NAZARENE THEOLOGICAL SEMINARY

The impact of ecclesiology on chaplain participation in the Garrison Chapel Program.

A Project Submitted to the Seminary Faculty In Partial Fulfillment of the Requirements For the Degree of

DOCTOR OF MINISTRY

By Jeffrey L. Spangler

Kansas City, Missouri April 26, 2016

THE IMPACT OF ECCLESIOLOGY ON CHAPLAIN PARTICIPATION IN THE

GARRISON CHAPEL PROGRAM

Approved by:

First Reader

Research Consultant

Director, Doctor of Ministry Program

Date

CONTENTS

| Glossary | ii |
|---|-----|
| Illustrations | vi |
| Chapter One: Introduction - "What Are Chaplains Really Doing?" | 1 |
| Chapter Two: Literature Review - "Give Me Thine Hand." | 14 |
| The Military Chapel | 17 |
| Ecclesiological Perspectives | |
| Missio Dei, Ecumenism and the Military Chapel | 68 |
| Research Methods | 79 |
| Chapter Three: Research Design - "An Invitation to Listen." | 96 |
| Chapter Four: Research Data and Results - "In the Words of Army Chaplains." | 121 |
| Chapter Five: Summary and Conclusions - "An Eschatological Hope." | 149 |
| Appendixes | 174 |
| Bibliography | |

GLOSSARY

ACS: Advanced Civilian Schooling. When chaplains are promoted to the rank of Major they are also given an opportunity to take a specialized track (Clinical Pastoral Education, ethics, family life, resource management). The Army will send the chaplain to a civilian school to receive a second Master's Degree to provide this skill to the Army.

AIT: Advanced Individual Training. Immediately following Basic Training Soldiers are sent to learn their military skill before being assigned to their first unit. The length of this training varies depending on how much time is required to make Soldiers proficient in that particular skill.

CDC: Child Development Center. A childcare service located on military installations.

CTOF: Chapel Tithe and Offering Fund. All the tithes and offerings taken in chapels are consolidated into a single garrison fund that is managed by the Installation Chaplain's Office. A percentage is taken to support programs at the installation level and each chapel has a sub-account to fund chapel ministry.

Deployment: Is when an Army unit departs from garrison either for the purpose of training or going to combat. Individual Soldiers may also deploy independently in order to augment other units who are deployed. The 82nd Airborne conducts numerous deployments to the Joint Readiness Training Center (JRTC) at Ft. Polk, Louisiana as well as frequent field exercises locally for training and certification prior to deployment to combat.

Down Range: Refers to a deployment to combat as opposed to deployment to training.

FRG: Family Readiness Group. A spouse support network created to keep spouses informed and connected, primarily during a deployment. There are periodic meetings organized by a volunteer (usually the commander's spouse) before, during and after a deployment. Often social events are conducted in order to strengthen relationships and mutual support among spouses.

Garrison: a term that refers to the Army "at home" and not deployed. It can be synonymous with "post" or "base" but is a more general term that refers to that part of the Army or particular units that are not deployable and whose mission is oriented toward operating and maintaining a military installation.

IMCOM: Installation Management Command, the Army command that manages all installations to include Army Chapels. Each installation has an Installation Chaplain (Colonel) with a staff of approximately 10 Soldiers and 2 Civilians who are responsible for the religious program on the installation.

Leave: The Army gives a Soldier 2 *Vi*days of paid leave (day off) every month that can accrue and may be taken for vacation or other personal time. Leave is managed by the Soldier and a form must be submitted and approved ahead of time.

MOS: Military Occupational Specialty, every job in the Army has a designator that consists of numbers and letters. The Chaplain is a 56A and the Chaplain Assistant is a 56M.

MRE: Meal Ready to Eat. A self-contained, individual field ration in lightweight packaging the military developed for its service members for use in combat or field conditions when hot meals are not feasible.

OCCH: Office of the Chief of Chaplains. The Chief of Chaplains is a Major General who is supported by a Deputy whose rank is Brigadier General along with a large staff that is located within the Pentagon and is responsible for accessioning chaplains into the Army, personnel managements, developing doctrine and policy, and operations for the Chaplain Corps.

PCS: Permanent Change of Station (PCS) is when a Service Member receives orders to move from one major command to another. Usually this means physically moving to another location (military installation). Some installations, like Ft. Bragg, are large enough that a Soldier can receive PCS orders to another major command on Ft. Bragg. In this case, the Soldier merely reports to another command and does not have to move his family.

PT: Physical Training. All Soldiers are required to maintain a level of fitness that corresponds to their gender and age and must pass an annual PT test.

PTDY: Professional Temporary Duty. An unfunded temporary duty where the Army recognizes that the Soldier needs to attend a conference or some other event that is not Army related, but professional in nature. This status prevents the Soldier from using leave.

PWOC: Protestant Women of the Chapel. A Protestant Bible study group for women that meets weekly and is supported by the Installation Chaplain's Office. Like many of the chapel services, it is a Collective Protestant gathering.

RSO: Religious Support Office. Synonymous with Installation Chaplain's Office, but puts the focus on the mission rather than the person of the Installation Chaplain.

TDY: Temporary Duty. The Army will put a Soldier on TDY orders and fund their travel to another location for training or some other official duty.

USACHCS: United Stated Army Chaplain Center and School. Located at Ft. Jackson, South Carolina and tasked with the mission of developing force structure, doctrine, and training all religious support personnel for the Chief of Chaplains.

ILLUSTRATIONS

Figures

| 1. | The Sanctuary of All American Chapel | 96 |
|----|--------------------------------------|-------|
| 2. | Army rank structure | . 108 |
| 3. | Unit compos ition | . 109 |

| 4. | Ardennes Street |
|-----|---------------------------------------|
| 5. | Ardennes Chapels |
| 6. | Division Memorial Chapel111 |
| 7. | Die Cantonment Chapel112 |
| 8. | The Windows of All American Chapel112 |
| 9. | Saint Michael Window113 |
| 10. | Promise of Peace window |
| 11. | Humanitarian Efforts window |
| 12. | World War One window |
| 13. | World War Two window117 |
| 14. | The Dominican Republic window118 |
| 15. | The Vietnam window119 |
| 16. | Global War On Terror window120 |
| 17 | . Army Chapel Lines of Effort149 |

Tables

| 1. | Chaplain Biographical Data |
|----|---|
| 2. | Chaplain Response Synthesis |
| 3. | Chapel Report |
| 4. | Chapter One: Introduction, "What are chaplains really doing?" |

An old, white, Blue Bird bus slowly pulls up to the curb and stops. The door opens and out steps a young man. He is really more boy than man, fresh out of High School, his head shaved. He's wearing a

brand new Army uniform and holding onto a green duffel bag that contains all his possessions for the next nine weeks. Others just like him pour out of the bus behind him with their bags; eyes wide open with uncertainty and expectation. Waiting on the sidewalk in front of the 3-story brick building that will soon be the new home of these new recruits are six veteran soldiers in uniform and wearing the distinctive campaign hat of the Drill Sergeant. As soon as the door of the bus opens the Drill Sergeants snap into action barking orders to these new recruits and ordering them into formation, four rows often, each recruit standing with his or her duffel bag on the ground before them. Its shakedown, day one of basic training, the first real day of a Soldier's military service. Training begins immediately as Drill Sergeants inspect the contents of the duffel bags, ensuring that the new recruits have all the correct gear and that they have not smuggled any contraband into the very controlled training environment. It is an intense scene as the veteran Soldiers inflict stress on the young recruits, looking for signs of weakness, panic, insubordination, mentally sorting them out and sizing them up. A Drill Sergeant hears a smart comment and instantly he's nose to nose with a young recruit yelling at him and establishing very clearly who is in charge. The Drill Sergeant is joined by three others and the young recruit is surrounded on all sides by these intimidating veterans with their campaign hats, making it very clear that their instructions will be obeyed immediately and without question or commentary. Off to the side of this chaos stand two men, they are Soldiers as well, both officers wearing

the rank of captain on their chest. One is the Commander and the other is the Battalion Chaplain. They are virtually invisible to the young recruits who are busily trying to follow the instructions of the Drill Sergeants. The commander is responsible for everything that happens in this basic training company and ensures that regulations and protocols are followed. The chaplain serves a unique pastoral role, providing ministry to the training cadre as well as the trainees. On Sundays the chapel is packed with trainees who are desperate for sanctuary from the constant pressures of training. Most Drill Sergeants look forward to the break as well and encourage their trainees to join the ranks who are marching off to chapel. This is one of the few choices trainees have, but Drill Sergeants are masters at exerting their influence. This congregation is packed into the chapel on their first Sunday, and will worship together for nine weeks before they move onto Advanced Individual Training where they will learn their specialized Army skill. This basic training congregation is as diverse as the Army itself with Soldiers of virtually every denomination gathered together into one chapel for worship. Services are offered for Catholics as well as other major faith groups, but with limited resources, the goal is to gather as many as possible into one worship service. This is the practice in every basic training unit in the Army. Every Sunday Soldiers in training are given the opportunity to worship. The person responsible for providing that opportunity is the commander, and the commander looks to his chaplain as the battalion's special staff officer whose most essential mission is to perform or provide religious services for every soldier in the unit. This would be impossible if chaplains had to do it all on their own. Chaplains are ordained ministers, endorsed by their particular denomination to be a faithful representative within the military. Despite their diverse work environment, they are not

religious chameleons who change their colors to fit the needs of the group. It is the diversity of the Chaplain Corps that allows the chaplain to accomplish the religious support mission. Together, chaplains are able to provide most all religious needs, and it is the job of the Chaplain Corps to assign the proper mix of chaplains to the various installations and commands so that a maximum number of religious needs are met.

After pastoring for three years I entered the Army chaplaincy with a young family. We were excited about this new ministry opportunity, but we had never really thought about what we would do on Sundays. The assumption was that we would worship together as a family; this was very important to us. But worship in a Basic Training Chapel was not very family-friendly. There was no child care, no Sunday School, nothing for children whatsoever. The worship team was the chaplain, a contracted pianist and whatever Trainees could be recruited. Chapels have multiple services to accommodate the population and the service is generally allotted one hour with a 30-minute gap to prepare for the next service. Every Sunday hundreds of Trainees pack into the chapel. They worship and leave with little time for personal interaction. It took some getting used to, but eventually my family adapted to worshipping with a bunch of young and smelly Soldiers in training. Having a family worshipping with them made things feel a little more like home for the Trainees. Eventually my Commander and Command Sergeant Major began to attend the service with their families, and Sundays truly became a unit worship service. While this was a great thing for ministry to my unit, we felt the need to remain connected to the Church of the Nazarene. We had heard of other chaplain families who had lost their denominational identity while serving the chaplaincy and we were determined to find a balance between the two. After some

searching, we discovered a suitable Nazarene church that was 45 minutes from Ft. Leonard Wood. Fortunately, I was able to schedule my battalion worship service early enough so that we could make the drive in time for Sunday School and worship at the Nazarene church. This became the guiding principle for how we managed our Sundays. We committed to chapel first, then we would find a way to connect to a local Nazarene congregation. Sometimes we could only attend on Sunday evenings, but we were determined to be a "dream" family for the local Nazarene pastor by supporting the ministry any way we could. In addition to local church support, it also required special effort to remain connected to my home district that held my ministerial credentials. Going to District Assembly requires a chaplain to take leave (or TDY / PTDY) and travel to his or her home district¹.

- ¹See the glossary for definitions of Leave, TDY, PTDY.
- 2 See the glossary for an explanation of ACS.

There are many ways to manage this balance between a chaplain's military service and the

connection to their endorsing denomination, and this will likely change with every assignment. Some chaplains decide to conduct chapel worship while their family attends a local church. I did this for the three years I was at Ft. Jackson. Other chaplains simply abandon chapel ministry and worship every Sunday at a local church with their family. The only time I ever did this was the year I was in ACS (Advanced Civilian Schooling)² attending Kent State University and living far from a military installation. Chaplains will justify taking this last course of action by asserting that there are simply not enough chapels to afford a meaningful place for every chaplain to serve. Other justifications will usually revolve around the needs of the family or the lack of support from the spouse. A last justification is simply that the chaplain does not

see the value of chapel ministry in garrison and will only conduct chapel in the field or on deployment.

Reasons for not supporting the garrison chapel program, based on the above, can be categorized into three groups; logistical, family, or theological. Logistical reasons are centered primarily on the number and quality of chapel facilities. Most installations simply have inadequate chapel space to provide chaplains the opportunity to be meaningfully involved in the chapel program. This usually leads to large teams of chaplains pastoring relatively small congregations, or a few chaplains pastoring congregations while others worship with their families off-post. In addition to the number of chapels, the logistical issue is complicated by the age and design of existing chapel facilities. A majority of chapels that are still in use were designed and built years ago before the Army really considered the needs of the family. Newer chapels built within the last decade have space for religious education and children's programs, but older chapels are built for worship and have only a sanctuary and office space for the chaplains and chaplain assistants. This makes it very difficult to offer programs that will draw families to the chapels. Often chapel space is so limited that child care has to be provided by the Child Development Center, an off-site facility that does not provide any religious instruction. These logistical challenges make it difficult to offer programs that most local churches provide and those who desire to worship in a military chapel will usually have to sacrifice a quality religious education program.

The second group, family, is related to the first but for the chaplain there is an additional concern denominational connection. Most chaplains come into the Army out of a denominational ministry context such as local church pastor or an associate pastor in

a local denominational church. The transition from local church ministry to the chaplaincy can be difficult and some chaplain families are simply not willing to sacrifice in the area of religious education for their children. The appeal of a strong local church of the same denomination is often too hard to resist. If both the chaplain and the spouse are not committed to service in the military context, it will become very easy for the chaplain to consider Sundays as an opportunity to be served rather than to serve. This gets at the importance of spouse and family support and calling to chaplain ministry. Chaplains serving in the Army are working in a unique ministry context not unlike missionary service. It is a unique culture that demands commitment and a different ministry approach. Unlike traditional missionary service that requires travel to a completely different culture and forces cultural immersion, military ministry generally keeps the chaplain very close to the familiar civilian culture and it is too easy to embrace what is comfortable, convenient and familiar. This is why vocation is important to the question of chapel ministry, not just for the chaplain but also for the chaplain's spouse and family. Unfortunately, not every chaplain family shares a sense of vocation when it comes to ministry to the military. Many chaplain spouses are professionals or even Soldiers themselves and do not view themselves as a part of the chaplain's ministry. Several chaplains are essentially alone in their vocation, working in their chosen profession while the spouse works in his or hers. Usually this is visible on Sunday, when the chaplain comes to chapel alone every week or just does not do Sunday ministry.

The last group, theological, is the primary focus of this project. Men and women come into the

Chaplain Corps with a variety of backgrounds and motivations. Many struggle with the pluralism of the Army and the ecumenism of the Army chapel. New

chaplains may have a solid denominational ecclesiology, but frequently they have either not had the opportunity to think through a broader ecclesiology that might account for the military chapel or they simply refuse to consider anything beyond their own denominational position. On the surface, this may sound like chaplains are being required to deny their denominational ecclesiology in favor of a broader, more ecumenical position. This is not the case. Denominations that have a distinctive ecclesiology that would prevent them from "mixing" with others are given special status as a distinctive faith group. The most obvious example is the Catholic Church. The Chaplain Corps works hard to recruit and retain enough Catholic Priests to meet the worship needs of Catholic Soldiers. Chaplains from distinctive faith groups generally do not have the luxury of skipping chapel as they are few in number and the demand is usually great. Catholic Priests stay very busy leading Mass for numerous congregations on Sunday. The real issue is with chaplains who come from a denomination whose ecclesiology allows for collective worship but have a personal struggle with the practice. A common challenge in collective worship services is accounting for differences in sacrament, particularly mode of baptism and the tension between infant and believer baptism.

The question of this project relates to this group of Army chaplains who elect to disregard involvement in the garrison chapel program and worship off-post at a civilian church. What are the issues and how can we address those issues and improve the garrison chapel program in the Army? The first two of the groups above (logistical and family) are somewhat beyond the scope of this project. We can certainly identify the logistical challenges to chapel ministry, and will do so, but ultimately the solution to logistical issues remains with the Army. Similarly, the family issues can be identified and addressed, but this is a highly personal category that blends external factors with intrinsic values and beliefs. The last category (theological) seems to be the most appropriate place to focus our attention. An example of the impacts of ecclesiology can again be found in the sacrament of baptism. One of the greatest privileges for any minister is to baptize a new convert into the Christian faith. The number of Soldiers and family members that have been baptized by chaplains is too numerous to count. Here's the rub. What are they baptized into? The immediate response is, "Well, the Christian faith of course!" True, but what church does that Soldier or family member now belong to? Does the newly baptized believer automatically fall under the church of her Chaplain? The answer is no. Let's further the scenario a bit. Many young Soldiers come to faith during the hardships of combat, and many decide to continue to worship in the military chapel. Many Soldiers have worshipped their entire career (20 plus years) in a military chapel. It is not unusual for Soldiers to retire and continue to worship in a military chapel. So the question stands, what have these Soldiers been a part of all this time? Are they a part of the church? If not, then what have they been a part of all this time? Perhaps the response is, "Obviously, he has been a part of the chapel." This is fine, but how does that work if the chapel is something less than or other than church? An ecclesiology that demands the accoutrements of what we often regard as church (denominational affiliation, particular standards of discipline, particular articles of faith, church membership, creeds, etc...) necessarily relegates the military chapel to something other than church. But if it is not church, how can it be valid? Are all who attend military chapel apostate? Or are they simply part of something that is substandard but grudgingly accepted? Perhaps if the

intrinsic motivations can be addressed and strengthened the obstacles presented by the other categories can be overcome? If chaplains can develop a strong ecclesiology of the military chapel and tie that into their pastoral identity, it may be enough to overcome some of the challenges or barriers to garrison chapel ministry. This project seeks to explore this question. What is the connection between ecclesiology and chapel ministry? Could a well-defined ecclesiology of the military chapel have an impact on chapel participation? **Operational Definitions³**:

Chapel: Chapel has many connotations, usually referring to a sacred space located within a larger secular building (such as a hospital chapel). For the purpose of this project chapel will refer to a military chapel, a building on a military installation that is designated as a place of worship.

