resources to support the CMRP.

(d) Establishment and operation of Chaplain advisory councils and other staff, parish development programs, and chapel volunteer training.

(e) Management of chapel tithes and offering fund (see chap 14).

(f) Training of Chaplains and Chaplain Assistants.

(g) Recommend TOE, MTOE, and TDA religious support adjustments.

(h) Liaise with Chaplains of higher, equal, and subordinate headquarters.

(i) Participate in the CCH Recruitment Program.

(j) Publicize the CMRP.

(3) Chaplain professional and technical communication.

Chaplains will solve problems and resolve issues at the lowest possible echelon. Chaplains wishing to communicate with the CCH on professional matters will do so through technical supervisory channels. Technical supervisory Chaplains are obligated to forward all formal communication directed to the CCH in a timely manner.

### 3-4. Duty considerations

*a.* Commanders will ensure that Chaplains and Chaplain Assistants deploy with their assigned units.

*b.* In a temporary military emergency, Chaplains may volunteer to participate or cooperate in nonreligious, noncombatant functions that contribute to the welfare of the command.

*c.* Commanders will not —

(1) Detail a Chaplain as an exchange, athletic, recreation, drug or alcohol, suicide prevention program manager, graves registration, welfare, morale, unit victim advocate (UVA), sexual assault response coordinator (SARC), dining facility, personal affairs, information, education, human relations, equal opportunity, next of kin notification, prisoner escort, safety,

survivor assistance, or civil affairs officer. However, in the event of the death of a Chaplain, a Chaplain(s) will be appointed to assist summary court officers in review of confidential records and personal effects when next of kin is present.

(2) Assign a Chaplain as military judge, trial counsel, defense counsel, financial liability investigating officer, investigating officer, or member, or adviser to investigative boards of officers. Chaplains may be required, however, to conduct inquiries into Chaplain-related activities or incidents. If applicable, Chaplains will forward an Endorsing Agent written restrictions regarding service on court martial duty to the respective command and legal counsel.

(3) Require a Chaplain to serve in a capacity that may require the revelation of privileged or sensitive information incidental to such a service.

(4) Ask a Chaplain to participate in any activity that violates their non-combatant status.

(5) Ask a Chaplain to reveal any privileged communication.

### 3-5. Religious services, rites, sacraments, ordinances, and religious ministrations

*a. Chaplain uniforms.* When conducting religious services, a Chaplain will wear the military uniform, vestments, or other appropriate attire established by a religious organizations law or practice. The Chaplains scarf, stole, or tallit may be worn with the uniform. Chaplain ceremonial stoles are authorized for wear with Army Class A or

dress/mess uniforms in conducting either religious services or military ceremonies.

*b. Chaplain services.* Chaplains are authorized to conduct religious services, rites, sacraments, ordinances, and other religious ministrations as required by their respective distinctive faith group. Chaplains will not be required to take part in religious services, rites, sacraments, ordinances, and other religious ministrations when such participation would be at variance with the tenants of their faith.

*c. Chaplain fees.* Chaplains will not accept nor prescribe fees for performing religious support activities that are part of their official military duty. Accepting gifts is subject to guidance of DOD 5500.7R.

*d. Chaplain travel.*

(1) Chaplains are required to be spiritually fit and adaptive leaders, responsive to the Army needs, and relevant to the expression of faith. Chaplains are authorized to attend endorser-established ecclesiastical training, seminars, and religious updates in an official temporary duty (TDY) status. Ecclesiastical endorsement is a professional relationship essential to maintain military ministry credentials. Commanders support essential ecclesiastical training as part of the professional development of Chaplains. Chaplains will attend these training events in an on duty status and in appropriate uniform.

(2) Permissive temporary duty (PTDY) is also authorized for Chaplains to attend and participate in nonessential religious activities, conferences, seminars, or similar meetings to enhance their professionalism in service for the Army. Requests for PTDY

will be in accordance with AR 600-8-10 and CCH guidelines and policies.

*e. Chaplain housing.*

(1) Unmarried Chaplains and unaccompanied married Chaplains on an all others tour or dependent-restricted tour may compete for Family housing within the appropriate grade category. Chaplains, at their request, may choose a private unaccompanied personnel housing (UPH) apartment consisting of a bedroom, bathroom, living room, and kitchen or kitchenette. Temporary use of visiting officers' quarters may be authorized under the provisions of AR 210-50 . (2) In overseas areas where administrative restrictions are placed on household goods weight allowances, unmarried Chaplains or Chaplains on an all others tour will be authorized the same weight allowance as an accompanied married officer of the same grade competing for comparable quarters.

*Chapter 16*  
*Pastoral Care and Counseling*

16-1. General

Pastoral care and counseling is a core capability of the Chaplain Corps. Pastoral care and counseling describes a broad range of activities involved in caring for and strengthening Army personnel to survive and grow through the multitude of experiences that are part of military life.

16-2. Confidential and privileged communications

*a. Confidential communications.* The privilege of confidential communication with a Chaplain is a right of every individual and an

essential component of the Chaplains ministry. Confidential communication is any communication given to a Chaplain in trust by an individual, to include enemy prisoners of war (EPWs), if such communication is made either as a formal act of religion or as a matter of conscience. It is a communication that is made in confidence to a Chaplain acting as a spiritual advisor or to a Chaplain Assistant aiding a spiritual advisor. Also, it is a communication not intended to be disclosed to third party persons in any context, legal, or otherwise.

*b. Obligations to confidentiality.* The privilege of non-disclosure of confidential information belongs to the individual. The Chaplain's or Chaplain Assistant's obligation to maintain confidentiality flows from the person's right to privileged communication.

*c. Privileged communications.* Privileged and confidential are often considered synonymous. However, when they are differentiated, privileged communications refer to information which is not admissible in a court or legal action, while confidential communications is a more general concept, referring to information which is protected both in and out of the legal context. Generally, a confidential communication is also privileged.

(1) *Non-disclosure.* The privilege of non-disclosure of confidential information belongs to the person, to the person's guardian or conservator, or personal representative, if the person is deceased. The privilege of confidence extends beyond the death of the person. The privilege may also be claimed on behalf of the person by the Chaplain or Chaplain Assistant who received the communication.

(2) *Release from privilege.* Chaplains may not disclose a confidential or privileged communication revealed in the practice of their ministry without the individual person's informed consent. This consent must be freely given and not compelled, must be specific regarding the information to be disclosed by the Chaplain, and must be granted after the Chaplain receives the communication. Chaplains will not obtain a blanket release as part of the initiation of a pastoral relationship. Whenever possible this consent will be written, include a signature and date, and be witnessed by a disinterested third party. A release from confidential or privileged communication is inapplicable to cases where a Chaplain is bound by the requirements of sacramental confession.

(3) *Privilege in the court system.* Privilege cannot be violated by either commanders or the courts. However, if a military judge or other presiding official decides that no privilege exists, a Chaplain or Chaplain Assistant may have a legal obligation to testify. Failure to comply with the ruling of the court may result in disciplinary action under the UCMJ and/or adverse administrative action. Chaplains are strongly encouraged to seek both legal counsel and counsel from Chaplain supervisors in all situations where the existence of privilege may be questioned.

*d. Special instructions.*

(1) *Files containing confidential information.* Chaplain notes from confidential and privileged communication are to be clearly marked Confidential: Privileged communication and distinguished in the

Chaplain's personal files from professional information and sensitive information. Protected information files will be properly secured and safeguarded protecting them from inadvertent disclosure. When confidential or sensitive information is stored in digital form, the UMT must take steps to ensure that the confidence or privilege cannot be breached. Confidential communication, professional communications, and sensitive information files are the personal files of the individual Chaplain (counselor). These files are not to be maintained in any system of records that may be subject to the Freedom of Information Act, 5 USC 552. Chaplains will personally dispose of them and ensure their destruction through a secure means.

(2) *Unit Ministry Team staff and confidential communication.*

Persons assisting Chaplains, including Chaplain Assistants and chapel office staff, are bound by the same constraints of confidence and privilege as Chaplains. However, every effort will be made to ensure that persons seeking to exercise a sacrament or receive spiritual advice or counseling disclose confidential information only to Chaplains and Chaplain Assistants.