Chapel Service: Each chapel building will be home to a variety of worship services which are distinct congregations. For example, a chapel might have a Catholic, Collective Protestant and a Gospel service all sharing the same chapel building. While "service" and "congregation" can be used interchangeably, the term "service" can be a somewhat impersonal description of what are often very intimate worshipping communities. ³ See the glossary in chapter 3 for a more complete listing of acronyms and definitions.

Garrison Chapel Program: Army installations are also referred to as a garrison, the words are synonymous. Each installation has a senior chaplain who is the Installation Commander's special staff officer that is responsible for managing all religious activity on the installation. The Installation Chaplain manages all the chapels and chapel

activities, ensuring that all faith groups are supported. All offerings are gathered into the Chapel Tithe and Offering Fund (CTOF) that is managed by the Installation Chaplain's Office. All chaplains on an installation are ordered to support this program. *Collective Protestant Worship Service:* In order to provide maximum religious support with limited resources, Protestants are gathered together into one worship service as opposed to offering numerous denominational worship services. Those who cannot worship with other groups due to theology or church polity will have a specific service led by a chaplain or by a Designated Faith Group Leader that is supervised by a chaplain. **Methodologies and Instrumentation**

The research methodology for this project is the Ethnographic Interview. This is a qualitative research method that, put simply, seeks to understand people, as opposed to a quantitative method that seeks to gather data. I chose this methodology because I believe that at this stage of research it was more important to hear chaplains describe their ministry context and identify the issues themselves rather than presume to know what the real issues are and measure data that may not be relevant to the problem. This methodology allows various informants (chaplains) to talk about their ministry context as experts on the subject rather than having a researcher presume to know the problem and try to measure the effectiveness of a proposed solution. I expect the outcomes of this research will give us a better and more precise understanding of the problem. Our informants will have the opportunity to tell us what their ecclesiology is and how that translates to the context of the military chapel. They will tell us why they support the chapel program, what the challenges are, and how their ecclesiology of the chapel may or may not influence their level of involvement. I conducted ethnographic interviews with

10 chaplains using a protocol of 10 questions (plus biographical information) that relate to the military chapel and ecclesiology. The interviews were recorded, transcribed and analyzed. I asked the chaplains directly about their understanding of church (ecclesiology) and how they think chapel is or is not church. Their responses, coupled with the conclusions of chapter two, will be very instructive. **Context of the Study**

The chaplains interviewed for this project were all part of the pastoral team of All American Chapel (AAC), Ft. Bragg, North Carolina. This group was selected because they were a large group that is diverse in rank as well as denomination and because they were accessible to me as a fellow pastor at AAC. I chose to limit the scope of this study to a particular pastoral team of an Army chapel in order to give the project focus and make it manageable. Given the size and diversity of the group I believe they are a fairly good sample population of the Army Chaplain Corps. Of course, with this decision I recognize a few possible weaknesses. First, this is a group of chaplains who are relatively committed to participation in chapel, so in a way I am "preaching to the choir" when I ask them about the importance of chapel involvement. They are free to talk about their peers who are not as committed to chapel involvement, but I did not seek to interview chaplains who are not serving in chapel. It might have been useful to compare and contrast the two groups, but I believed that for this introductory exploration it would be better to focus on a particular population, a representative sample. Second, this project is focused on Army chaplains, adding the other services to this project (Air Force, Navy, Marines) would complicate the project since each of the services have very different

doctrine⁴ of religious support to their personnel. Exploring the differences between the services and how they reflect or influence ecclesiological thought or degree of participation in chapel is a valid and useful approach that I commend to further research. **Generalizability of the study** ⁴ The distinction between military doctrine and church doctrine is important. Military doctrine is more concerned with "how we do things" and is codified in regulations and manuals.

Despite the limitations mentioned above, I believe that the study will be useful not only to the Army Chaplain Corps but to the other services as well as the church catholic. The heart of this study goes down to the very nature or constitutionality of church. While it is true that the military chapel is a particular context, I strongly believe that the greater church can benefit from this study — particularly the unity and diversity that can be found in military chapels. Chaplains from any number of denominations learn how to worship together every week, and congregants continue to worship in military chapels long after retiring from the military. These congregations are also racially and culturally diverse, which is another problem most civilian churches still wrestle with today. The old condemning adage, "Sunday is the most segregated day of the week" does not generally apply to the military chapel. As the ecumenical movement continues to take shape, I think it useful to take a minute and consider a population that has been functionally ecumenical since the day the United States established a Chaplain Corps back in 1775. So, while the intent of this study is to help the Army Chaplain Corps improve its chapel program, there are certainly applications for the other military services as well as the broader church. In particular, I think this project will encourage the Church of the Nazarene and other Wesleyans to appreciate the contribution and influence of the Wesleyan tradition to the chaplaincy and contemporary ecumenical pursuits.

The next chapter, chapter two, is a review of the literature in which we will explore ecclesiological thought, searching for ideas that might lead us to an ecclesiology that accounts for the military chapel. We will examine the origins and context of the military chapel before looking to relevant ecclesiological thought that will help us account for the unique context of the military chapel. Chapter three addresses the research methodology of this project, explaining qualitative research, presenting the instruments, definitions and taxonomies. Chapter four will summarize the results of the research and chapter five will give the "so what" and make some recommendations for a way ahead as a result of the findings of this research. It is my hope that this project will present a new perspective in the areas of ecclesiology and ecumenism and be the beginning of a renewed emphasis in the Army Chaplain Corps.

Chapter Two: Literature Review, "Give me Thine Hand"

If it be, give me thy hand." I do not mean, "Be of my opinion." You need not: I do not expect or desire it. Neither do I mean, "I will be of your opinion." I cannot, it does not depend on my choice: I can no more think, than I can see or hear, as I will. Keep you your opinion; I mine; and that as steadily as ever. You need not even endeavour to come over to me, or bring me over to you. I do not desire you to dispute those points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other: only "give me thine hand.⁵

These words of John Wesley are just as relevant and important to us now as when he first put them to paper. The metaphor of two Christians reaching out to join hands in a spirit of unity is the heart of the kind of ecclesiology that would explain the military chapel. The military chapel is a place where Christians from a variety of denominational backgrounds and theologies gather together to worship. As the pastor of this kind of congregation and leading a group of chaplains with the same ecclesial diversity, I sensed intuitively that for the sake of unity we needed to focus on what was common between us all. As I looked at my congregation and the team of pastors that were yoked together in ministry I realized that we had everything from Fundamental Baptist to Nazarene, Episcopalian, Lutheran, and United Methodist. What could possibly unite a group with such diverse theological and ecclesial backgrounds? The first and most obvious answer was that we all gathered together to worship Jesus Christ, our shared faith in and love for Jesus Christ was the obvious unifying focus. But what can we do in worship that reflects this? Soon the answer became clear, we should recite together the Apostles Creed and the ⁵ Wesley, John, *The Works of John Wesley, Volume V*. (Kansas City, Missouri: Beacon Hill Press of Kansas

City, 1986), 492.

Lord's Prayer every time we gather together, and this is our common faith and is the

practice of what was Division Memorial Chapel, now the All American Chapel. This change did not come without some resistance. For many, the Apostles creed was unfamiliar and the idea of saying the word "catholic" in a Protestant service was uncomfortable. Additionally, the idea of Jesus "descending into hell" was unfamiliar and controversial. Rather than accommodate the resistance that came from a lack of understanding, I was determined to educate until the congregation became comfortable. This catholic spirit is, I believe, what must be at the heart of any ecclesiology of military chapel. What follows is an exploration of thought on this issue, from the earliest church fathers to more recent theological reflection. What I think we will discover is that John Wesley's sermon on Catholic Spirit stands as the most critical theological reflection, uniting past and present in what is most important, the unity we find in the person and work of Jesus Christ. And this is not for the military chapel alone, but for God's church, the body of Jesus Christ in the world.

⁶ In 2013 a new chapel was built and named All American Chapel and this congregation relocated into this new chapel, requiring the name change.

The goal of this literature review is to address the subject of ecclesiology in such a way that we not only understand the nature of ecclesiology (what it is) but also find some clues that might lead a proposal for an ecclesiological understanding that would be instructive to the context of the military chapel. To that end, I will start with a description of the military chaplaincy and critical issues that inform both the strengths and weaknesses of the chapel program as well as the constitutional constraints that are unique to the chaplaincy and the chapel program. Then I will look to ecclesiology from a historical perspective, looking at some of the highlights of the apostolic fathers such as Justin Martyr, Cyprian, the Donatist controversy,

show how the Donatist controversy raises an issue that remains with us even today, and is at the heart of the tension between the Free Church and more Episcopal forms of ecclesiology as Volf will show us later. That tension has to do with the question of how the efficacy of the sacrament is or is not dependent upon the holiness of the Priest who administers it. While the Donatists believed that an obviously sinful leader is a tarnish on and corruption within the church, Augustine argues that the sacrament is holy in and of itself, is not dependent upon the priest and further, that the faith of the individual believer is what truly makes the sacrament efficacious. This becomes important as Volf explores the distinction in the Free Church ecclesiology, which, like the Donatists, is concerned with this question of the connection between real or genuine holiness and efficacy. I look to Volf for the insights he offers in the discussion, particularly his vision of an ecclesiology that understands the local church, coupled with a spirit of openness toward other believers as "sibling friends" and holding to an eschatological future hope that longs for the day all believers in Christ will worship him together as one. I move on to show how John Wesley had a very similar view, though he never let go of his Episcopal ecclesiology. I then turn to the 19th century holiness movement as the foundations of an ecclesiology of the Church of the Nazarene. As I explore the ecclesiology of the Church of the Nazarene I show how the Donatist issue can easily be detected in the "come-outers" and their movement to establish a distinct holiness church or denomination.

The next section of this chapter looks to the more recent developments of Missio Dei and ecumenism and their possible contributions to the question of the military chapel. Again, I seek to demonstrate that the military chapel can be understood as a place where God's mission is at work in surprising ways and where this has been a reality for decades. Following this, I look at some of the literature that is related to qualitative research and show how the ethnographic interview can be both a valuable research method and a powerful means of pastoral care. This serves as the transition from chapter two to chapter three where we look to the research design of this project. THE MILITARY CHAPEL

Every Sunday thousands of worshippers gather for worship in military chapels all around the world. They are led by chaplains who serve in the military full time, ordained by their respective denomination and endorsed by them to provide for the spiritual needs of men and women who serve in the military. In many of these chapels there are retirees, civilians, and family members who have attended one particular chapel all their life and are now raising their children in the same chapel. The goal of this paper is to answer the question: "What is going on here? Is a military chapel the same thing as church?"

Military chapels certainly look like church, but once you start looking beneath the surface, you will find the military chapel has some very unique characteristics. Most chapel buildings are home to multiple and very distinct congregations of various denominations, from Catholic to Orthodox, Anglican and Collective Protestant. This term, Collective Protestant is a unique term used by the military, to reflect the practice of gathering worshippers from many denominational backgrounds into one worship service. Can this "melting pot" way of doing worship really be called church? If one asks a worshipper at a military chapel where their church membership resides, they will likely name a denomination and a local church in their home town. Military chapels have no membership, no church polity, and there is a high degree of transience as chaplains and parishioners move (PCS) every 24 to 36 months, not to mention that deployments over

the past 12 years have been very regular. So can we call this church? And if we decide the military chapel is, in fact, church, how do we account for these radical differences? If you ask this question of chaplains and

chapel worshippers you will get a variety of answers. There is very little common understanding because there has been very little reflection on this question, and more than a decade of war has only served to push this question aside as more urgent issues took center stage. Attendance in chapels on military installations in the United States has ebbed and flowed as units deployed and redeployed. In places like Ramadi, Iraq and Baghram Afghanistan, chapels have been built, chaplains have led Soldiers in worship and many of those places of worship have been decommissioned and given back to local nationals to use as they see fit. Can we describe all that activity as church? ORIGINS

⁷ "Chapel," Catholic Encyclopedia, last modified March 15, 2014, accessed January 28, 2014, <u>http://www.newadvent.org/cathen/03574b.htm</u>.

The origin of the word chapel dates back to St. Martin of Tours. The word chapel is first found used by Marculfus (seventh century), who tells of St. Martin dividing his military cloak *(cappa)*, giving half to a beggar at the gate of Amiens, wrapping the other half around his shoulders, thus making it a cape *(capella)*. This cape was preserved as a relic and accompanied the Frankish kings in their wars. The tent that sheltered the cape became known as the *cappella* and the priest that attended the sacred relic as well as attending to the king's religious needs became known as the *cappellanus*.¹ From this etymology are derived the modern words chapel and chaplain. But Chaplain Hutcheson reminds us that this story is more than "a quaint bit of etymology explaining the origin of

⁸ Richard G. Hutcheson. The Churches and the Chaplaincy (Atlanta: John Knox Press, 1975), 17.

⁹ This could be expanded to include the numerous hospital, EMS, and workplace chaplains that exist today.

¹⁰ Hutcheson, The Churches and the Chaplaincy, IT.

¹¹ Bryan Stone, as a student of the Mennonite and pacifist John Howard Yoder, is fond of using this phrase.

¹² Bryan Stone. *Evangelism After Christendom: The Theology and Practice of Christian Witness (Ada,* MI: Brazos Press, 2007), 127.

¹³ Hutcheson, *The Churches and the Chaplaincy*, 21.

the terms." This story offers a significant clue to the very nature of both the chaplain and the chaplel. The *cappellanus* was a member of two institutions simultaneously, first as a priest of the Church and secondly as servant of the King's army. Chaplains are unique in the military as the only group of officers whose primary identification is with a non-military institution. But they are also unique in the church, as the only large group of the clergy whose vocational identification is with a non-church social institution.⁹ The military chaplain has "one foot in heaven" and the other in a combat boot.¹⁰ The chapel is of the same nature, a place of worship, serviced by chaplains, but built and maintained by the military. There is no getting around this duality; it is a reality that must be addressed directly. Certainly, there will always be those who view this duality as a corruption, a "sell-out" to the empire of the State.¹¹ Quoting extensively from John Howard Yoder, Bryan Stone says, "The Constantinian story is ultimately the story of the church's having arrived at a chaplain to the state, the market, the military, and other cultural institutions, it ceases to be able to bear faithful witness.¹² This understanding of chaplain as a "co-opted" role that is unable to bear faithful witness fails to recognize that the chaplain, as well as the chapel, brings the church to the institution as a real and immediate presence in three significant ways.¹³ First, the chapel program in which the

¹⁴ Hurley, Paul K. *Sustaining Souls*. (Carlisle Barracks, Pennsylvania: USAWC Strategy Research Project, 2013).

work-life of the chaplain is centered is thoroughly ecclesiastical in character. Its activities are reflective of the civilian parish (worship, religious education, choirs, lay councils, etc...) and its goals are religious goals. Second, though the chaplain is part of the military system, she is also part of the Chaplain Corps subsystem within it. This unique branch within the military is distinctive from other branches of the military (such as infantry, engineer, etc...), clearly noncombatant and religious in nature. Third, each chaplain is an extension of the church that has ordained them, endorsing them as faithful representatives of that ecclesial body and held accountable to that ecclesial body. Thus, the position that the chaplain, and the chapel, is unable to be a faithful witness is an unfortunate misunderstanding of the nature and work of the chaplain and military chapels. This suspicion of the chaplain of Stone, Yoder, and the like stems from a pacifist view that tends to believe that all who serve in the military are de facto corrupted by the system and in opposition to Christ and a Gospel that is understood as explicitly non-violent. This unfortunate view fails to recognize the ability of the gospel to thrive in the midst of a hostile environment. But this is exactly the experience of the early church under a Roman Empire. The tension between the secular and holy roles of the chaplain is important to acknowledge. The challenge of maintaining pastoral identity must remain central for chaplains of all ranks as enculturation naturally occurs and identity can become more closely identified with the military rather than the church. This is a concern of Chaplain (MG) Paul Hurley, the new Chief of Chaplains, and I suspect will become an emphasis in the Chaplain Corps for at least the next four years.¹⁴

Those who take a negative view of the military chaplaincy certainly take issue

with the fact that Title 10, United States Code (USC), Section 3073 (10 USC 3073), Section 3547 (10 USC 3547), and section 3581 (10 USC 3581), establishes the position of Chaplain in the Army, and, together with regulations promulgated by the Secretary of the Army, prescribes the duties of that position. "This statutory authority requires commanders to furnish facilities and transportation for Chaplains to perform their duties."¹⁵ Public law requires chaplains to conduct religious services for personnel of their assigned command. This activity is usually referred to as "religious support" and the chapel is usually the "facility" that commanders are obligated to furnish in support of this activity. This establishment of chaplains to provide for the spiritual needs of Soldiers dates back to the origins of the United States of America when General George

Washington, in 1775 proclaimed:

The honorable Continental Congress having been pleased to allow a Chaplain to each Regiment, the Colonels or commanding officers of each Regiment are directed to procure Chaplains accordingly; persons of good characters and exemplary lives — to see that all inferior officers and soldiers pay them a suitable respect and attend carefully upon religious exercises.¹⁶

¹⁵ Army Regulation 165-1, *Religious Support: Army Chaplain Corps Activities*. (Washington DC: Headquarters, Department of the Army, 2009), 1.

¹⁶ Hutcheson, *The Churches and the Chaplaincy*, 23.