(3) *Communications regarding counselees.* Chaplains may consult with supervisory Chaplains and/or Family Life Chaplains to ensure the best care and safety for counselees. Whenever this happens, the privilege of confidentiality will extend to all persons brought into these consultations. Chaplains must exercise great caution to avoid inadvertent disclosure of privileged information.



(4) *Personal communications between supervisory and subordinate Chaplains.* Privilege does not extend between Chaplains and their supervisors when discussing personal and professional issues. Chaplains and Chaplain Assistants who require pastoral counseling or sacraments must do so with a Chaplain outside their supervisory chain to claim privilege and avoid conflicting responsibilities.

(5) *Violation of confidential communication.* Actions inconsistent with the policies/standards outlined above will constitute a failure to meet Army standards and may result in administrative action and/or punishment under the Uniform Code of Military Justice (UCMJ).

*e. Sensitive information.* Sensitive information is any non-privileged communications that would be an inappropriate subject for general dissemination to a third party (for example, attendance at substance abuse clinics, treatment by counselors, prior arrests).

### 16-3. Family life ministry

*a. Family life ministry activities.* Family life ministry refers to a broad range of activities undertaken by all UMTs to enable Soldiers to build and maintain personal spiritual health and build or restore healthy relationships. Family life ministry also provides highly specialized Family life Chaplains serving as advance degree credentialed Family systems therapists and trainers.

(1) Family life ministry includes education, consultation, and pastoral counseling.

(2) Family life education is preventive in nature and provides resources for Army constituents to develop healthy relationships on every level that are able to thrive under the pressures of military life. It may include education for single Soldiers, couples, Families, or extended Families, and training in a wide range of factors, such as finances, parenting, and deployment stress.

(3) Consultation and pastoral counseling is a formal and spiritually integrated process enabling Army constituents to change, cope, and resolve their presenting issues in a religious framework.

*b. Family Life Chaplains.* Family life Chaplains are the credentialed primary trainers of Family life skills. Family life Chaplains (FLCs) will support commanders by providing additional training to Chaplains in pastoral counseling and relationship education skills and programs. The SrCHs on installations and supervising Chaplains will ensure that the primary effort of FLCs is dedicated to these missions.

*c. Chaplain Family life centers.* The Installation SC provides support for Chaplain Family Life Centers (CFLCs) in the area of personnel, facilities, logistics, and funding. The CFLCs will be staffed appropriately, at a minimum, 1 FLC, 1 Chaplain Assistant (SSG), and/or 1 secretary/receptionist to ensure on-site service and safety. The FLCs will provide training and supervision for Chaplain Assistants assigned to CFLCs to ensure they have skills necessary to function in a CFLC. At a minimum, CFLCs will include a reception area, an office, counseling room, and equipment to enable the Chaplain to provide pastoral

counseling and relationship education services, and to conduct Chaplain training.

*d. Family life training standards.* The Chaplaincy recognizes 3 skill levels of Family life training.

(1) *Basic pastoral counselor.* Basic competence is established by completing CHBOLC and PST-FL or equivalent provided by a FLC or other professional.

(2) *Family life Chaplains.* Chaplains who complete the U.S. Army Family Life Chaplain Training Program or an equivalent program as determined by the CCH. FLC qualifying training includes a masters-level degree in counseling, a practicum in counseling, theological integration, and specialized training in military applications.

(3) *Family life Chaplain supervisor.* FLCs who have successfully completed the Family life supervisor in Training Program or an equivalent program, and who meet the professional credentialing requirements for Approved Supervisor are awarded 56D7K, FLC Supervisor. Directors of the Chief of Chaplains Family life training and resource centers will be FLC supervisors. Family life supervisors will provide clinical supervision.

*e. Continuing education.* All Chaplains must maintain competence in pastoral care and counseling through continuing education. FLCs will maintain their professional credentials in pastoral counseling and relationship education. Continuing education standards in pastoral care, counseling, and relationship education are set by the CCH.

*f. Army well-being programs.* The FLCs may support training in Army well-being programs to include: suicide prevention, domestic violence and intervention, sexual assault prevention and response, deployment cycle support, and battle mind training.

#### 16-4. Institutional Ministry (hospital and confinement)

*a. Facilities for unit ministry teams.* Unit Ministry Teams provide pastoral care and counseling as assigned staff members in hospitals and confinement facilities. Religious support in these demanding settings requires CCH directed specialized training in crisis ministry, trauma event management, processing grief and loss, and pastoral conduct and ethics in an institutional setting. The UMTs extend the Army's concern for Soldiers and Families in the remote and often lonely locations of hospital waiting rooms, patient rooms, combat support hospitals, physical therapy centers, and jail cells. Additionally, UMTs contribute as fellow staff members to the command and cadres of institutions as they deal with the issues of high demand, stress, grief and loss, security, rehabilitation, and professional ethics.

*b. Resources for unit ministry teams.* Institutional Chaplains use their specialized experience to provide training and consultation for unit Chaplains to maximize UMT effectiveness. The MEDCOM Chaplain collaborates with the CCH training strategies to enhance UMT care giving skills throughout the Army Chaplaincy.

#### 16-5. Deployment Cycle Support Program

Unit ministry teams provide support to Soldiers and Families in accordance with guidance from the Army leadership in the Deployment

Cycle Support Program. Family life Chaplains and hospital Chaplains provide training for UMTs in skills and programs fielded to support Soldiers and Family members throughout the DCS Program. The CCH expects all Chaplains, Chaplain Assistants, and religious educators to aggressively seek to find their individual roles in making the DCS responsive to Soldier and Family needs in this time of prolonged conflict. This is especially challenging in the distributed and decentralized needs of the Reserve Components. Army Chaplains are expected to achieve innovative and responsive religious support to the DCS through extensive cooperation and collaboration within their respective Reserve Component areas of influence. The USARC Chaplain and ARNG Staff Chaplain are expected to take the lead for their respective components in determining requirements and aligning capabilities to meet Soldier and Family DCS needs.

#### 16-6. Strong Bonds

*a.* Building ready Families is a curriculum and retreat-based relationship development program executed by Chaplains in support of Command directives. Strong Bonds includes programs to train Army constituents in relationship skills throughout the Army/Soldier life cycle. The CCH provides guidance for execution of Strong Bonds and, when available, supplemental grants to support units in conducting Strong Bonds training.

*b.* The CCH provides annual strong bonds guidance to UMTs on Strong Bonds programs and execution. All UMTs are required to comply

with directives when doing training using the Strong Bonds name and/or funding.

*c.* The Chief, Army Reserve provides funding to support Strong Bonds programs in the Army Reserve.


*d.* The Director of the Army National Guard provides funding to support Strong Bonds programs in the Army National Guard.

*e.* The Secretary of the Army hereby delegates their authority, as prescribed in 10 USC 1789, to provide support services to build and maintain a strong Family structure among active duty Soldiers and reserve Soldiers in an active status, and their Families, to commanders in the grade of colonel and above. This authority may be delegated to a commander in the grade of lieutenant colonel by the first general officer in the chain of command in situations where there is not an intermediate commander between the commanding general and the commanding lieutenant colonel.

*f.* Commanders may use APF at installation level and mission funds at unit level to provide the support services prescribed in 10 USC 1789 for the commander's program to build and maintain strong and ready Family structures.

Source: [http://www.apd.army.mil/jw2/xmldemo/r165\\_1/head.asp](http://www.apd.army.mil/jw2/xmldemo/r165_1/head.asp) (Accessed April 8, 2011).

APPENDIX D:  
 GENERAL ORDER 176A  
 GREENVILLE, SC POLICE DEPARTMENT

	Greenville, SC Police Department <b>GENERAL ORDER</b>		
	<b>Subject</b> Police Chaplain	<b>Number</b> 176A	<b>Type</b> Admin
<b>Effective Date</b> August 30, 2007	<b>Amends/ Rescinds</b>	<b>Pages</b> 1 of 8	<b>Re-evaluation</b> Annual-August
<b>References</b> CALEA			<b>Notes</b>

**1.0 POLICY**

One of the responsibilities of police management is to provide employees with the necessary resources to assist them in performing their work in the most efficient and effective manner possible. The Greenville City Police Department recognizes that all employees, during the course of performing their tasks and duties, may need to rely on individuals outside the department who have expertise and experience in certain areas.