For much of the U.S. Army's history the chaplain was not a prominent figure, virtually vanishing between conflicts, then surging when the ranks grew to a substantial fighting force. During the rapid expansion of the Civil War both the North and South issued legislation that established rules for the accessioning and qualifications of chaplains. On July 17, 1862 Congress issued legislation ensuring that a chaplain must be an ordained

minister who must be in "good standing as such.. .with recommendation for his appointment .. .from some authorized ecclesiastical body."¹⁷ This legislation recognized not only the need for chaplains to provide for the spiritual needs of Soldiers, but also the need to seek assistance from the church to provide qualified clergy to serve as chaplains. The government of the United States of America has historically sought to provide for the spiritual needs of its Soldiers by working with churches of all denominations to care for this diverse population. The diversity of the chaplains, representing the many denominations found within the nation is reflective of a providing function rather than an attempt to establish any particular form of religion. A look at the chaplain rosters during the American Civil War era clearly shows that virtually every religious group was represented, though the Methodist church had the largest representation on both sides

(Union 38%, Confederate 47%).¹⁸

There were chaplains of all denominations, and the spirit of oneness among them would have seemed rather remarkable at home. When there were revivals and men wanted to join the church they were taken into a Christian Brotherhood, leaving out for the time the ordinance of baptism, but partaking of the Lord's Supper together."¹⁹

Not only was there diversity, but there was also a remarkable ecumenical spirit among

chaplains that can still be witnessed in the Chaplain Corps today. This spirit of unity will

be addressed further below, but it is important to note here that it was the religious

diversity of the American population that created a need for a diverse chaplaincy, and it

was the hardships of war that motivated men and women to leave behind issues that ¹⁷ John W. Brinsfield, William C. Davis, Benedict Maryniak, James I. Robertson, Jr. *Faith in the Fight: Civil War Chaplains* (Mechanicsburg, PA: Stackpole Books, 2003), 12. ¹⁸Ibid., 45,61. ¹⁹ Ibid., 118.

divide and focus on what was important and essential to their common Christian faith.

One Confederate soldier summed it up well, "It matters not what denomination he be, we only ask for a sensible man, who preaches the Gospel of Christ; let the road be called by any name, so it lead to the True Portal."²⁰ This attitude is reflective of a certain pragmatism that is less interested in epistemological correctness and more interested in what might be described as a creedal ecumenism. This is a key point that we will explore later in more detail, especially as we look at William J. Abraham's *Canonical Theism*?¹ During times of stress and privation (such as field training or combat), Soldiers are less interested in epistemological correctness in favor of a living, flesh and blood person who suffers with them incarnationally. This mentality carries over into the military chapel, even in garrison during times of peace, and accounts for the relative ease and acceptance of Collective Protestant worship in the military. ²⁰ Ibid., 77.

Worship in the field is a core competency of the Army chaplain. During field exercises or while deployed abroad Army Soldiers frequently find themselves in austere environments far from any church building. It is during these times of hardship that the Army chaplain must find a way to bring church to the field. This is a practice that can be traced all the way back to Jesus himself who preached the Sermon on the Mount, away from the Temple and synagogues, directly to thousands of people who might not have the opportunity to gather in a house of worship. Perhaps the most influential example of field preaching is John Wesley and his friend George Whitefield, the preacher that was at the center of America's Great

Awakening. Wesley describes his introduction to this methodology in his journal:

In the evening I reached Bristol and met Mr. Whitefield there. I could scarcely reconcile myself at

first to this strange way of preaching in the fields, of which he set me an example on Sunday; I had been all my life (till very lately) so tenacious of every point relating to decency and order that I should have thought the saving of souls almost a sin if it had not been done in a church.²²

The driving passion of these men was to bring the gospel message to the masses. This is precisely the same motivation of the chaplain who leaves the church parish in order to pastor Soldiers and share in their hardships and dangers. Like Wesley, the chaplain seeks to bring the means of grace to men and women - in combat, the field, or in garrison.

Though Army chaplains are trained and adept at finding gathering places for Soldiers to worship (using the hood of an Army vehicle or stacked cases of MREs for an altar is a very common practice), the preferred location has been and always will be the chapel. Most likely the first Army chapel was built in the camp near Newburg during the first month of 1783, usually called "The Temple," and built by Chaplain Israel Evans who was considered the Lather of the Army chapel system.²³ Despite the existence of this early chapel, most chaplains never had the luxury of conducting worship in a permanent chapel building. By 1939 only 17 permanent chapels had been built at Army posts in the history of the United States, yet there were 160 posts that needed one.²⁴ It was not until World War II, when President Roosevelt signed HR 3617 on 17 March 1941, authorizing

construction of new chapels that the Army began to support the work of its Chaplains in ²² John Wesley, *The Works of John Wesley, Volume I.* (Kansas City, Missouri: Beacon Hill Press of Kansas City, 1986), 176.

²³ Roy J. Honeywell. *Chaplains of the United States Army.* (Washington D.C: Office of the Chief of Chaplains, 1958), 61.

²⁴ Robert L. Gushwa, *The Best and the Worst of Times: The United States Army Chaplaincy, Volume IV, 1920-1945.* (Washington D.C: Office of the Chief of Chaplains, 1977), 113.

earnest.²⁵ With this authorization the Army drafted a remarkable plan to construct 604

chapels at a cost of \$12,816,880 within six months. These chapels were intended to be temporary structures known as "cantonment" or "mobilization" regimental chapels, and were designed to accommodate several faith groups. The most unique feature of these cantonment chapels was the design of the altar, which was movable and constructed to be adaptable to Protestant, Catholic, and Jewish services. The Quartermaster General, Edmond B. Gregory said at the dedication of the first cantonment chapel, "There is nothing in construction that could stamp it as so distinctively American as this altar, because only in a free country could you find a church built to be used for worship by Catholic, Protestant, and Jew alike."²⁶ In addition to its ecumenical design, this chapel was also built to resemble the little country churches that dotted the American landscape at that time, making them easily recognizable to Soldiers. These chapels were viewed as a first real opportunity for chaplains to provide a "full religious program."²⁷ Here we find a certain fulfillment of a longing to make chapel more like church, the opportunity to offer Soldiers a place to worship that looked and felt like home. The Cantonment chapel stands as a symbol of the beginning of the effort to provide the Army with a garrison worship community that resembles the local church. This program started a chapel building effort that continues to this day as military installations seek to meet the religious needs of Soldiers and their families by providing a garrison-based religious support program that not only offers worship services, but religious education and other programs that resemble the local church. ²⁶lbid., 114. ²⁷lbid.

It seems that through the history of the American Chaplaincy, there has been a desire to replicate the local church with little consideration of the unique ecclesiological

questions (and even contributions) of the military chapel. This is understandable, as clergy who came into the military had virtually no training and little time to reflect on what distinctions there might be between church and chapel. But in today's modern Chaplain Corps, when all chaplains are required to enter into a program of military and

chaplain-specific training, this kind of reflection is long overdue.

ESTABLISHMENT

"The Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."²⁸

The First Amendment of the constitution does two things that impact both the very existence of a

military chaplaincy and the way that chaplaincy is conducted. First, it instructs the lawmaking body of the

government that they are not to make any law that establishes religion. But, secondly, it affirms the free

exercise of religion and prohibits Congress from denying that right. Thus, we have a statement that holds

two ideas in tension and balance with one another.

²⁸ <u>"First Amendment"</u>. Cornell University Law School Legal Information Institute. <u>Archived</u> from the original on May 3, 2013. Retrieved May 3, 2013.

From the earliest days of our nation this "establishment" phrase has been used to argue that there

should be a separation between the church and the state, often looking to founding father Thomas Jefferson,

who speaks of a "wall of separation" between church and state. This becomes the foundation for arguments

against a chaplaincy. From the beginning there have been those who believe that a chaplaincy in the military

is a form of governmental establishment of religion. On the surface it would certainly appear to be the case.

For there to be a chaplaincy the government has to bring ministers into the

government (the military) and pay them using taxpayer funds. This appears to be

anything but separation, and instead seems to be integration. In the 1870's several groups

banded together in an effort to erase all government involvement in religion. Four groups (The Liberal League, The American Secular Union, the Free Thought Federation, and the American Association for the Advancement of Atheism) banded together to create a platform that made several demands. The second demand was:

We demand that the employment of Chaplains in Congress, State Legislature, the Navy and Militia and all institutions supported by the expense of the public, shall be abolished.²⁹

While this group was unsuccessful in getting the issue before the courts at that time, in 1920 the case of *Elliott v. White* (which attempted to stop payment of chaplain salaries out of the federal treasury) did reach the Federal Court of Appeals in the District of Columbia. While this case was dismissed, the effort by likeminded groups continue today in the form of the American Civil Liberties Union (ACLU) and the Military Religious Freedom Foundation. The effort to remove the chaplaincy from the military as unconstitutional under this separation construct has existed virtually as long as the chaplaincy itself.
²⁹ Greenwood, Charles L. "The Constitutionality of the Military Chaplaincy." *Church and Society,* (March-April 1974): 29.

What has prevented these groups from getting their way is the affirmation in the constitution of the free exercise of religion. Courts continue to view the chaplaincy as a fundamental means of providing for the free exercise of religion to the military. In the 1840's and 1850's several memorials were submitted to Congress calling for the abolishment of chaplaincies in the Army, Navy, West Point, at Indian stations and in both

houses of Congress. These memorials were referred to the House Judiciary Committee for study and report. On January 19, 1853 Senator Badger presented that report which included the following:

The ground on which the petitioners found their prayer is, that the provisions of law under which chaplains are appointed for the army and navy...are in violation of the first amendment of the constitution of the United States.. If Congress had passed, or introduced, or should attempt to introduce, in favor of any church, or ecclesiastical association, or system of religious faith, all or any of the obnoxious particulars - endowment at public expense, peculiar privileges to its members, or disadvantages or penalties upon those who should reject its doctrines or belong to other communions - such law would be a "law respecting an establishment of religion," and therefore, in violation of the constitution. But no law yet passed by Congress is justly liable to such an objection....We have chaplains in the army and navy and in Congress; but these are making no distinction whatever between any of the religions, churches or professions of faith known to the world. Of these, none, by law, is excluded.³⁰

The key point of the above statement is that the Senate interpreted the "establishment"

clause of the First Amendment as prohibiting any preferential treatment of one church or religious group over another. This issue of non-preferential treatment is critical. Because the chaplaincy does not favor one denomination or religious group over another it is not unconstitutional, or to state it positively, the chaplaincy is constitutional because it is diverse and does not attempt to prefer one denomination or religious group over another. It is critical to understand that the very existence of the chaplaincy depends on an openness and a refusal to favor one group over another. It could be problematic if the Chaplain Corps were to ever establish any policy or procedure that could be perceived as favoring one denomination or faith group over another. It will be important to keep this ³⁰ Greenwood, 28.

"establishment" issue at the forefront of any recommendations for regulation or policy.

Later that same year Mr. Meacham of the House Judiciary Committee made the following report:

Two clauses of the Constitution are relied on by the memorialists....One of these is the sixth article, that "no religious test shall ever be required as a qualification to any office or public trust under the United States." If the whole section were quoted, we apprehend that no one could suppose it intended to apply to the appointment of chaplains... [the whole article is here quoted]...Everyone must perceive that this refers to a class of persons entirely distinct from chaplains. Another article supposed to be violated is article 1st of Amendments: "Congress shall make no law respecting an establishment of religion." Does our present practice violate that article? What is an establishment of religion? It must have a creed defining what a man must believe; it must have a rite and ordinances, which believers must observe; it must have ministers of defined qualifications, to teach the doctrines and administer the rite; it must have tests for the submissive and penalties for the non-conformist. There never was an established religion without all these. Is there now, or has there ever been, anything of this in the appointment of chaplains in Congress or army or navy? ... We presume that all will grant that it is proper to appoint physicians and surgeons in the army and navy. The power to appoint chaplains is just the same, because neither are expressly named, but are appointed under the general authority to organize the army and navy, and we deem the one as truly a matter of necessity as the other... The navy have still stronger claims than the army for the supply of chaplains... If you do not afford them the means of religious service while at sea, the Sabbath is, to all intents and purposes, annihilated, and we do not allow the crews the free exercise of religion.³¹

Though a rather lengthy quote, it provides some very important direction for us. First, it

provides four criterion by which we can determine the establishment of religion. Second, it argues that chaplains provide a need for the military that is comparable to the lawyer or the surgeon. The congress appoints these special staff officers to provide specialized professional support to the military that requires credentials that are beyond the scope of the military or the government to provide. All three of these professions (lawyer, doctor, and minister) must be trained and validated by a system that is beyond the scope of the ³¹ Greenwood, 29.

government and the military, but are still needed by the military. Lastly, it affirms that the

Chaplain Corps is necessary in order to provide Service Members their constitutional right to the free exercise of religion. It is likely that the reason the military chaplaincy has not developed an ecclesiology of the military chapel is because it might give the appearance of violating the establishment clause of the constitution by creating a governmental position on a theological question. Were the military to create official regulation or doctrine that dictated a particular ecclesiological position, this might be true. However, this important distinction between roles of the church and the state does not mean that good theological reflection on the subject of ecclesiology cannot be conducted. For generations, chaplains have gone about their work without taking time to think critically and meaningfully about chapel. A search through the journals of the Military Chaplain Association bears this out. While there is frequently discussion about chapel, there is virtually no attempt to think critically about what chapel is from a theological perspective. It is my hope that this work will be at least a first step toward a corrective to this problem.

By the above criterion it seems that there is a way for the Chaplain Corps to develop an ecclesiology of the military chapel that does not violate either the Constitution or the respective theologies of the multitude of Christian churches that are represented in the military. Ecclesiological reflection does not create creed, rites or ordinances but offers a thoughtful way of describing what already exists. Simply going through the motions of chapel week after week, year after year, living in fear of understanding and providing thoughtful direction keeps the chapel program in the same rut it has been in for years. Though

there have been creative innovations in worship, such as an embrace of the

seeker-sensitive movement, theological reflection about the ontology of chapel remains largely unspoken.

ECCLESIOLOGICAL PERSPECTIVES

I have always strongly agreed with those who believe that those who fail to learn from the failures of history are doomed to repeat them. It seems that most of the modem struggles we face in the church are really nothing new, just the most recent invention of ancient heresies. Therefore, it seems natural to look back through history in order to see the development of ecclesiology and understand how we arrived here. I suspect that if we were to study the past we would find clues that would inform the present. This "from below" approach as Roger Haight calls it is useful and informative, but also requires a depth of exploration that is far beyond the purposes of this project. Therefore, I look to two resources to help guide the endeavor. First is Stone's reader in ecclesiology and then offers just enough commentary to help the reader understand the context. While this approach helps the reader feel connected to the primary sources, it is an approach much akin to skipping stones on a lake, covering a lot of distance but just touching the surface. In order to go "deeper" I was pleased to discover the work of Roger Haight in which he takes a historical approach to ecclesiology that goes deep and provides a great deal of direction and interpretation. What follows is a presentation of some of the significant developments in ecclesiological thought that will be instructive to our question of an ecclesiology of military chapel. CHURCH FATHERS

From the earliest writers of the New Testament to the early church fathers all the way to twentieth century thought, Stone has sifted through the works of the greatest minds of the church and found helpful excerpts relating to the question of ecclesiology. This is a very useful single resource for tracing the thread

of ecclesiology through history, allowing the reader to read the primary material for herself with no editorial commentary. Stone provides an introduction to each excerpt that is "deliberately brief and attempt[s] simply to provide some sense of the context that helps explain the significance of the excerpt."³² His goal is to offer a collection of excerpts that represent the significant developments in ecclesiological thought without seeking to present a particular argument for one type of ecclesiology over another. I found this resource particularly helpful as I tried to get a picture of the earliest and most primitive understandings of Christian thought regarding the nature of the church. This interest stems from the question posed by the research question, which seeks to understand the ecclesiology of the military chapel. The question is constitutive in nature, seeking to understand what is necessary in order to have "legitimate" church. Certainly that question has been asked several times and been answered differently over the centuries. While an exhaustive survey is beyond the scope of this project, it is important to address the most significant developments and their implications for our understanding of the military chapel.

³² Stone, Bryan. A Reader in Ecclesiology. (Burlington, Vermont: Ashgate Publishing Company, 2012), 12.

A great ecclesiology that takes a historical "from below" approach is a three volume work by Roger Haight, a Catholic scholar. The first volume offers a well outlined

approach to ecclesiological thought and then addresses the Patristic period of the church. Volume two starts with Martin Luther and runs through the modern period. The third volume takes a broader and more thematic approach, offering a "transdenominational" ecclesiology that addresses various themes for consideration, themes presumably gleaned from the previous two volumes. This work is an excellent step
beyond the original sources that Stone's reader offers by presenting a broader perspective on how these original sources might fit together in the bigger picture. **Justin Martyr**

Justin Martyr (110-165) was converted to the Christian faith out of a life of

philosophical study. Impressed by the extraordinary fearlessness that Christians displayed

in the face of death, he was converted and became an evangelist. Though he probably

traveled much as an evangelist, he eventually settled in Rome and became an instructor

of the Christian faith. Like those fearless Christians he so admired, Martyr eventually

faced martyrdom himself.33 From Martyr's First Apology we get a glimpse of the earliest

practices of the early church, from which we can draw some inferences about the

essential elements of the church. Martyr emphasized the assembly, describing several

components of what was done during the assembly.

³³ Donaldson, James and Alexander Roberts, ed. *The Writings of Justin Martyr.* (Berkeley, CA: Apocryphile Press, 2007), 160.