**2.0 PURPOSE**

The primary purpose of the Chaplain Program is to complement the department's total service program by providing value-based guidance services as may be required for the good of the Greenville City Police Department and the community. It is designed to assist department personnel in handling a variety of crisis situations. The

Chief of Police will prescribe all powers and duties of Police Chaplains and may amend or rescind them at his/her discretion.

#### Mission Statement

*Believing that God is an answer to the human dilemma, the Police Chaplains bear witness to the love and power of God to Police Officers and their families.*

*This pastoral care is offered to all people regardless of race, gender, creed, or religion.*

*The Police Chaplains should be led by faith, by actions, and by God's reconciling love to be available and ready to serve those in need, providing a source of strength to Police Officers and their families.*

*The Police Chaplains are the catalyst of reconciliation bringing God's Love to the relationships of staff and officers in the Greenville City Police Department.*

### **3.0 CONFIDENTIALITY**

All personnel are assured that all communication with the chaplain is confidential. Chaplains will keep privileged communication absolutely confidential unless there is a threat of danger to the counselee or someone else, or the counselee's permission is obtained to share certain information with another professional.

### **4.0 DUTIES AND RESPONSIBILITIES**

The Captain of the Administration Division will manage the Chaplain Program. The appointment as a Chaplain for the Department is for two years and is renewable pending approval by the Chief of Police. As part of his official duty with the Department, the Chaplain is expected



to perform the following tasks and other such duties as may be requested of him by the Chief of Police. The Communications Section should be familiar with services Chaplains are qualified to render and maintain a roster list for all Chaplains. Chaplains will be responsible for the following:

4.1 Assist department personnel in making notification to families of police officers in the event of serious injury or death.

4.2 Respond to officer-involved shootings or other incidents in which deadly force was used by or against an officer. Chaplains will be available to assist the officer(s) involved and/or families as soon as possible. The Chaplain should stay available to the officer(s) while they are in CID. The Chaplain designated by the Captain of Administration is responsible for conducting a short defusing (one on one or in a group) with the officer(s) before he/she leaves headquarters to better equip the officer for coping with the aftermath of such a critical incident. A debriefing will be scheduled within forty-eight (48) to seventy-two (72) hours for all officers on the scene or arriving soon after the incident by the Chaplain assigned.

4.3 When requested, provide short-term counseling to stabilize situations involving department personnel, and/or their families, who have personal problems that may adversely affect their jobs or family life, and make referrals to other professional counselors, when applicable.

4.4 Visit sick and injured personnel and/or immediate family members at home or in the hospital when requested.

4.5 Attend and participate in presentations for recruit school classes, recruit graduations, Awards banquets, Promotion Ceremonies,

Dinners, Social events, in-service training classes, funeral and memorial services of active or retired agency members, and any other activity or event deemed appropriate by the Chief of Police.

4.6 Participate in a Chaplain Ride-A-Long Program, a continuing education program, and other activities developed for chaplains.

4.7 Be present at hostage/barricaded suspect situations. Chaplains on-call should respond to the scene as a theological consultant and to assist officers in any way requested.

4.8 Be on-call or present during major disorders, disasters, or public functions requiring deployment of a large number of officers.

4.9 Conduct debriefings in critical incident situations at the request of the commanding officer and with approval of the Captain of Administration.

4.10 When an officer is seriously injured or killed on duty, Chaplains will respond to the hospital emergency room on request and identify himself to the hospital staff and the Hospital Chaplain and work with both according to common ethical courtesies.

4.11 Present formal lectures on moral and ethical issues.

4.12 Meet, as feasible, with plainclothes and civilian personnel.

4.13 Periodically attend roll calls, and accompany uniformed officers on patrol.

4.14 Represent the Department before official bodies at the Chief's direction, and contribute to public relations efforts.

4.15 Be responsible for the organization and development of the spiritual organizations in the Department.

4.16 Write articles on his area of responsibility or influence, as necessary.

4.17 Notify, as soon as possible, the involved persons' ministers in case of death or serious injury.

4.18 Make proper referrals in unique cases which need specialized attention.

## **5.0 PROCEDURES**

Chaplains should have a basic knowledge of the duties of law enforcement officers and seek to keep abreast of new procedures and be willing to attend training sessions and programs as available and necessary. In addition, the following procedures should be observed:

5.1 Chaplains will conform to all police procedures insofar as applicable.

5.2 He/she will be familiar with and conform to radio procedures established by the agency. Radio transmission should be kept to a minimum and directives from the police dispatcher will be followed promptly. Chaplains should be available to the dispatcher at all times by telephone or other forms of communication. If Chaplains are on vacation or out of town, he/she will make the proper notification to the Communications Division.

5.3 Chaplains will not release any information to the news media, insurance agencies, or attorneys regarding cases in which he/she is involved or about which he/she has any knowledge. All information secured should be held in confidence and used only for the benefit of the persons or officers involved.

5.4 As a specialist in the field of religious guidance, he/she is an advisor to the Chief of Police in all matters pertaining to the moral, spiritual, and religious welfare of police personnel, and should periodically report recognized needs to him.

5.5 A police officer who comes for counseling to the Chaplain should clearly understand that this is an "off the record" and privileged communications which will not be reported or have any bearing on his/her job status. This element of confidentiality is very important to the overall effectiveness of the Chaplain and his rapport with the personnel.

5.6 Chaplains will complete a Chaplain Monthly Report and forward it to the Captain of Administration.

5.7 Chaplains should be available to respond when requested by the Greenville City Police Department employees to include the following events:

- Surgery
- Convalescing at home
- Serious illness or impending death
- Death of a loved one
- Serious accident
- Adjusting to physical handicap
- Depression
- Inability to overcome grief
- Drinking or drug problem
- Strange or different behavior
- Loss of meaning in life
- Having a spiritual experience
- Desire to unite with a church
- Marital difficulty
- Choosing life's work
- Planning marriage
- Problems with children
- Entering college or military service

- Facing any serious problem
- Birth of a child
- **ANYTIME AN EMPLOYEE FEELS THE NEED**

5.8 Chaplains will be issued miscellaneous equipment to assist them in performance of their duties. Chaplains will be responsible for the proper operation and protection of this equipment. Any damage or loss of this equipment should be immediately reported to the Captain of Administration.

5.9 Chaplains shall never presume to be a police officer and shall take no action at the scene of any police incident unless requested or commanded to do so by a Commanding Officer.

5.10 **Under no circumstances** will Chaplains be compelled to testify in any disciplinary situation.

## **6.0 SELECTION**

The Captain of Administration or his designee along with the current Chaplains will screen possible candidates of various denominations based on the following criteria:

6.1 Interest and ability;

6.2 Status as an ordained minister serving congregations, institutions and/or community agencies;

6.3 Degree in Theology or Counseling; and

6.4 Ordination by a recognized religious body.

6.5 The Chief of Police will be given the final report and appoint new Chaplains at the Chiefs discretion.

6.6 Volunteer Chaplains shall serve a six-month probationary period.

6.7 The Chief of Police may remove any Chaplain from the program for any acts of improper conduct that would tarnish the image of the Greenville City Police Department.

## **7.0 QUALIFICATIONS**

The Police Chaplains will meet the following minimum qualifications:

7.1 Be an ordained or licensed minister in good standing and endorsed for the Chaplaincy by a recognized endorsing agency or denomination.

7.2 Show compassion, understanding, and love for his fellow man and relate easily to people. He/she must be able to maintain personal control in extremely stressful situations. He/she must maintain high spiritual and moral standards and have a good reputation in the community.

7.3 Manifest a broad base of experience and professional maturity, emotional stability, and personal flexibility. He/she should have at least ten years in the ministry, and his education and experience should include a wide range of counseling and crisis intervention.

7.4 Be tactful and considerate in his approach to all people regardless of race, creed, or religion. He/she should demonstrate the ability to be a positive force in the maintenance of morale throughout the Department.