But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled...And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits, then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation off these good things...prayer...eucharist...and they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president,

who succours the orphans and widows, and those who, through sickness, or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word taking care of all who are in need.³⁴

Though he does not use the word church, we are given a picture of the church as a gathering of believers who come together to receive instruction and exhortation from scripture and the writings of the apostles, to pray, receive Eucharist, and give in support of those in need. Martyr simply described the church for what it was, he never offers prescriptive guidance as to what constitutes church. But as he describes the church there are a few things we can take away: First, it is at the local level. Martyr describes the church as it functions locally, he does not describe a broader collection of churches as the church. Second, it is a gathering of believers for the purpose of worship. Third, there is organization, a president who serves as a steward of all the resources collected to meet the physical needs of the people. **Cyprian**

Cyprian is very concerned with unity. He says,

He (Jesus) builds the Church upon one man (Peter)...can one who does not keep this unity of the Church believe that he keeps the faith?... can one who resists and struggles against the church be sure that he is in the church? Eph 4:4 "There is one body"

It is particularly incumbent upon those of us who preside over the Church as bishops to uphold this unity firmly and to be its champion, so that we may prove the episcopate also to be itself one and individual.

The episcopate is a single whole, in which each bishop's share gives him a right to, and a responsibility for, the whole.

So the church is a single whole, though she spreads far and wide into a multitude of churches as her fertility increases.

The bride of Christ cannot be made an adulteress. .if you abandon the church and join yourself to an adulteress you are cut off from the promises of the church. If you leave the church of Christ you will not come to Christ's rewards, you will be an alien, an outcast, an enemy. You cannot have God for your father unless you have the Church for your mother.

He who does not keep this unity does not keep the law of God, nor the faith of the Father and the Son — nor life and salvation

Can you believe that this unity, which originates in the immutability of God and coheres in heavenly mysteries, can be broken in the Church and split by the divorce of clashing wills?³⁵

Cyprian connects the unity of the church to the immutability of the triune God. Thus a

division in the church is not just an emotionally sad thing, but a serious theological

problem. How can the church, which is a reflection of the triune and immutable God,

ever be divided? As the above scripture affirms, unity was a major concern of Jesus, who

considered unity of the church to be a reflection of the unity of the godhead and a testimony to the world of the authenticity of the church. A divided church shakes the ecclesiological underpinnings of the church as a reflection of the godhead and tarnishes her credibility in the world. This certainly remains an issue today as both the Roman Catholic and the Eastern Orthodox churches regard themselves as the true church to which all others must return. The question of unity is certainly a critical issue that must be addressed, especially in the Army which (as a reflection of American culture) is so diverse.

Donatist Controversy

³⁵ Stone, A Reader in Ecclesiology, 34-35.

It is the theology of Cyprian that would eventually provide a basis for the Donatist controversy. As Cyprian and his peers considered the case of some Spanish bishops who were eventually deposed as unworthy, his judgment in this matter raises two issues that

will have lasting consequences for the church. First, Cyprian described the process of

electing bishops. But second, and most importantly for our interests Cyprian insisted that

the bishop should be holy.

God does not hear the prayers of sinners. If a bishop were a public or serious sinner, the church and all the people would be contaminated by his sin and share in his guilt. Nor should the rest of the churches remain in communion with such bishops. The holiness of the church thus resided in a special way in the episcopal class. This theology together with his ecclesiological theology of the sacraments helped provide a basis for the Donatist schism.³⁶

³⁶ Haight, Roger. *Historical Ecclesiology: Christian Community in History, Volume /*. (New York, NY: The Continuum International Publishing Group, Inc., 2004), 173. "Ibid, 206.

This begins a concern that will run through the history of the church. The issue is the connection between

the holiness of the minister and how this impacts the efficacy of the Eucharist. In simple terms, does a corrupt priest corrupt the sacrament? Cyprian answers in the affirmative, there is a connection between the holiness of the priest and the sacrament that he shares with the congregation. The schism began when, during the Diocletian persecution, church leaders were forced to surrender the scriptures. According to Cyprian's theology, "any minister remotely associated with such an act (surrender of scriptures) was literally a... traitor of the Christian faith."³⁷ This issue created a struggle in leadership that was led by Donatus and, following the Council of Aries in 314, Constantine judged against the Donatists. In addition, the practice of rebaptizing heretics was condemned and the bishop of Carthage was forced to comply with this decision. This was the beginning of a separation between the Church of Rome and Christianity in North Africa, the first schism but sadly not the last.

Haight does a fine job of weaving the thread of how the Donatist question runs

through the history of the church. Let me begin with a quote:

Donatism has become synonymous for a kind of puritan, heroic, or perfectionist Christianity. But this should be taken as a statement of ideals, for surely the Donatists, while striving for perfection, recognized that the community contained sinners. It is doubtful that the Donatist communities appeared much different than the Catholic communities. But the Donatist also knew what he or she was called to be.. whether or not each member was holy, the representatives, leaders, and ministers of the community had to be free from public sin... A Donatist could not imagine a sinless or holy church with sinful, unholy leaders; structures had to correspond with the nature and goal of the community. It thus became a community's duty to separate itself from a sinful priest, under pain of risking contamination in sin.³⁸

In a moment we will look at how Augustine addresses this issue and gives the Roman church a different approach to the problem, but it could be argued that this issue is at the heart of every major reform movement of the church (the Protestant Reformation, Methodism, 19th century holiness movement). It seems that reform movements could be characterized as attempts to restore "real holiness" in the church. When corruption becomes too great reformers have taken action to institute change. **Augustine.** ⁵⁸ Haight, 223.

Augustine's response to the Donatists can be summed up in three distinctions. First, the objectivity of the sacraments. The sacraments were instituted by God and are holy in themselves, therefore holiness of the sacrament is not dependent upon the holiness of the minister. Second, regarding the sacrament of baptism, this objectivity bestowed an indelible seal on the recipient that negates the need for rebaptism. The sacrament is effective in the life of the believer and does not need to be repeated every time the believer repents of sin. Third, while the sacrament may be objectively authentic

it may not be received in authentic faith by the recipient. Augustine argued that a distinction can be made between the "true church" and the "visible church" (two churches), thus the true church is an invisible reality within the ranks of the visible church - a claim that would be revived in the Protestant Reformation.³⁹ Through the sacrament the church is objectively the body of Christ in a way that is not dependent on the holiness of the church, it is the sacrament that guarantees the church's holiness. This perspective not only accounts for a two church understanding, but validates the church as holy by virtue of the sacrament regardless of her actual holiness. The unity of the church can be enforced because of this distinction. In keeping with Cyprian's insistence that the visible church must be united, "coercive measures, imperially administered" were used "deal with wayward Christians."⁴⁰ This emphasis on conformity to the Roman church on matters of doctrine rather than a spirit of unity based on common creedal faith has implications for today's ecumenical efforts.

This brief survey presents some foundational issues: a focus on the local church, the importance of unity, and the importance of holiness. These issues are instructive to this project and set the stage for Miroslav Volf, who will address each of these issues as he looks at the three major ecclesiological positions of the church today. VOLF'S DISTINCTIONS: CATHOLIC/ORTHODOX/FREE CHURCH ³⁹ Stone, *A Reader in Ecclesiology*, **43**.

The reason I give Volf such a prominent place in this work is that he presents the three major ecclesiological visions of the church (Catholic, Orthodox, Free Church) before offering his own vision that seeks to point out a way toward reconciliation. Volfs view is very instructive for an ecclesiology of the military chapel.

In his book "After Our Likeness: The Church as the Image of the Trinity," Miroslav Volf explores the question of ecclesiology by examining the writings of authoritative representatives from the three primary ecclesiological groups: Catholic (Joseph Ratzinger), Orthodox (John D. Zizioulas), and Free Church (John Smyth). After comparing and contrasting these three distinct ecclesiological perspectives, Volf offers his own ecclesiology. Out of this ecumenical dialogue between ecclesial models, Volf wishes to demonstrate that a Free Church ecclesiology can be "dogmatically legitimate, can be commensurate with contemporary societies, and, for that reason and under certain conditions, can prove to be superior to other ecclesiologies."⁴¹ Since the question of this paper has to do primarily with what is essential to church, I will focus my attention on chapter three, "The Ecclesiality of the Church" where Volf examines ecclesiality itself as the *"sine qua non* of what it means for the church to call itself a church in the first place."⁴² I believe that this exploration will provide fundamental principles that will help us clarify a position of the

ecclesiology of military chapel. ⁴¹ Miroslav Volf, *After Our Likeness* (Grand Rapids: Wm. B. Eerdmans Publishing, 1998), 22. ⁴² Ibid., 127. ⁴³ Ibid., 130. ⁴⁴ Ibid.

Volf begins with the Catholic view of the nature of church. Catholic ecclesiology understands the church "as constituted in the Spirit through the sacraments, above all through baptism and the Eucharist, and through the word."⁴³ But the office of the bishop is critical because he stands in apostolic succession and in communion with all other bishops and therefore is the "sign and guarantor of the universal character and thus also of the divine origin of the sacraments and the word."⁴⁴ Put simply, the bishop brings catholicity to the church; he is the connection between the local church and the church at

large. Therefore, all other Christian fellowships may demonstrate significant ecclesial elements, but because they lack this critical requirement they cannot qualify as a church. The unique exception to this rule is the Orthodox Church, due presumably to the common origins and similar ecclesiology.

The Orthodox Church also views the sacraments as constitutive of the church, but is focused on the sacrament of the Eucharist; the Orthodox Church views itself as "wholly Eucharistic" and episcopocentric.⁴⁵ The bishop plays a key role in the Orthodox perspective as well, serving two critical functions. First, he mediates the presence of Christ, securing the catholicity of the local church, and second, he connects all the various local churches in time (apostolicity) and space (conciliarity). By providing these two functions the priest is "indispensable for the event of the Eucharistic gathering and thus also for the ecclesiality of the local church."⁴⁶ Therefore, even a church that can authentically claim to be in apostolic succession cannot be designated as a church unless it is connected to the Orthodox communion of churches (conciliarity).

In addition to the question of episcopacy, both the Catholic and Orthodox traditions consider the

role and function of the people (or laity) into their ecclesiology; each holding a distinct perspective. For the Catholic Church the people are the church, brought together in unity by the priest, who is in fellowship with the bishop. Thus the priest embodies the larger church and brings the liturgy to the people, connecting all together. For the Orthodox Church, the focus is on the Eucharist, and this requires both bishop and people in correspondence with the relation of Christ to the Church. Because the laity alone can provide the liturgically necessary "amen" the laity is indispensable. So

for both Catholic and Orthodox we find that both episcopacy and laity are essential or constitutive; these characteristics are required in order to constitute an authentic church. Both stress the sacrament, especially the Eucharist, and both stress unity. There is much to be admired here. The vision of God's people, gathering together as one to share in the presence of Christ through the Eucharist, is a truly profound and meaningful understanding of the nature of the church. The critique of both the Catholic and Orthodox perspectives is that they are somewhat mechanistic; it is possible to have the right structures and go through all the motions and movements while lacking the dynamic faith that is reflective of the presence of the Holy Spirit of Christ. Volf identifies this as the point at which the Free Church perspective steps in and offers some helpful thought.

In contrast to the episcopal models of the Orthodox and Catholic Churches, Free Church ecclesiology has two constitutive requirements; first, obedience to Christ's commands and second, biblical organization of the church where power is held by the entire congregation rather than the bishop (Congregationalist). This last point makes the episcopal and Free Church understandings mutually exclusive; one believing the bishop to be essential while the other rejects the role of bishop believing it to be unbiblical. Here we find ourselves at an impasse. But Volf argues that today this impasse is no longer credible, based on the observation that the "dynamic life and orthodox faith of the many quickly proliferating Free Churches make it difficult to deny them full ecclesiality."⁴⁷ He argues that neither the episcopal nor free can rightly deny the full ecclesiality of the other, and that to do so will take us to the "brink of absurdity."

A second distinction of the Free Church perspective is the view of how Christ's presence comes to the church. According to the episcopal model, Christ's presence is mediated sacramentally and depends upon the relationship of the local church with all other churches through the bishop. This is a holistic view that stresses community. By contrast, the Free Church understands Christ's presence to be available directly to the individual and not mediated by ritual. This is an individualistic understanding that tends to de-emphasize the role of community. On this point Volf critiques both views by pointing out that they "underestimate the enormous ecclesiastical significance of concrete relations with other Christians, relations through which every Christian becomes a Christian and in which that person lives as a Christian."⁴⁸ The church, through its witness and through canon, is necessary both to be a Christian as well as to remain a Christian. Thus he rejects the Free Church individualism by stressing the essentially communal nature of Christian faith while also rejecting the rather exclusive position of the episcopal understanding that Christ's presence is only mediated through the Eucharist. Volf appeals to ecclesial practice and the New Testament witness concerning the church as a corrective approach to these contrasting views of Christ's presence.

A third and final distinction between episcopal and Free Church models has to do with the "subjective dimension of the conditions of ecclesiality."⁴⁹ According to the episcopal tradition, the church is constituted through the performance of objective activities, both of bishop and the people. In this model there is no subjective requirement; Christ's presence in the sacrament is not bound to any subjective conditions for its efficacy. By contrast, the Free Church maintains that there are not only objective conditions (word, sacrament, and biblical organization) but subjective conditions as well, genuine faith and obedience to God's commandments.⁵⁰ While these subjective requirements offer a certain corrective function to the more objective and mechanistic understanding of the episcopal view, they lend themselves to a divisive mentality that might define "genuine faith" in an exclusivist way and can be rather legalistic in judging one's ability to live up to a certain (perhaps even impossible) level of morality. This distinction brings the Donatist controversy back into the picture and the distinction between an Augustinian theology that objectifies the sacrament as opposed to the Donatist demand for real holiness.

But Volf is not satisfied with any of these perspectives. He is searching for an ecclesiological model that is more ecumenical, a model that will account for all of what we recognize as the church today. So, in contrast to these ecclesiologies, Volf offers his own constitutive model of the church, reaching back to the Patristic Fathers for direction. Taking his cues from the work of Ignatius, Tertullian, and Cyprian, Volf looks to Matthew 18:20 to find criterion to help us both determine what the church is as well as an understanding of how it manifests itself externally as church. His formula is: "where two or three are gathered in Christ's name, not only is Christ present among them, but a Christian church is there as well."⁵¹

First, the church is an assembled community that gathers for the purpose of worship. It is a locally assembled congregation, a group of people who meet in a particular place and space. In its earliest form it was small groups of believers meeting in someone's home. Because they were the only group of believers in a particular city, they

would be referred to as the church of Ephesus, or Corinth, or Rome. Eventually in the larger cities there were multiple groups meeting in different places within the city, and in these cases New Testament authors referred to them in the plural, i.e. "churches of Rome."⁵² This language tells us that in its earliest form, the church was understood to be a local, concrete assembly of believers, independent of any denomination,

cultural or political region or totality of local churches. Recent discussion on "Domestic Church" and a

domestic ecclesiology in the Catholic Church understands the family as the smallest element of the church -

that even a single family can be considered church.⁵³ This position comes from an ecclesiological

understanding of the church as gathered community, and the family can certainly qualify by that definition. ⁵² lbid., 138. (1 Cor. 16:1,19; 2 Cor. 8:1; Gal. 1:2,22)

⁵³ Craig James St. Clair, "Toward a Domestic Ecclesiology: The "Domestic Church " Finds Articulation in Pope

John Paul It's "Theology of the Body."" (School of Theology, Seminary Graduate Papers/Theses, 2007), 752.

In addition to this primacy of the local church, Volf claims that the term "ecclesia" was an

abbreviation of the larger original expression "ecclesia tou theo" (church of God) which is a preservation of the eschatological understanding that the church is "the company elected by God and determined by him to be the center and crystallization-point of the eschatological Israel now being called into existence by him."⁵⁴ This eschatological understanding is what brings in the collective nature of church. So the local concrete church is also the heavenly church gathered around the resurrected Christ in anticipation of the eschatological consummation.⁵⁵ The Spirit of Christ both constitutes the local church and binds it to the universal church in anticipation

of the eschatological gathering of the entire people of God.⁵⁶ It is this theological understanding that both establish the concrete local church as an autonomous unit as well as connecting it to the larger church catholic. This eschatological understanding of the church provides cues for concrete behaviors and practices. A people who hope for a future gathering of all believers into one great body should be characterized by a spirit of openness and brotherhood toward all other churches.

Secondly, the church assembles in the "name of Christ," thus there is a confession of faith that is involved, characterized by faith in and commitment to Christ, which is both objective and subjective. "The church is wherever those who are assembled.. .within the framework of the pluriform confession of faith profess faith in Christ as their Savior and Lord through baptism and the Lord's Supper."⁵⁷ The church is constituted first through confessional speech and then through the sacraments, which are the essence of the church. Being a Christian means being baptized and participating in the celebration of the Lord's Supper.⁵⁸ Though sacraments are the objective expression, the subjective confession of faith as well as the believer's own faith is indispensable. So there is no church without the sacraments; but there are no sacraments without the confession of faith and faith itself. "The church is wherever those who are assembled, and be they only two or three, within the framework of their pluriform confession of faith profess faith in Christ as their Savior and Lord through baptism and the Lord's Supper."⁵⁹ ⁵⁶ Ibid., 141. "Ibid., 154.

⁵⁹ Ibid., 154.

By looking all the way back to the Patristic Lathers and using Matthew 18:20 as his starting point for constitutive principles in his ecclesiology, Volf leads us to an

understanding of church that is quite different from either the episcopal or Free Church models. Each local church is self-complete and not subordinate to any other ecclesial authority, connected relationally and characterized by openness toward one another. Since there is an eschatological expectation that all will be gathered up as the people of God, a local church cannot understand itself as isolated from all other churches. "By isolating itself from other churches, a church attests either that it is professing faith in a 'different Christ' than do the latter, or is denying in practice the common Jesus Christ to whom it professes faith, the Christ who is, after all, the Savior and Lord of all churches, indeed, of all the world."⁶⁰ Thus, according to Volf, the catholicity of the church resides not in the bishop, but in the spirit of unity and brotherhood toward other churches. Later, Volf uses the term "sibling friends" as a metaphor for describing the social dimension between Christians that is both "born" and "chosen." So there is a sense in which all Christians are family in the greater ecumenical or catholic sense and also friends in the sense that we are free to choose our local church affiliation. So choosing one particular local church fellowship over another does not negate the fact that all Christians are still family and should be loved and accepted as such.