7.5 Indicate a willingness to be involved in training to enhance his efficiency in meeting and dealing with people in crisis. He/she should be familiar with community medical, psychiatric, and other resources in the local area.

7.6 Be willing and available to respond to any and all situations where his presence as Chaplain is indicated.

7.7 Possess a valid and current driver's license.

7.8 Have never been convicted of a criminal offense, nor offenses involving moral turpitude, minor traffic violations excluded.

## **8.0 ATTIRE**

8.1 Standard dress shall be departmental polo shirt, shirt and tie, or clerical attire.

8.2 Chaplains have the discretion to modify this dress code to coincide with climate changes and other special situations.

8.3 Chaplains shall carry both the department badge and identification card at all times.

8.4 Chaplains shall not carry, under any circumstances, any form of weapon.

## **9.0 GENERAL RESPONSE**

9.1 When a Chaplain responds to a death scene, Chaplains should:

- Report to the Officer in Charge
- Wear the appropriate attire, badge and identification;
- Take along the necessary information pad, map, etc.;
- Acknowledge to the Communication Section that he/she is responding.

9.2 Scene of Officer-involved incident:

- Follow the same procedure as in the other notification situations beginning with reporting to the officer in charge.
- Take an officer on the notification due to possible inflamed emotions.
- Release only the information cleared by the Lead Investigator.

- Seek out the officer involved and make yourself available for support.

9.3 Scene where officer is the victim:

- The Communication Section will contact a Chaplain.
- Upon notification, the initial responding Chaplain will become the Chaplain-in-Charge.
- The Chaplain-in-Charge will proceed to the death scene or hospital as directed by the Commanding Officer in charge. In addition, he shall deliver notification to family members, following standard ministry procedures.



APPENDIX E:  
CHAPLAINCY QUESTIONNAIRE

This questionnaire was sent to board members and chaplains of the Fundamental Baptist Fellowship International. There were 100 questionnaires sent by e-mail, with 40 responses. Some respondents did not answer all questions, and some respondents provided more than one answer for some questions.

1. What is the nature of your ministry (chaplain, pastor, evangelist, college president, etc.)
  - Pastor: 21
  - Chaplain: 12
  - Evangelist: 2
  - College President, Dean, Professor: 3
  - Mission Director: 1
  - Other (Retired chaplain/Advisor to DoD): 1
  
2. Prior to your involvement with chaplaincy through FBFI, what was your ministry involvement with the military or law enforcement?
  - None: 22
  - Pastor: 6
  - Veteran: 4
  - Chaplain: 4

- Military Missions: 3
  - Endorser: 1
3. Do you believe that military and/or law enforcement chaplaincy is a “biblical vocation” and why or why not?
- Yes: 34
  - No: 6
  - A Biblical role: 28
  - A great opportunity: 6
  - Not mentioned in the Bible: 6
4. From Ephesians 4:11, which of the offices listed do you believe exist today?
- Evangelist: 36
  - Pastor-teacher: 38
  - Apostle: 0
  - Prophet: 2
  - All: 1
5. Which of these offices does the missionary hold?
- Evangelist: 23
  - Pastor-teacher: 17
  - Evangelist and Pastor-teacher: 11
6. Which of these offices does the chaplain hold?
- Evangelist: 24
  - Pastor-teacher: 14
  - Neither Evangelist nor Pastor-teacher: 5
  - Evangelist and Pastor-teacher: 5

7. How do you distinguish the missionary from the revivalist/evangelist?
- Missionary is stationary, revivalist/evangelist is itinerant: 24
  - They are the same: 6
  - Missionary is a church planter: 4
  - Revivalist is an exhorter: 3
  - Missionary receives support, revivalist/evangelist receives love offerings: 4
8. If you were to establish a “missionary relationship” with a chaplain, what would that involve?
- Like a missionary sent from a church without finances: 31
  - No relationship: 3
  - Not sure: 5
9. How would you distinguish the “pastoral care” role of the fundamental Baptist chaplain from the “parish priest” role of a Roman Catholic or Episcopal chaplain?
- Preaching vs. sacraments: 9
  - Shepherding vs. authoritarianism: 7
  - Ministry of the Word vs. the “area”: 13
  - Not sure: 4
10. Do you understand the “dual role” of the chaplain as minister and military officer? Which takes priority in what situations?
- Yes: 31
  - No: 7
  - All indicated that the ministry takes priority.