I think it is important to quote Volf's final constitutive definition:

"Every congregation that assembles around the one Jesus Christ as savior and Lord in order to profess faith in him publicly in pluriform fashion, including through baptism and the Lord's Supper, and which is open to all churches of God and to all human beings, is a church in the full sense of the word, since Christ promised to be present in it through His Spirit as the first fruits of the gathering of the whole people of God in the eschatological reign of God. Such a congregation is a holy, catholic, and apostolic church."⁶¹

Volf rejects a sacramentally based definition of church, and goes back to the Apostolic Fathers, rejecting both the episcopal and the commonly understood Free Church models. With the Patristic Fathers, Volf looks to Matthew 18:20, "For where two or three gather in my name, there I am with them." Here we find two fundamental requirements: gathering, and doing so in the name of Jesus Christ. So, while the Eucharist may be what is done at the gathering, it is not of itself constitutive for the church. What we find here is that the church is the assembly of believers, and what makes the sacrament efficacious is not a hierarchical connection to a bishop, but the Holy Spirit. The second condition is that the assembled must gather in the name of Jesus. Simply gathering some people together does not make them a church, clearly they must gather in the name of Jesus, by faith in Him. Volf understands this as an independent, self-reliant, selfsustaining unit, not dependent upon any larger person or governing body for its efficacy. But this is not to say that there is no connection to other churches or no accountability. The church is marked by a spirit of unity and oneness that comes from a common filling of the Holy Spirit and a common eschatological hope that at some future time all the church will be gathered together as one in Christ. This hope for the future is to inform the present, producing a catholic spirit of brotherhood, a sibling/friend relationship with all others who proclaim faith in Jesus Christ. By this understanding, a church can also be defined or constituted by its level of love and openness toward other believers, pointing toward an ecumenism that transcends doctrinal particularities as well as racial or nationalistic boundaries. This does not mean that the church must launch a massive integration program in order to be a true church. What matters is that a church be willing to embrace and receive any other Christian as a sibling/friend.

How does this help us with our understanding of chapel as church? First, by understanding Catholic ecclesiology it becomes clear why it is so important for the Catholic Church to have a designated bishop for the military. Through the military bishop, a diocese is created that connects all chapel congregations with the larger Catholic Church. The question of this paper would be, I think, rather foreign to a Roman Catholic who would likely not view the chapel as something illegitimate, but quite the opposite. The Catholic parish that worships in a military chapel is connected to the larger church through the connection of the priest to the bishop, which both legitimizes and connects all together. The word chapel merely designates the fact that the building or meeting space is unique, a sub-set of something larger, i.e. the Army. According to Catholic ecclesiology, the chapel parish is certainly church. So, this makes it clear that my question is directed specifically at the Collective Protestant congregations that have no denominational connection whatsoever, but are literally a random collection of believers from diverse backgrounds.

According to Volf s ecclesiology it seems that the Collective Protestant congregation is a perfect picture of the eschatological future hope. If, as Volf says, church can be defined by openness to all churches of God and all human beings, the military chapel is perhaps the best picture of this that can be found anywhere in the world. In the military chapel one will find Christians of every imaginable denomination (Baptist, Methodist, Nazarene, Church of Christ, Episcopalian, Lutheran, and even some Catholics) as well as race and people group (white, black, Asian, Hispanic, and Native American). So, specifically, the Collective Protestant worship service may be more truly church, according to Volf, than the vast majority of local civilian churches. If the

building block is the local worshipping body, characterized by a spirit of openness, then the rest of the church could learn something from the military Collective Protestant worship service. Truly, the military chapel may be the best example one could find of the eschatological hope of God's gathering of all believers. Rather than looking down on the military chapel because it is filled with Soldiers, or because it is established by the government, perhaps the civilian church should humbly look to the military chapel as a picture of what they should aspire to look like on a Sunday morning; all Christians of all races and backgrounds, worshipping and confessing the Apostles Creed together as one. ORTHODOX/METHODIST DIALOGUE

⁶² Kimbrough Jr., S.T., ed. Orthodox and Wesleyan Ecclesiology. (Crestwood, NY: St. Vladimir's Seminary Press, 2007), 11.

This section is something of a bridge between the above consideration of Volf and the treatment of John Wesley below. Recent dialogue between the Orthodox and Methodist churches has yielded very fruitful results not only in the area of ecumenism but also in the study of ecclesiology. On January 8-13, 2006, the Fourth Consultation on Orthodox and Wesleyan Spirituality convened at St. Vladimir's Orthodox Theological Seminary and a collection of essays from this meeting was compiled and edited by S T Kimbrough, Jr. and published by St. Vladimir's Press in 2007. The theme of this particular consultation was "One, Holy, Catholic, and Apostolic Church: Ecclesiology and the Gathered Community."⁶² This collection of essays can be considered both a study in ecumenism and ecclesiology, an ecumenical treatment of ecclesiology. These dialogues highlight the unique influence of Orthodox thought in Wesley's theology, a fact that has served as a unique bridge between the two churches today.

The first essay that I will consider as relevant to our discussion was written by John A. Jillions, Assistant Professor of Theology, Saint Paul University, and titled "An Orthodox Reading of 1 Corinthians 1:10-31: Any Room for Methodists?" In this essay, Jillions seeks to demonstrate that Paul's understanding of the church was very inclusive and this can be demonstrated by the way he addressed the Church in Corinth and their exclusive attitude as a church. He looks to several of the Patristics (Origen, Chrysostom, Clement of Rome, and Ambrosiaster) and gleans from their commentary on this passage, demonstrating their agreement with Paul that while the church should have unity around the central message of the gospel there was a great deal of diversity on more practical matters, "one could have a different theological outlook while still being recognized as part of the same community."⁶³ This emphasis on inclusivity becomes Jillion's primary challenge to the Orthodox Church's exclusive ecclesiology that demands all Christians receive the Eucharist from a bishop who confesses the one, holy, catholic and apostolic Church - which is the Orthodox church.⁶⁴ 65 Ibid.

Jillion offers two critiques to the Orthodox position. First, like Volf, he argues that this position does not adequately describe the reality of our current experience, especially as the church continues in ecumenical dialogue. "How do we include that experience in our understanding of church? How do we account for the formation of Christ that these people have received in other churches?"⁶⁵ The hardline position that the church must have an address, and to be in the church means to share the same address simply does not describe the reality of our experience. This understanding of the church,

while admirable in its desire to emphasize unity, actually causes division because it invalidates what God is doing in and through Believers who happen to belong to the wrong church. ⁶⁶ Ibid, 50. "Ibid.

Jillion's second critique is that the Orthodox position does not agree either with scripture or the teachings of the Patristic Fathers. One of the many challenges that the Corinthian Church presented to the Apostle Paul was that they held an exclusive view of themselves as superior to all others who would claim to be part of the church. Paul had to remind the Corinthians that there were others around who also believed in Christ and they all share together in the privilege of belonging to the Body. Paul's understanding was that the church is local, but not exclusive to a particular geographical area. If this were the case, would not the church of Jerusalem have a prior claim? If this were the case, why would Paul go through all the trial and hardship of planting churches all over the Roman Empire? Paul planted a church in Corinth, but the church in Corinth was part of something much larger than itself. The spirit of the church is not one of exclusion, but inclusion of all who share in the same faith in Christ. Origin acknowledges that the church is a mixed body

consisting of both righteous and unrighteous, but "nevertheless, one can be sure not to be in schism if he or she 1) agrees with the right doctrine and the church's teaching on Father, Son, and Holy Spirit, on the dispensation concerning us, the resurrection and judgment and 2) follows the rules of the church."⁶⁶ Chrysostom looks for a deeper unity than formal agreement on words since "it is possible to be united in faith without being united in love."⁶⁷ This is illustrated by his disagreement with Clement of Rome, who understood various factions as a sign of zeal. Chrysostom says in response:

"The quarrelling at Corinth was not over trivial matters but over something fundamental. Even those who said they were of Christ were at fault, because they were implicitly denying this to others and making Christ the head of a faction rather than the whole church."⁶⁸ Ambrosiaster takes the same position when facing Corinthian-like exclusivists, "These Corinthians were like the Novatianists and the Donatists of today, who claim baptism for themselves and do not recognize anybody else's."⁶⁹

This focus on inclusion in the midst of diversity is yet another important factor when considering an ecclesiology of the military chapel. Origin and Chrysostom above offer a perspective that is focused, 1) on the most essential elements of the faith, essentially what is found in the Apostle's Creed, and 2) unity in love over unity in faith. An understanding of the church that is focused on having the "right address" simply ignores the diverse reality that exists in the church today. Perhaps the focus should be not on having the right address but on having the right name? By having the right name I refer to the fact that when a person comes to faith in Christ they are adopted into the family and marked with the seal of the Holy Spirit. If a person will answer to the name "Christian" then that person is a part of the church. By the same logic, if a group of people who worship together answer to the name "Christian" then they are a part of the church as well. As long as we can focus on the essential elements of faith and love one another, we can be the church.

The second essay for our consideration, "Return to the Sources in Twentieth-century Orthodox

Ecclesiology: The Case of Nicolas Afanasiev." is authored by Michael Plekon, Associate at St. Gregory Orthodox Church and a professor in the Department of

Sociology/Anthropology and Program in Religion and Culture, Baruch College, City University of New York. Plekon shows that Afanasiev's ecclesiology is centered on the Eucharist, the familiar line "The church makes the Eucharist, the Eucharist makes the Church" would be an accurate summary.⁷⁰ His influence was a move away from understanding the church as a hierarchical structure, or a historical or social institution, but a return to the sources and tradition. "The reform here was both restoration of tradition, and since that tradition was living, an authentic renewal as well. The way forward was back - to the Scriptures, the liturgy, and its texts, to the lived experience of the Church as a community that prayed and served God and the neighbor."⁷¹ Ultimately, this meant a focus on Eucharist as the critical and defining practice of the Church. His work influenced both the Eastern and Western churches, bringing a renewal of the prominence of Eucharistic practice in both churches that is taken for granted today. As Volf outlines above, the two churches have differing applications of this distinctive. The West makes the Bishop (with the local priest as his representative) the source of efficacy of the sacrament while the East acknowledges the reciprocal nature of both Bishop and congregation as necessary. This acknowledgment of the importance of the assembly makes an important connection between Eucharistic ecclesiology and a focus on the local church. If sacrament is central, the expression of faith at the most basic level, then the local church is the place where the church is best expressed. This dynamic emphasizes the importance of the laity as the essential "we" necessary to celebrate the Eucharist in worship. It is this collection of local expressions of worship in the Eucharist that comprises the church and can be expressed by the equation 1 + 1 + 1 = 1; many churches

still equal one church. This stress on the local church as the basic building block of the church universal is

important for our understanding of chapel as church. If we start with the local church and work up rather than starting with a denomination and work down, we can more easily view the military chapel as authentically church. WESLEYAN PERSPECTIVES ⁷² Kimborough, 65. ⁷³ ibid

The final essays from Kimbrough lead us into our consideration of John Wesley's ecclesiology. The first was written by James H. Charlesworth (Professor of New Testament Language and Literature at Princeton Theological Seminary and Editor and Director of the Dead Sea Scrolls Project), "Return to the Sources in Twenty-first-century Methodist Ecclesiology: John Wesley's Ecclesiology in Light of New Insights into the New Testament and Its Environment." In this essay Charlesworth seeks to examine Wesley's ideas in terms of "new insights obtained from challenging discoveries from Second Temple Judaism, the Judaism of Jesus and his earliest followers."⁷² As a guide or "rudder" through this process, he chooses William J. Abraham's *Wesley for Armchair Theologians* because Abraham is the Albert Cook Outler Professor of Wesley Studies and University Distinguished Teaching Professor at Perkins School of Theology, Southern Methodist University and very qualified as an expert but also because "it is refreshing to read a theologian who has mastered Wesley's theology and who does not make him into an idol, as I fear it too often the case among Methodists."⁷³ It is his interpretation of Abraham that will be most useful for our purposes here - something of a double lens, me looking through Charlesworth looking through Abraham, looking at Wesley.

⁷⁴ Ibid, 67.

⁷⁵ Ibid, 67.

⁷⁶ This "top-down" and "bottom-up" approach is spelled out in detail in Roger Haight's first volume on ecclesiology, *Christian Community in History*.

The most important point here is to understand that there is a degree of tension between Wesley's ecclesiology and his theology. In his ecclesiology John Wesley depended heavily on the definition of the church that was provided by the Anglican Church, "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered."74 Wesley never envisioned leading anything other than a reform movement within the Church of England, so he did not spend much time trying to define the church — that was already provided for him. So, when it comes to his understanding of the church it is more informative to look at what he did rather than to what he wrote. This stress of movement over institution will be discussed later, but it is important here to understand that Wesley was working from the "bottom up" rather than from the "top down." Working from the top down describes an approach that begins with God and works downward. The potential danger of this approach is that the importance of the individual, average person could be minimized. On the other hand, a bottom up approach can become anthropocentric and minimize sin and the human frailty that is all too real in the church. "The latter can be overcome by stressing the goodness of grace, the presence of the Holy Spirit, and the continuing desire of the Creator to reach and be present with his creature, the human."⁷⁵ Thus, for Wesley pneumatology took precedence over ecclesiology as he worked from the bottom up in his theological approach.⁷⁶ This emphasis on the Holy Spirit, at work in this bottom up reformation movement, drove Wesley to a sense of unity with "all other Christians — especially the Orthodox - because of the uniting force of the

Holy Spirit in all worship services where she reigns." This would, at times, create some paradox and tension in his ecclesiology as he held to the definitions of the institutional church (top down) while leading a

reformation movement (bottom up) that led him to a theology that was pneumatologically focused and more ecumenical than the institutional church. "Wesley did not follow the definition of the Church of England whereby Christian groups were excluded.. .Wesley was more inclusive than the Church of England."⁷⁸ What Charlesworth is saying here is not that Wesley's formal definition of the church was necessarily different, but that his actions toward other Christian groups was different. ⁷⁷ Kimborough, 68. ⁷⁸ Ibid. 77.

This "from below" perspective of Wesley, making the work of the Holy Spirit in the lives of believers the primary consideration is instructive to this project. It is more descriptive and less prescriptive, or it is focused more on what the church is rather than pontificating about what the church should be. This from below approach makes it very difficult to be overly exclusive in how it defines the church because it is so much harder to look people in the eye and tell them that they are outside the church, especially when you see first-hand how the Holy Spirit is at work in and through them. Conversely, it is much easier to sit in an "ivory tower" and make clean statements and ultimatums about who is "in" or who is "out." When one is prescribing what "ought to be" it is easy to become blind to what is happening in a particular movement and not see the working of the Holy Spirit. This from below, pneumatological, movement-focused perspective lines up well with the Orthodox emphasis on the local church as the starting point and focus of ecclesiology.

⁷⁹ Ibid, 120.
 ⁸⁰ Ibid, 122.
 ⁸¹ Ibid.
 ⁸² Ibid.

The last essay that I address here was written by Richard P. Heitzenrater (Professor of Church History and Wesley Studies, Duke University) and titled *Wesleyan Ecclesiology: Methodism as a Means of Grace*. In this essay Heitzenrater takes the themes of the Wesleyan Church in its progression from movement to church as well as the tension between a "theological view of what the church is and a

functional view of what the church does."⁷⁹ Heitzenrater chooses to focus on what the church is by considering Methodism as a means of grace. He says, "The real tension in the eighteenth century was manifest in the way the church lived out its ecclesiology."⁸⁰ Because Wesley assumed that all who came to join the Methodist societies had already subscribed to the Thirty-nine Articles of the Church of England, the only requirement for joining a Society was to express a desire to "flee from the wrath to come and be saved from their sins." Upon acceptance into a Society a member was expected to follow three rules: avoid evil of every kind, do good of every possible sort to all people, and attend upon all the ordinances of God — that is, use the means of grace whenever possible.⁸¹ This last requirement demanded that the Society Member remain connected to the Church of England in order to fully participate in the means of grace since the societies did not have priests who could perform sacraments. Attending to the ordinances of God was for Wesley the baseline of true religion, there may be more to true religion than "simply attending to the ordinances of God, but it cannot exist without that."⁸² This sacramental focus of Wesley links closely with the Orthodox emphasis on the Eucharist as constitutive of the church. Wesley did not understand his movement to be a replacement

for the church as they depended upon the Church of England for the means of grace. Methodist preachers were not priests, their mission was to preach and spread scriptural holiness across the land. They, along with all other Methodists, had to remain connected to the Church of England in order to attend to the ordinances of God. Late in John's life this would become a great crisis as Methodist preachers in America pressed for ordination due to the lack of established churches in the young colonies. John's eventual ordination of American Methodist Preachers (much to the dismay of his brother, Charles) reveals his pneumatological, bottom up ecclesiology. Though he held firmly to his ecclesiology and his understanding of Methodism as a movement rather than an institution, when he was confronted with the realities of the situation in America, the need, and what the Holy Spirit was doing he was willing to relent and ordain his Methodist preachers in

America.

⁸³ Wesley says, "I believe the Episcopal form of church government to be scriptural and apostolical." Works Volume V, "Catholic Spirit," 499.

⁸⁴ Kimbrough, 67.

What we find in John Wesley is an unusual pragmatism and duality when it comes to the question of ecclesiology. On one hand, Wesley was a devout Anglican who thought the episcopal construct was the proper way to understand the church.⁸³ As noted above, he depended on the Anglican definition of the church as found in the nineteenth article: "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered."⁸⁴ Yet, on the other hand, he was willing to accept other constructs and recognize them as, using VoIPs language, sibling/friends. This seeming contradiction in Wesley can largely be attributed to his life work in creating the reform movement that came to be known as Methodism.