- Comments: 6 mentioned the Word of God as the rule in all situations.
11. To what person/organization is the chaplain accountable for his ministry?
- Local church: 17
  - Military: 5
  - Endorser: 10
  - Military, Endorser, Church (in that order): 4
  - Church, Endorser, Military (in that order): 3
12. How would you differentiate “separation of church and state” taught as a Baptist distinctive from the concept of “separation of church and state” in the First Amendment of the Constitution?
- The same concept: 24
  - One is Biblical, one is legal: 10
  - Don’t know: 3
13. Is chaplaincy permitted by the Constitution, or required?
- Permitted: 24
  - Required: 6
  - Neither permitted nor required: 2
  - Don’t know: 6
14. Regarding spiritual membership in the Body of Christ and physical membership in a local church, how are they different and how are they related?
- Membership in the body of Christ occurs at salvation: 32
  - Membership in the local church is a personal choice: 32

15. Under whose authority does the Fundamentalist/Evangelical chaplain administer the ordinances?
- Local church: 29
  - God: 2
  - Body of Christ: 2
  - Endorser: 2
16. Regarding a fundamental Baptist chaplain maintaining a separatist ministry in a pluralistic environment, how would you define pluralism (without referring to the dictionary)? How would you distinguish pluralism from ecumenism?
- Pluralism means there are many different religions: 24
  - Ecumenism means there is pressure to accept all religions as valid: 24
  - Pluralism means there is pressure to accept all religions as valid: 1
  - Ecumenism means there are many different religions: 1
  - Pluralism and ecumenism are the same: 4
  - Pluralism is ethical, ecumenism is religious: 4
  - Don't know: 2
17. Check the following counseling acronyms that you recognize.
- PTSD: 25
  - CISM: 10
  - TCR: 1
  - CPE: 12
  - DADT: 16

18. Do you or any of your close colleagues that are not members of FBFI have negative impressions of chaplaincy?

- Yes: 13
- No: 24
- Requires compromise: 10
- Ambivalent: 1
- DADT: 1

The questionnaire produced several significant findings:

More than half of those who responded had no prior ministry involvement with the military or law enforcement prior to learning about it through the FBFI endorsing agency, demonstrating the need for a manual on the extension of local church ministry through military and law enforcement chaplaincy.

Eighty-five percent of respondents indicated that chaplaincy is a biblical vocation, revealing the openness of FBFI leaders to consider chaplaincy a ministry they would encourage.

Nearly all respondents believe that the two extant ministry offices are evangelist and pastor-teacher. More than half believe that the missionary is more like the evangelist, and that the chaplain is like the evangelist. A part of the chaplain's identity as an evangelist is related to his transient, itinerant ministry.

Three-fourths of respondents indicated that a missionary relationship with a chaplain would include all non-financial support given to missionaries, suggesting the willingness to pray for and communicate with chaplains.

The tension between sacramental ministry and preaching is not understood among fundamentalists, contributing to the assumption that most chaplains are like priests.

Less than half of respondents indicated that the chaplain is accountable to his local church, with one-fourth assigning his accountability to the endorser.

Most respondents are unaware of the constitutional requirements of the Free Exercise clause as it applies to chaplaincy—more than half indicated that chaplaincy is permitted, but only one-eighth responded that chaplaincy is required.

All respondents who answered the question on church membership have a high regard for the local church, which is critical to the extension of local church ministry through chaplaincy.

Nearly three-fourths believe that a chaplain administers the ordinances under the authority of his local church.

Well over half of the responses showed a clear understanding of pluralism and ecumenism. Those who seemed hesitant to support chaplaincy showed less clarity on pluralism.

On average, just over one-fourth of respondents are familiar with counseling acronyms common to chaplaincy. Very few understood the counseling concepts they represent or the dangers they pose.

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