"John Wesley understood himself to be the recipient, from God, of both an ordinary and an extraordinary calling."⁸⁵ While never desiring to leave the Church of England, Wesley did spend a great amount of time working "outside" of the established church following this extraordinary calling to "enliven the Church of England" and "shake that church from its sloth and despondency."⁸⁶ Additionally, his experience with the Moravians was a powerful influence that must have caused him to believe that this group of passionate Christians must somehow be considered a legitimate part of the church. When reading Wesley, it is important to remember this duality in his thinking even though he understood the extraordinary work of the

Methodist movement as a temporary reform within the Church of England. Burdon, Adrion. *Authority and Order: John Wesley and His Preachers*. (London: Ashgate Press, 2005), 106. ⁸⁶ Ibid.

⁸⁷ John Wesley, *The Works of John Wesley, Volume VI*. (Kansas City, Missouri: Beacon Hill Press of Kansas City, 1986), 392.

In order to understand what Wesley believes to be constitutive criterion for church, it is most helpful to look to his sermon "Of the Church." In this sermon Wesley does exactly what Volf does, he looks to the Patristic Fathers (specifically Cyprian) and turns to Matthew 18:20, "Where two or three are met together in his name, there is Christ; so, (to speak with Cyprian)....there is the Church."⁸⁷ And he goes on to make the argument that the church must be understood as several local churches, comprised of the Saints who "assemble together to worship...in general, catholic, one body...all persons on the face of the earth."⁸⁸ So here in Wesley we find this tension between the primacy of the local church and the need to be connected to the larger church catholic. Wesley

defines the church as follows: "The catholic or universal Church is, all the persons in the universe whom God hath so called out of the world as to entitle them to the preceding character; as to be 'one body,' united by 'one Spirit;' having 'one faith,' one hope, one baptism; one God and Father of all, who is above all and through all, and in them all. "¹⁸⁹ His clear reference to Ephesians 4:4 indicates that unity, or catholicity is constitutive of church. Like Volf (or is it the other way around?), Wesley not only views the local church as primary, but also that it be catholic, or characterized by a spirit of unity with all other Christians.

Wesley continues with a second definition, "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered."⁹⁰ In this definition we can detect Wesley's weaving of both episcopal and Free Church ideas. His use of the words "faithful," and "pure" indicate that Wesley wants to move beyond an episcopal mechanistic definition of church and point toward the necessary component of faith as constitutive of "true church." This is what is at the heart of his reforming work in England. His desire was that somehow his work might transform the Church of England from a mere mechanistic observation of word and sacrament to a worship and confession that is infused with personal faith by the Holy Spirit.

In his sermon, Wesley shifts his focus from speaking of the church generally to speaking of the individual's membership therein. The believer is to "keep the unity of the Spirit in the bond of peace.. .thus only can we be and continue living members of that

church which is the body of Christ." He then shifts to the Apostles Creed, emphasizing the phrase "holy catholic church," stressing the importance of personal holiness, "no common swearer, Sabbath breaker, drunkard, whoremonger, thief, liar, none that lives in any outward sin, but none that is under the power of anger or pride, no lover of the world, in a word, none that is dead to God, can be a member of his church."⁹² Again, this is reflective of Wesley's duality, though an Anglican he has an inherent Free Church ecclesiology that insists on personal holiness and, like Augustine, understands that the physical church is composed of both wheat and tares, sheep and goats.

⁹¹lbid., 399.

⁹²lbid., 400.

⁹³ John Wesley, The Works of John Wesley, Volume V, 493.

⁹⁴ Gregory S. Clapper, *As if the Heart Mattered: A Wesleyan Spirituality.* (Nashville: The Upper Room Books, 1997) and Henry H. Knight, *The Presence of God in the Christian Life: John Wesley and the Means of Grace.* (Maryland: Scarecrow Press, 1992) are two scholars who have written on this subject.

⁹⁵John Wesley, The Works of John Wesley, Volume V, 493.

In addition to his constitutive sermon "Of the Church," Wesley's sermons "Catholic Spirit" and

"On Schism" are two sides of the same coin as he stresses the importance of unity, which for him is more a

matter of the heart than a matter of worshipping together under one roof. He says, "But although a

difference of opinions or modes of worship may prevent an entire external union; yet need it prevent our

union in affection? .. .may we not love alike? .. .be of one heart?"93 What is crucial is not uniformity in

doctrine or practice, but a spirit of love and affection toward our fellow believer. As Gregory S. Clapper and other Wesleyan scholars are fond of pointing out, Wesley is very interested in "orthopathy," the right orientation of the heart.⁹⁴ This is no clearer than in his classic statement on the matter, "Is thine heart right, as my heart is with thy heart? ... if it be, give me thine hand."⁹⁵1 think Wesley would agree with the

⁹⁶ Ibid., 502.

⁹⁷ John Wesley, The Works of John Wesley, Volume VI, 402.

Canonical Theist, who would stress the creed and a common faith over an insistence on a common epistemological understanding on particular issues of opinion or mode of worship. Not that these are unimportant, he does not encourage "speculative latitudinarianism.. indifference to all opinions.. .not practical latitudinalism...indifference as to public worship...not indifference to all congregations...a man of catholic spirit is fixed in his congregation as well as his principles... [but] his heart is enlarged toward all mankind, those he knows and those he does not; he embraces with strong and cordial affection...this is catholic or universal love."96 Wesley is pointing to something in the Christian ethos that transcends some of these issues that might cause a difference of opinion; it is this spirit of love that can still agree on the common fundamentals of the faith as expressed by the creedal formulations of the early church. That same logic applies as he addresses the issue of schism in the church. He is not as interested in separation from a church, such as the Roman Catholic or Church of England, as much as separation in a church.⁹⁷ He defines schism as a violation of brotherly love rather than a fixed loyalty to a particular denomination, though he warns of separating from a particular "society" too rashly. This issue is particularly relevant for a man who was leading a reformation movement within the Church of England, which itself had separated itself from the Roman Catholic Church. This was a time when any separation was considered schism and severely condemned. Wesley argues that the church is to be characterized by a spirit of brotherly love and acceptance of a fellow Christian, regardless of her denominational affiliation. On this issue, he is radically

ahead of his time!

THE CHURCH OF THE NAZARENE

The Church of the Nazarene is a denomination that is in a way torn between two very distinct theologies and traditions. First, the Nazarene Church can claim its Wesleyan roots through its founder, Phineas F. Bresee as a Methodist Minister. But on the other hand, there is a distinct influence of the 19th Century Holiness Movement. The Church of the Nazarene, as an institution that arose out of both these influences, is somewhat divided on the question of ecclesiology. John Wesley held tightly to his episcopal ecclesiology while recognizing the authenticity of believers who were outside the church as he understood it. The Church of the Nazarene, on the other hand, is an institution that is the product of the holiness movement and is still forming its identity and understanding of itself as a church. There is almost a tide or ebb and flow of ecclesiology in the Wesleyan movement over the last several centuries. ³⁸ Raser, Harold E. "Christianizing Christianity: The Holiness Movement as a Church, the Church, or no church at all?" *Wesleyan theological Journal*, 41:1 (Spring 2006).

99 Raser, 130.

Dr. Harold Raser examines the origins of the holiness movement, asking the question of ecclesiology - is this a church or not?⁹⁸ Of particular interest to us is Raser's treatment of the "come-outers," particularly the group he calls the "Eager Beavers" who were the first to form a distinct denomination out of the holiness movement. This group, best represented by John Petit Brooks, espoused a restorationist ecclesiology that considered teaching in the major denominations to be of a carnal sprit that controls the churches of America. Since this denominational system is inherently sinful, then all that remains is to establish a pure church, an "unmixed company of saved believers."⁹⁹ This perspective takes the Donatist concern regarding the personal holiness of the Priest and

expands it to the personal sanctity of every believer in the church. Ironically, Brooks based this need to "come out" upon the understanding that the nature of these denominations was schism, but seemed to never consider that his actions were themselves a form of schism. Rather than seeking reconciliation with denominations, or even more unthinkable, the Catholic Church, Brooks and other "come-outers" sought a pure church where each individual believer was entirely sanctified.

The other sub-groups that Raser identifies within the "come-outer" movement are

the "reluctant pioneers" (swept on with the stream, dragging feet and eyes turned back toward home) and the "settlers" (following on the heels of the "eager beavers" and the true builders and stabilizers). He places Phineas F. Bresee (founder of the Church of the Nazarene) in the category of the "settlers" and shows how Bresee did not agree with Brooks' restorationist ecclesiology and slowly moved from the "reluctant pioneer" group who stayed within their respective denominations to the "settler" group late in life. In his condemnation of the "come-outers" Bresee declared:

"The name and profession of holiness have been made the scape-goat for attempts to create schism in the Church of God - when it has been made a pretense for slandering the ministers of religion, and slighting the means of grace - when in the name of holiness men are urged to forsake the mother that bore them and turn their back on the churches that have carried them in their arms when this is done until the community is almost sickened at the very name [of holiness] itself, good men bow their heads in sorrow."¹⁰⁰ ¹⁰⁰ Raser. 140.

By 1895, at nearly fifty years old, Bresee finally made a clean break as he came to believe an organization like the Church of the Nazarene was necessary. Placing Bresee in one of these three groups is difficult as he does not fit neatly in any one of them. He viewed the establishment of the Church of the Nazarene as a practical necessity. He did not see this new denomination as a restoration of the one true church, but he could find no existing denomination in which a holiness movement could thrive faithfully and fully. Instead, he viewed it as something of a restoration of Wesley's Methodist movement, the spirit of primitive Methodism, and the "real successors of John Wesley and the early Methodists."¹⁰¹ Just as Wesley's movement had helped to revitalize Christianity in England and save that country from infidelity, Bresee was convinced that this primitive Methodism would "Christianize Christianity" and help save the United States from paganism.¹⁰² Raser rightly questions whether the ecclesiology of the "come-outers" truly reflect present realities or an albatross that is hindering the movement of their great-greatgrandchildren into the future. ¹⁰¹ Raser, 143. ¹⁰² Raser, 144.

Ecclesiology for the Church of the Nazarene Today," *Didache: Faithful Teaching* 13:2 (Winter 2014) http://didache.nazarene.org/index.php/gtc2013/theology/974-voluntary-or-body-theology-mannpeterson-eng/file (accessed February 14, 2014).

In a recent meeting of scholars at the Global Theology Conference for the Church of the Nazarene, March 23-26, 2014, in Johannesburg, South Africa, several papers were presented on the subject of ecclesiology. One paper presented by Mark Mann and Brent Peterson points out that in the Manual of the Church of the Nazarene there are two different places that define the church, each in a different way that reflects differing understandings of the nature and mission of the church. First, is the statement found within the Articles of Faith that says "The church of God is composed of all spiritually regenerate persons, whose names are written in heaven."¹⁰³ Later it says that the church "is composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church." These paragraphs have been in the manual since its inception in 1908 and can be characterized as a "voluntary association" perspective. This is certainly a Free Church understanding, emphasizing individual freedom to associate themselves with a particular church body, recognizing that "spiritually regenerate persons" compose the larger church catholic while the Church of the Nazarene itself is a smaller collection of regenerate persons that have chosen to associate themselves according to a particular doctrine and polity.

A second understanding of the church is found in Article XI of the Articles of Faith, which was not added until 1989. It reads, "We believe in the Church, the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by the Holy Spirit through the Word."¹⁰⁵ This definition offers three images of the church; community, covenant people, and body of Christ. It also stresses the activity of the Holy Spirit, who is at work through scripture drawing men and women together into this community.

These two understandings are reflective of the two perspectives within the Church of the Nazarene that can be categorized as either 19th Century Holiness Movement or Wesleyan. The first represents a sacramental understanding that is memorial, and a view of the doctrine of entire sanctification that is aligned with Phoebe Palmer's teaching that "the altar sanctifies the gift," while the other is reflective of a real presence understanding of sacrament and a more Wesleyan understanding of Entire Sanctification that is more process oriented and developmental. Mann and Peterson then ask the obvious question,

should the Church of the Nazarene choose one of these perspectives over the other or can we somehow combine the best of both, and if so, how?

While this distinction might seem to be an irreconcilable polarity that could potentially divide the church, I see this as a reflection of John Wesley's own dualistic and pragmatic ecclesiology. Though Wesley confessed himself to be episcopal in his ecclesiology, he was also, though more subconsciously, Free Church by allowing for that part of the church that chose to organize according to a different ecclesial model. Perhaps the best thing the Church of the Nazarene could do is to embrace this Wesleyan tendency and model the brotherly love and catholic spirit that brought us to where we are today. Each "camp" has a preferred understanding of ecclesiology and doctrine, but this need not be a cause for schism within the ranks. The Church of the Nazarene is diverse on several doctrinal issues (mode of baptism and eschatology), it can be viewed as the "residue" of the holiness movement - bringing people from various denominational backgrounds under one holiness banner. Historically, we have decided to "agree to disagree" on certain issues for the sake of unity for the cause of holiness. As a movement, our focus was clear and we did not allow other doctrinal issues to distract or deter us from the goal. This is truly the spirit of the ecumenical movement, to cast off minor differences in order to agree on the major truths for the sake of unity. As one of those great-great grandchildren of the Holiness Movement, I do not view this "residue" as an albatross keeping us down, but the wings of a bird that flies beautifully once in the air. This diversity stands as a tremendous witness to the rest of the church and is something that makes Nazarene Military Chaplains successful in chapel ministry. Nazarene

chaplains are endorsed by a church that is focused on holiness and has learned to keep less essential issues of faith in the background.

MISSIO DEI, ECUMENISM AND THE MILITARY CHAPEL

While this project is focused primarily on the subject of ecclesiology, there are some other fields of study that have at least an indirect contribution to our exploration of the military chapel as church. One of these fields of study is the missional church or *missio dei* movement, which is interested in an understanding of the church as the mission of God as he seeks to do His redemptive work in this world. According to the missional perspective, the church is God's redemptive agent in the world, accomplishing His mission to reconcile the world to Himself. This is an ecclesiological consideration that looks less at what the church is and more at what the church does. By examining the "fruit" of the church we can determine what kind of "plant" the church is — we learn the true nature of the church by examining the actions and behaviors of the church.

¹⁰⁶ Miller, C. John. *Outgrowing the Ingrown Church*. Grand Rapids: Zondervan, 1986.

The first consideration is John Miller's, *Outgrowing the Ingrown Church*,¹⁰⁶ this book was loaned to me by a chaplain friend of mine and I was surprised by a couple things. First, I was intrigued that a book of this title and content was written in 1986, well before its time - at least from my perspective. A second surprise was that Donald McGavran was quoted in a book that dealt with "missional church" concepts. In my mind I had envisioned two camps. First is the Newbigin camp that is focused on Missio Dei or discerning God's mission when it comes to the church. The second camp is that of Donald McGavran and the Church Growth movement with which most American ministers seem to be more familiar. What Miller's work showed me is that early on, the

lines were not quite so distinct. In 2007,1 had the opportunity to move my family to Akron Ohio where I

spent a year working on a Master's Degree, courtesy of the Army. I chose the location strictly because it provided me the opportunity to live near family for the first time since my wife and I were married. One of the benefits to this arrangement was that I would finally have the opportunity to realize the dream of working with my father in ministry. I spent that year as my father's part-time associate pastor, working primarily toward the goal of re-shaping the worship and ministry of the church. Essentially, I was commissioned with the task of bringing the congregation at least a couple decades closer to where the contemporary church is living. I considered myself as something of an expert in the subject since I had started contemporary congregations in virtually every assignment the Army had put me into. That year taught me just how little I knew about moving a congregation out of long held traditions and practices. In a nutshell, I learned to strongly dislike the Church Growth movement, or at least my understanding of what it has become. The Church Growth movement conjures up ideas of not simply studying how churches grow, but seeking ways to duplicate success through programs and organization. This "growth equals success" mentality has influenced church leaders to look to business models rather than to church ecclesiology for an understanding of success. It seems that a majority of American pastors spend an inordinate amount of time and effort looking to the next fad to bring in the perceived success of numbers and growth. I found this mentality, though usually well intentioned, not only contrary to the mission and purpose of the church, but also potentially destructive to the congregation itself. I saw people become nothing more than objects, workers to be thrown into the cogs of a program machine, visitors as nothing more than

fresh meat to throw into the gaps and needs of the system. I saw the ministry of the church becoming nothing but self-gratifying activity for its own sake.

Miller introduces a metaphor that is extremely appropriate for the military chaplain, "The Rear Detachment Church." In the Army, no one who is worth anything really wants to be the "Rear-D" - who

wants to stay behind when all your buddies are going into combat, fighting the fight, risking it all, doing what they joined the Army to do in the first place? Too many churches are not on the frontlines of God's mission and work; they are not in the fight. They are staying behind, not for a valid reason, but for selfish

reasons, and they are void of purpose or mission.

¹⁰⁷ Keller, Timothy. *Center Church*. (Zondervan, Grand Rapids, Michigan, 2012).
 ¹⁰⁸ "Line of Effort" is an Army term that a command staff will use to help understand complex problems. Various lines of effort are identified as they lead to a common objective. These can be phased in and out as they are accomplished and replaced with others as necessary as they push toward the identified objective.

A second consideration is Timothy Keller's, "Center Church"¹⁰⁷ For most of Keller's ministry his focus has been on the city - his goal is to impact New York City for Christ, and this book is something like a campaign plan to that end. What he offers is a conceptual model around which church leaders can formulate their own local strategy that is appropriate for their setting. He is not offering a detailed, prescriptive, cookie-cutter way to do church in such a way that it will be successful in the ways discussed above. Keller lays out three lines of effort:¹⁰⁸ gospel, a theology about the message and the mission and purpose of the church; city, how this message is contextualized for the culture; and movement, the dynamics of how change happens within a culture. He takes a Wesleyan "via-media" or middle way, seeking to find the middle space between doctrine and practice, recognizing that a balance must be struck between the two. The goal, then,

¹⁰⁹ Keller, 21.
¹¹⁰ Keller, 19.
¹¹¹ Keller, 23.

is to seek to stay in the middle on each of these lines of effort; God, city, movement. He likes the term

center because a) the gospel is at the center or central to everything b) the center is the place of balance c) his theological vision is shaped by and for urban and cultural centers, and d) the theological vision is at the center of ministry.¹⁰⁹ The theological vision is what should drive ministry. Keller defines theological vision as "a faithful restatement of the gospel with rich implications for life, ministry, and mission in a type of culture at a moment in history."¹¹⁰ This definition is significant because it is dynamic instead of static, allowing a variety of expressions based upon cultural context and historical setting. Essentially, he says that the unchanging gospel message must be re-contextualized for each culture and generation that would receive it. This is critical to a healthy understanding of cultural relevance. The gospel is certainly relevant to all people of all cultures, but we run into problems on one of two fronts. First, we try to be so relevant to culture that we compromise on the gospel message. Or second, we hold on to cultural and generational expressions of the gospel that may be relevant to us but no longer speak to the present culture and generation. So logically, we flow from gospel to contextualization — that dangerous, delicate, but essential work of communicating the gospel message in a way that is relevant and speaks to the listener. The last point has to do with organizational dynamics, how does the church organize itself in such a way that there is efficiency yet still allows room for freedom and innovation. He uses the term of movement to define this dynamic, seeking a middle ground between structured organization and fluid organization.¹¹¹ Movements are the goal for Keller, they: 1. Offer a

compelling vision, 2. A unifying vision that is so compelling that it leads to a culture of sacrificial commitment and intrinsic rewards, 3. A stance of generous flexibility toward other organizations, and 4.
Spontaneously produces new ideas and leaders to generate growth from within.¹¹² The goal is to become an institution (because all movements will eventually become an institution) that intentionally cultivates movement dynamics.¹¹³1 fully agree with his analysis on this point and would add two thoughts relevant to it.

First, this is as much an issue with organizational dynamics as it is one of theology. Of course we can see how it applies to the church, but we can also see how it works in business. Several years ago, I went to visit my brother-in-law, who works for Microsoft. He took my wife and I on a tour of his work place, and I was amazed at the efforts taken to maintain a movement creativity within a very established organization. There were no set work hours, there were no dress standards, and a plentiful and diverse amount of soda and snacks were available for employees. It was clear that Microsoft was an organization, but one that sought to foster creativity and catered to the eccentricity of creative people, not trying to force them to conform to irrelevant organizational standards. It was clear that, while there were expectations of deadlines and production goals, employees were free to work in such a way that maximized creativity and productivity.

A second observation relates to my observations of the Church of the Nazarene and, quite simply, how it seems that we have shifted from a holiness movement to a church organization. Keller says that on this line of effort the church must aim to the right

¹¹⁴ ibid, 340.

of center in order to remain balanced. That is, more toward fluidity as opposed to structure. This is counter-intuitive, which proves the point, the drift is always toward structure, to the detriment of the creativity and excitement generated by freedom of fluidity. As a wise college professor advised me about how I relate to my wife, "Don't stamp it out." In other words, embrace the joy and freedom of a free spirit, don't smother it with rigid structure and unnecessary expectations. It seems to me that the Church of the Nazarene has smothered the holiness movement with a certain degree of legalism and concern about church structure and polity. Rather than embrace and celebrate the freedom on doctrinal issues, there is a movement to formalize the church's position on certain doctrinal issues. The fact that the church has no position on mode of baptism, no statement on eschatology, a doctrine of plenary inspiration, is a strength to be celebrated. The Nazarene church today seems to demand a structure that protects some false notion of orthodoxy, while growing more apathetic toward the doctrine of holiness and entire sanctification. We have shifted from holiness movement to denominational organization that, as a whole, has lost its reason for being. The only time I hear "Holiness Unto the Lord" sung is during an ordination service. I read non-Nazarene authors (such as N. T. Wright and John Miller) speaking more about holiness and implementing the practices of John Wesley more faithfully than the church that bears his name and legacy. I believe Keller is right, and I would love to be a part of a movement within the Church of the Nazarene to energize and awaken her to her holiness movement roots.

Another contribution is N.T. Wright's, "Surprised by Hope,"¹¹⁵ Wright provides a deep theological basis for informing the mission of the church. His analysis is that our faulty eschatology has led us astray in

our ecclesiology. He follows an Aristotelian logic that how we understand the end - *telios* — informs how we live in the present. In other words, we aim toward where we draw the bulls-eye. He identifies Platonic dualism as the philosophical enemy to Biblical eschatology.¹¹⁶ Dualism leads to gnostic tendencies that identify matter as evil and spirit as good. He spends a large amount of time explaining how this thought pervades the church and our practical theology and eschatology. The corrective to this is a biblical understanding of resurrection. The biblical end is a restoration and redemption of this creation through a recreation that produces a new heaven and a new earth. Christianity radically re-informs the Jewish belief on resurrection by testifying that Jesus is the first-fruit of the resurrection. In other words, the resurrection of Jesus has ushered us into the age of resurrection, God is already starting his renewal work in the present, through those who put their faith in Christ and identify themselves with his crucifixion and resurrection and are empowered by the Holy Spirit.¹¹⁷ ¹¹⁵ Wright, N. T. *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church.* (San Francisco: Harper Collins, 2008). ¹¹⁶ Ibid, 88. ¹¹⁷

A critical component of this has to do with the issue of justice, the corrective to the problem of evil in the world. If resurrection has indeed broken into this world, so too has his work of justice. In other words, the church is not concerned exclusively with the soul, as if there is no physical resurrection of the body. Evangelism of the conservative church and the Social Gospel of the liberal church must converge into a more biblically

centered view that is concerned with the salvation of the whole person, soul and body. Salvation and justice go together. The church must never be confined to the pulpit and a building once or twice a week. The church of the resurrected Christ is the instrument of God's justice and righteousness on earth as it is in heaven. Examples of this are saints like William Wilberforce and his leadership against slavery, Mother Teresa and her care for the poor in Calcutta, Desmond Tutu and his struggle against apartheid, Martin Luther King Jr. and the equal rights movement in America. These are modern examples of the church standing for justice and righteousness in the world. Until the final consummation, this is a critical component of the mission and purpose of God's people, the church. Christians, then, are agents of resurrection, bringing future justice and righteousness into the here and now, in the name of Jesus - who is the first fruit of the resurrection.

Though focusing on various components, the literature all agrees on the point that this dualism has been detrimental to the mission of the church and must be overcome. The church must be passionate about salvation and justice, not of disembodied souls, but men and women who bear the image of God, fallen and distorted as it is, and will one day be resurrected, judged according to their actions in this world, and either condemned or invited to rule with God in a new creation where sin and evil are defeated once and for all. It is this end that informs and drives our actions in the present. That is the bulls-eye that we are aiming for.

MOVEMENT / INSTITUTION ¹¹⁸ lbid, 193.

A theme that has stayed with me through this entire process is Keller's distinction between the church as a movement as opposed to an institution. This is an issue of

¹¹⁹ Stone, A Reader in Ecclesiology, 147.

ecclesiology that is critical to identify specifically because it is a theme that runs through the entire body of literature, though rarely addressed as a major topic of discussion. I was surprised to find myself agreeing with Walter Rauschenbusch, though somewhat conditionally. He says, "The mischief begins when the Church makes herself the end, she does not exist for her own sake; she is simply a working organization to create the Christian life in individuals and the kingdom of God in human society."¹¹⁹ He goes on to make the comparison between the church and public service organizations when they lose sight of their original purpose and mission and become focused on turning a profit. Rauschenbusch then later says, "Nothing lasts unless it is organized." First, I could not agree more with him on the issue of the church viewing herself as the end in herself. This hits directly at the issue of mission. The church exists in order to do, or to continue the work of Jesus Christ in this world. In order to do this, there must be some kind of organization. This, quite simply, is ecclesiology - the organization of the church. I believe that the greatest problem with the church over the years has been in this area of balancing herself between the extremes of a movement and organization. So, yes, the church is an organization. I believe it is at this point that Rauschenbusch and those that fall into the "social gospel" camp drift in the wrong direction. The church is not merely an organization, it is an organism. The Biblical metaphor of the body is one that must never be lost. The church as a body adds a critical dimension - life. The church is more than just another public service corporation, it is first and foremost the body of Christ, a living organism that carries with it intrinsic value

regardless of its contribution or production. This is something of an ethical argument, but I believe there is a profound distinction. As a body, the church has immense value simply in its being. We run astray when we try to measure the value of the church by what it contributes to the good of society. When viewed as a body, this measure of value is the moral equivalent of euthanasia, abortion, and any practice of social control that

places the value of life in anything other than its intrinsic worth. The church is a body that is of great value if it does nothing but exist. But an existence of this kind would be on the equivalent of a person who fails to live up to his or her potential. There are many people who, though they have intrinsic worth, fall far short of their potential as human beings. When my wife, Angie, and I were waiting on tables at a local restaurant, earning money to pay for college, we met a lot of interesting people. One person that stands out was a fellow employee who was honest enough to share her life goal with Angie. Her goal in life was simply to have babies and collect welfare and any other social support for which she could qualify. Was this young woman a person of intrinsic worth as a human life? Absolutely! The problem is that her life goal, her mission, was far from noble, making her and her future offspring a burden to society rather than a contributor. The church is at its best when it is a body that exists to give itself to the betterment of society. Not long ago I loaded my family into the minivan and traveled to Indianapolis for the funeral of my Uncle Roger. He was born, raised, educated, and lived his entire life in Indianapolis. He was a man of faith who worked his way up in a single corporation, retiring as a Vice President. He was a churchman who volunteered and provided critical leadership for his local church. The crowd that gathered to pay their final respects during the calling hours at the funeral home was a testament to the value of his mission and purpose in life.

Would Uncle Roger's life have been of value if he did nothing more than sit on a couch all day and play video games? Yes. But the way he lived his life made him someone that made a powerful impact for good in his community. The contrast of the two lives is illustrative of what the church is and has been at various places and periods of history. When the church gives itself fully to her mission and purpose in the world she is a powerful and undeniable force for salvation, justice and mercy.

I take the term "movement" to relate to the church that, like my Uncle Roger, seeks to give herself fully

to her mission and purpose in the world. The early church was a movement that made such an impact on society that within a few hundred years it became the religion of Rome. A great illustration of this comes from Justin Martyr's First Apology and Marcus Aurelius' appeal to the senate in which he testifies that the Christians were the cause of his victory.¹²⁰ Finding himself surrounded by an enemy of 977,000 men the Christians that were with Aurelius began to pray for his deliverance. As a result, God brought rain for the Roman Army and hail down upon their enemies. "And immediately we recognized the presence of God following on the prayer - a God unconquerable and indestructible. Founding upon this, then, let us pardon such as are Christians, lest they pray for and obtain such a weapon against ourselves. And I counsel that no such person be accused on the ground of being a Christian."¹²¹ This is a picture of the church fulfilling her mission in an extraordinary way, influencing the Emperor of Rome and winning for herself relief from

persecution. ¹²⁰ Writings of Justin Martyr, 187. ¹²¹ Ibid.

Though mentioned briefly above, William J. Abraham's work in the area of Canonical Theism offers a promising way forward in ecumenical thought and

¹²² Abraham, xvi.

ecclesiological considerations. "The heart of our proposal is that the church developed not just a canon of scripture or of doctrine but a manifold canonical heritage that really can do the job intended by God across space and time."¹²² This emphasis on canon is an attempt to draw the church back to a faith-orientation, recognizing the primacy of canon in the Christian faith. Canonical Theism seeks to separate epistemological pursuits from faith as expressed in the various canons of the church. This attempt to distinguish between canon and epistemology, holding canon as essential while regarding epistemology as an important but secondary concern to the church. As I understand it, Canonical Theism is an ecumenical movement as it

calls the church back to the core of faith, to focus on the essentials of what brings the church together rather than on the distinctions that divide and draw the church apart. What I find compelling in Canonical Theism is a theology that stresses exactly what happens intuitively when Christians are "thrown together" into a collective Protestant military chapel. It is a search and a focus on what is most essential, emphasizing what unifies and showing grace on matters that are more peripheral. It is no accident that Canonical Theism is being led by Wesleyan scholars. This theology embraces the catholic spirit that John Wesley espoused and serves as an invitation to the church catholic to recalibrate and reorient toward a common, unifying vision of the church by embracing the canonical heritage of the church. It points back to a pre-Reformation, preschism, posture that views unity as more than mere conformity to authority but a true catholic spirit that is centered on faith in Jesus Christ and charity on peripheral issues. RESEARCH METHODS

There are two texts that informed the research methods of this project, *The Ethnographic Interview* by James P. Spradley¹²³ and *Ethnography as a Pastoral Practice: An Introduction* by Mary Clark Moschella.¹²⁴ Though quite different in their approach, together they provided a balance that was ideally suited to this project. The context of the research was a pastoral setting, All American Chapel, so Moschella's work was extremely formational in my understanding of how this project should and could be so much more than just a project. Spradley, on the other hand, offers excellent direction on the science and art of the ethnographic interview. The research in this project is primarily ethnographic interviews of the Pastoral Team of All American Chapel, supplemented with some artifacts that add some visual context for the reader. I will explain in greater detail how each of these authors informed the research process by referring to the areas of the texts that pertain to the project.

¹²³ Spradley, James P, *The Ethnographic Interview*. (New York: Harcourt, Brace, Janovich, 1979). ¹²⁴ Moschella, Mary Clark. *Ethnography as a Pastoral Practice: An Introduction*. (Cleveland: The Pilgrim

Press, 2008).

¹²⁵ Spradley, 25.

First, I think it is important to address Spradley's perspective regarding informants. He says, "Informants are a source of information; literally, they become teachers for the ethnographer."¹²⁵ The informants for this project are certainly "native speakers" as they are all are Army Chaplains serving at All American Chapel. The challenge for this project is that I as the "Ethnographer" am also a native speaker. As an Army Chaplain and one who has pastored this congregation on and off since 2004,1 speak the same language and have my own perspective when it comes to certain aspects of the chapel. While this makes communication much easier since I do not have to stop

the flow of an interview by asking questions that an "outsider" would have to ask in order to understand, it also makes me less a "student" of the informant and could make me blind to questions that an outsider might need to have answered in order to understand. I identify this as the first limitation of this research project and I have attempted to discipline myself to be in a learner role as I conducted interviews. As I listened to the interviews it was clear that at times I could not resist slipping into the role of teacher and explain certain things to my informants. I tried to do this only as I felt it would be useful within the pastoral context, which I think Moschella would understand and we will address her perspective on this a little later. I was most in the role of learner as the chaplains described their own background in ministry and journey in their career. I was repeatedly reminded that I worship every Sunday with our nation's heroes and serve with outstanding ministers of the gospel. This was a very humbling and inspirational reminder.

A second area that both Spradley and Moschella contributed to the project was in the area of ethics. It is important to resist the temptation to think of informants as mere objects to use for selfish gain and then discard when their usefulness is no longer needed. Both authors addressed this issue, and I did my best to take their guidance to heart. I adapted a consent form from the example that was provided by Moschella and I took care in each interview to explain to the informant that I am doing research for educational pursuits and explained that I will use the results of the research to inform the Pastoral Team and to create a product that would be beneficial not only to our congregation but the greater Chaplain Corps. I think because of the professional relationship I have with the informants and the trust already established, there was

absolutely no reluctance to participate. In fact, it appeared to me that all the informants felt validated and esteemed by the fact that they would be the subject of concern. This process gave them a voice and a hope that their contribution might have a larger purpose and beneficial impact for the Chaplain Corps. ¹²⁶ Spradley, 69-77.

Another area that Spradley emphasizes is field notes.¹²⁶ This is an area that can literally make or break a project; it is really the heart of ethnographic research. As a novice ethnographer I have had to do a little bit of trial and error, and in some cases learn the hard way. What I learned from an earlier project is that it is important to take both a condensed account as well as an expanded account of an interview. In other words, it is important to take notes during the interview (condensed account) as well as a recording that can be transcribed later for more detailed examination (expanded account). Initially, I did not want the distraction of taking notes during the interview, so I did not take any notes. This was not much of a problem until my recording device (a smartphone) died and all my recordings were lost, including three interviews that I had not yet had a chance to transcribe. Unfortunately, all that is left of three of my interviews is what I can remember. I learned a few things from this experience. First, ensure that the recordings are being saved to a hard disc and not the phone's internal memory. Second, take notes during the interview so that there is at least some hard copy evidence that will help trigger memory in case the digital data is lost or corrupted somehow. As I began conducting interviews with the chaplains, for this project I took care to not only take a condensed account, but to also write a reflective "stream of consciousness" account of the interview while my memory was still fresh.

Spradley offers quite detailed advice on the practical considerations of the ethnographic interview, especially the types of questions that the ethnographer might use during an interview. The type of question that is most common is the descriptive question, which is like "offering informants a frame and a canvas and asking them to paint a word-picture of their experience."¹²⁷ The only prerequisite for asking a descriptive question is that the interviewer know at least one setting in which the informant lives and is familiar. In my case, this was obvious as I was asking a group of chaplains about their experience with a chapel that we have been serving in together for quite some time. There are several types of descriptive questions: grand tour questions, mini-tour questions, example questions, experience questions, and native-language questions. These variations of descriptive questions give the interviewer multiple methods for helping the subject to communicate their experience in a way that can be understood in a rich and more descriptive way. For example, as I was trying to get the chaplains to describe their involvement in the garrison chapel program, initially they struggled to give an answer. But when I asked them what other activities they were

involved in on Post, they began to describe their involvement with other garrison-led activities.

Other major types of questions are structural questions and contrast questions. Structural questions ask the informant to go deeper in their description of the environment. In my case, I could ask a chaplain "what are some of the other chapels in the Division?" And the answer would possibly be, "Well, there's Division North, Division Memorial, Airborne Artillery, and JFK Chapel, it's not a Division Chapel but

it's on Ardennes Street." This would lead to an understanding that most of the chapels are on Ardennes Street and that there is a boundary somewhere on Ardennes Street between Division and other organizations. Contrast questions are based upon what Spradley calls the "contrast principle" which states that "the meaning of a symbol can be discovered by finding out how it is different from other symbols."¹²⁸ Thus, by asking an informant to compare and contrast gives them the opportunity to further clarify their description of the environment. A contrast question I asked was, "What chapels have you served over your chaplain career?" This gave chaplains an opportunity to compare and contrast the different chapel congregations they have served. This became a fruitful way to explore the ecclesiology of the chapel. ¹²⁸ Ibid, 157.

In connection with the structural question, Spradley covers the importance of a taxonomic analysis.¹²⁹ He introduces this by using an analogy of a ship with a crew and the common system of cultural symbols that they have learned in order to make sense of their life aboard the ship. A taxonomy is a way to understand the way these symbols are stored and organized by first doing a domain analysis, which is a process of identifying the various domains of knowledge. Then, through the use of structural questions the interviewer can begin to understand the various domains and what symbols belong in each. A domain is like a box that contains its respective set of symbols. Using the ship analogy, a box would be "parts of the ship" and in that box would be symbols like "mast, anchor, sail, port, rudder, etc..." The researcher will likely have to make a decision whether to do a "surface analysis" (discovering as many domains as possible) or an "in-depth analysis" (exploring a limited number of domains in greater detail). The

decision between the two is something akin to seeing the forest for the trees. There must be a balance between having enough holistic understanding so that the details will make sense while also having enough detail so that the research provides a good picture of the subject. So, like the children's song, the ethnographer must balance between the "deep and wide" of the domains of a cultural scene. ¹³⁰ Moschella, 13.

Like Spradley, Moschella seeks to provide a framework for conducting ethnographic research, but the critical difference is that Moschella is focused on conducting research as a part of pastoral ministry. For her, ethnography becomes a form of pastoral listening in which the pastor gives congregants a voice to discover its purpose or "soul". "The dialogical process of speaking and listening, reflecting back and being corrected, in the context of caring relationships, can be deeply healing and liberative. This ethnographic engagement becomes a catalyst for healing and freeing a community up for change."¹³⁰ My earlier research project with the retirees of All American Chapel validated Moschella's perspective as that experience became a recontextualization of the "old school" practice of pastoral visitation. The ethnographic interview provides an "excuse" to spend time with people, getting to know them better, hearing their stories, and validating their contributions to the community. As our culture has become more private and the door-to-door nature of calling has fallen out of vogue, the idea of scheduling interviews for research purposes seems more legitimate and provides some structure and meaning to those involved. On one hand it seems unfortunate that spiritual and pastoral reasons are not good enough alone to motivate this kind of interaction, but if the spiritual and pastoral elements are intentionally woven into

the process I think there is great value to this approach. Perhaps all pastors should think of themselves as ethnographers, intentionally "studying" the various demographic groups of the community on an on-going basis?

While offering a great deal of practical information on researching and writing an ethnography, I believe Moschella's best contribution is simply how she adapts this study to the context of the worshipping community. Her chapter on pastoral listening (Chapter Six: Ears to Hear) is at the heart of her best contribution as well as the concluding chapters that cover the composition of the story. Weaving a theological narrative and using ethnography for casting a vision for transformation and a future for the congregation is powerful. I can see how sharing this project with the Pastoral Team of All American Chapel, as well as the Office of the Chief of Chaplains, might be helpful for casting a clearer vision for the future.

Moschella takes care to demonstrate how ethnographic study of a congregation can be viewed as pastoral ministry. When a pastor simply takes the time to listen to the stories of the individuals within the congregation, the results are mutually beneficial. First, the congregant feels valued and usually appreciates that the pastor took time to listen and desires to understand that individual perspective. Second, the pastor is often able to learn significant historical facts that will identify the true issues within a congregation. Sometimes the pastor as ethnographer will be able to identify the reason behind certain behaviors; uncovering past hurts, underlying beliefs or prejudices. This will inform an appropriate way ahead that is appropriate to the real issues at hand. Moschella uses the experience of a pastor named Ken as an illustration of this potential. Ken learned that fear of losing intimacy, not being known, was at the core of congregation's unwillingness to accept newcomers to the church. This discovery gave him compassion for their hurts and fears and informed a path for change that was more appropriate than condemning sermons about disregarding the biblical mandates of the Great Commission and hospitality.¹³¹ ¹³¹ Moschella, 43. ¹³² ibid, 4. ¹³³ lbid. ¹³⁴ lbid.

Moschella was of great help to me by not only describing the mechanics of ethnography, but also by putting it into a context that helped me appreciate its value. She offers ethnography as a tool for spiritual and social transformation by conducting the work as a form of practice that can "enable religious leaders to hear the theological wisdom of the people."¹³² It is defined as "a way of immersing yourself in the life of a people in order to learn something about and from them."¹³³ This concept grows out of a communal contextual model of pastoral care along with a narrative model of theology and care.¹³⁴ As I reflect on this approach I can't help but believe that a good pastor will intuitively do these things when taking on a new pastoral assignment. A pastor should become a student of the congregation, almost the same way a missionary would enter into a foreign culture - seeking to learn the language, customs and beliefs so that relationships may be established and the gospel might be effectively communicated. Nevertheless, taking on an intentional and systematic study of a congregation can potentially be an invaluable method for gaining greater insights of a congregation and moving toward effective change and transformation. The Heisenberg Uncertainty Principle, that the research process always has an impact on the findings, should serve as an encouragement to pastors who are considering ethnographic research. Research changes lives. For the

pastor, unlike a pure researcher, this should be seen as a great motivation and benefit for researching a

his

congregation. It is an effective vehicle for change.¹³⁵

Another resource for ethnographic research is Mowat and Swinton, "Practical Theology and Qualitative Research"¹³⁶ Mowat and Swinton are one step behind Moschella in the sense that they keep practical theology and qualitative research somewhat separate and distinct instead of assuming that they can be easily integrated. It may be more fair and accurate to say that Mowat and Swinton are more realistic about the tensions that exist between the two disciplines and ask such important questions as: "How does it (qualitative research) actually link with theology? What kind of conceptual structure will allow the two disciplines to come together in a way that prevents one from collapsing into the other? Precisely where does the information elicited by qualitative research fit into the process of practical theology research?"¹³⁷ ¹³⁶ Ibid, 11. ¹³⁶ Mowat, Harriet and Swinton, John. *Practical Theology and Qualitative Research*. London: SCM Press, 2006. ¹³⁷ Ibid, 73.

They present several models that help with the integration of the two disciplines, beginning with a method called "mutual critical correlation."¹³⁸ This model finds its roots in Paul Tillich's method of correlation in which he sought to "correlate existential questions that were drawn from human experience with theological answers offered by the Christian tradition."¹³⁹ The Wesleyan Quadrilateral of scripture, tradition, reason and experience is held up as a model of theological sources of revelation that help the conceptualization of a holistic view of revelation. In Tillich's model, as reason and experience are worked out in particular life situations, questions are raised that must be

addressed by scripture and tradition. This is essentially a way of showing the dynamic between these four components of divine revelation. After addressing several other theories that challenge this model (mutual critical conversation, indissoluble differentiation, inseparable unity, indestructible order, logical priority) the authors present their own revised model of mutual critical correlation that consists of three "lenses" and four "stages".¹⁴⁰ The lenses are hospitality, "an attitude in which Practical Theology can welcome and sit comfortably with qualitative research methods;"¹⁴¹ conversion, moving qualitative research "from a position where it is fragmented and without a specific telos or goal, to a position where it is grafted in to God's redemptive intentions for the world;"¹⁴² and critical faithfulness, which "acknowledges the divine givenness of scripture and the genuine working of the Holy Spirit in the interpretation of what is given, while at the same time taking seriously the interpretative dimensions of the process of understanding revelation and ensuring the faithful practices of individuals and communities."¹⁴³ The four stages are: the situation, cultural/contextual analysis, theological reflection, and formulating revised forms of practice.¹⁴⁴ This interactive model offers a conceptual map that provides a method for faithful integration of qualitative research within the discipline of Practical Theology. ¹⁴⁰ Ibid, 91. (the terms "lenses" and "stages" are my own description of the model). ¹⁴¹ Ibid. ¹⁴² Ibid, 92.

- ¹⁴³ Ibid, 93.
- ¹⁴⁴ Ibid, 94.

¹⁴⁵ Ammerman, Nancy T. and Dudley, Carl S. *Churches in Transition*. (San Francisco: Jossey-Bass, 2002).

Another approach to ethnographic research is Ammerman and Dudley, "Congregations in Transition"¹⁴⁵ This work is appropriately titled as it is essentially a workbook for congregations that desire change, and are looking for an intentional guide

in the process. Ammerman and Dudley offer very little theory and focus almost exclusively on application. For the pastoral leader that has the full support of the congregation or is starting a new work and looking for a method for studying the community as a group and coming up with a way ahead that has buy-in from a large percentage of the congregation, this is a great resource. This resource is informed by the Congregations in Changing Communities Project, a research effort funded by the Lilly Endowment based at Emory University in 1992 in which researchers surveyed nine urban communities that were stressed by

change.146

¹⁴⁶ Ammerman and Dudley, 6.

Because this is such a very practical work, I would recommend that a pastor first read Keller's "Center Church" in order to get a more grounded theological foundation before launching a church into this kind of transformational process. Both works are interested in ministry within the urban context, Keller simply addresses the deeper issues that we must look at before launching into an extensive program of change. This is what Ammerman and Dudley is missing, the theological grounding, a well thought out approach to contextualization of the gospel, and a structuring that keeps the movement alive instead of getting bogged down in organizational processes. Quite simply, if a church uses this book as just another church growth gimmick to get more bodies through the doors on Sunday, then it's simply a lot of work that may or may not produce anything of substance. If, however, a church is sincerely interested in discovering and entering into the *Missio Dei*, then it can serve as a great tool that might enable a congregation to intentionally engage their community with the gospel. CONCLUSION

Before launching into the research, I think it is important to quickly review the "so what" of all this review of the literature and attempt to boil all of this down into some kind of lens or filter that will inform the way ahead. How does all of this inform our understanding of the military chapel?

First, I believe I have shown that formulating an ecclesiology of the military chapel does not violate separation but supports the constitutionally mandated free exercise of religion. Seeking an

ecclesiology that explains the military chapel does not replace or negate the particular ecclesiology of a church or denomination, but is an attempt to think critically about what the military chapel is and the theological implications of this. It is my hope that this work will open a dialogue within the Chaplain Corps that will lead to further exploration and eventually to a common understanding and appreciation of the military chapel that will encourage chaplains to give even greater attention to this fundamentally critical aspect of chaplaincy ministry.

Second, it is important to conclude that the approach of this work has taken a descriptive rather than a prescriptive approach. The goal has not been to develop a theory and then attempt to squeeze the church into that mold, but with Volf, the goal has been to acknowledge the military chapel as it is and then seek to explain or account for it. Similarly, the approach is reflective of Haight's "from below" vs. "from above" method of ecclesiology which understands the church as it is located within the dynamic of its historical context. This project is something akin to Haight's "transdenominational ecclesiology" which is an ecumenical pursuit that runs parallel to denominational

ecclesiologies. It does not seek to replace a denomination's self-understanding but rather looks at the broader picture that tries to "represent in today's language the apostolic faith to which all churches appeal and on which they base their authenticity. Ecclesial existence cannot be authentic without a faith that is "apostolic" and alive in the Spirit, or "holy." If it is apostolic and alive in the Spirit, it will be "catholic" and, as such, "one," and shared with members of other churches."¹⁴⁸ This project seeks to identify this apostolic faith as it can be found in military chapels, or to show how chapels are, in fact, actual expressions of the apostolic faith and fully church despite the lack of a particular denominational affiliation.

The following components are our critical building blocks: a focus on the local church / apostolic / catholic / eschatological. Local

¹⁴⁷ Haight, Roger. Ecclesial Existence: Christian Community in History, Volume III. [New York, NY: The Continuum International Publishing Group, Inc., 2008): ix.

When the focus is on the local church as where the church actually happens, the chapel finds greater legitimacy. The pervasive mentality is to equate church with denomination. Most Christians will identify themselves as belonging to a particular denomination rather than to a local church. Christian identity is very much tied to denomination and will wear the "label" of their denomination so prominently that they have a hard time recognizing other denominations as equally Christian. But if we can deemphasize this focus on denomination and move toward an acknowledgement of the local church as primary, we can see that the gathering of believers at a particular place in order to worship Jesus Christ is the most essential building block of the church. Thus, those

who gather at All American Chapel every Sunday at 1100 are the church; "All American Chapel -Protestant" is a church. Unlike episcopal ecclesiologies that look to the Eucharist - and the priest - as the unifying link to the greater church, the collective protestant chapel finds its link to the greater church through a catholic spirit. Rather than claim that the church "must have an address," we affirm that there is more to unity in the church than what sign is in the front lawn or what denominational logo is on the letterhead. The true connection to the greater church is found in the catholic spirit (Wesley) or to borrow Volf's term, a spirit of "sibling/friend" toward all Christians. **Apostolic**

Immediately we have to apply the next element of our ecclesiological model, which is a connection to the historical apostolic faith of the church. Following the creed and canon of the church, there is a Trinitarian perspective that is both Christological and Pneumatological. To boil it down simply, the purpose of the gathering is to worship Jesus Christ while the Holy Spirit is at work in the lives of the worshippers, activating and enlivening the sacrament and connecting all churches together in unity. This moves us away from a mechanistic view of sacrament as the necessary connection and relies on the third person of the trinity as the one who truly brings the church together in unity. The church does not need to share the same address, it needs the presence of the Holy Spirit as the church gathers to worship Jesus Christ as Lord and Savior. The Holy Spirit is that mysterious element that seems to elude us as we try to understand what makes the church "real." As it relates to the Donatist controversy, it is not the holiness of the Priest or the faith of the believer alone that is at work, but these things along with the Holy Spirit. There can be no holiness without the Holy Spirit at work in the life of the believer, and

there can be no faith without the Holy Spirit at work in the life of the believer. The church gathers to worship the triune God, and stands as a witness of the triune God as expressed in the apostolic faith.

Catholic

¹⁴⁹ John 17:21

A "catholic spirit" is essential for an ecclesiology of the Collective Protestant chapel congregation. Unity is at the heart of Jesus as he prays for the church that "all of them be one.. just as you are in me and I am in you."¹⁴⁹ This takes Cyprian's perspective seriously, that the church is a reflection of the immutable, triune godhead and unity should be a defining characteristic of the church. I am confident that this is what drives the current ecumenical movement and the call to somehow bracket or minimize denominational or epistemological differences and looking to the canon of the church as a unifying force is reflective of this. While it may not be realistic to expect all denominations to formally bind together as one, a spirit of unity and what Volf describes as "sibling/friend" love and acceptance is perhaps even more important. When a diverse congregation affirms that they believe in the "holy catholic church" they are looking beyond their differences and focused on what is most important, the common faith that they share. It is important for every homogeneous local church to affirm its connection to the greater church catholic, but in a diverse Collective Protestant worship service one only need look to their left or right to find a representative of another denomination, the church catholic. The requirement to worship together tends to foster a catholic spirit and spirit of unity, almost as a necessity. This "from below" approach to describe what is rather than what ought to be is important. It is hard to dehumanize and make lofty "from

above" declarations when one is face to face with other Christians and worshipping together week after week.

Eschatological

¹⁵⁰ From John Wesley's sermon, "Catholic Spirit." Wesley, John. Works V, Sermons I, 492

Lastly, an eschatological vision of the church is critical. At some point in the future all who have put their faith in Jesus Christ will be gathered for all eternity into His presence. The mission of the church is to bring that future reality to earth in the here and now. The church is about bringing the kingdom of God and the power of the resurrection into this world of brokenness and death. When the church gathers in worship and believers lift up their voices together in prayer and song, it is a taste of John's revelation of that future when the resurrected church will stand before the throne of the Lamb that was slain and sing "hallelujah!" This is a teleological vision of living with the end state in mind and the fulfillment of Wesley's catholic spirit, "If it be, give me thine hand."¹⁵⁰

Chapter Three: Research Design, "An Invitation to Listen" The Research Question

The question of this project is to determine the impact of ecclesiology on chaplain participation in the Garrison Chapel program. Initially, I planned to develop a class on ecclesiology as well as intake and outtake surveys as a way to measure how intentional reflection on ecclesiology of the military chapel might change a chaplain's value of the chapel and therefore improve his or her level of involvement. Unfortunately, this approach made several assumptions that seemed unacceptable. First, it assumes that ecclesiology is the key factor for a chaplain's lack of involvement in chapel. Second, it assumes that there actually is a problem with a lack of chaplain participation. Third, it result. So, rather than make these assumptions, it seemed better to step back and find a way to explore the issue in a way that allows the researcher to listen and receive rather than instruct and measure something that may actually completely miss the point. While taking a class on ethnography it became clear to me that this research method would be an excellent way to address this problem. Ethnography is a research discipline that originates from the fields of missiology and anthropology in which the researcher seeks to understand an "ethnos" or ethnicity by taking on the role of a learner and allowing a

representative of the *ethnos* (or informant) to take the role of teacher. This qualitative research method allows the researcher to understand a culture from their own perspective and seeks to minimize the misinterpretations that can occur when we observe others and interpret their behaviors from our own cultural lens. This research method has been used to understand many cultures and subcultures, and social scientists such as Moschella, Mowat and Swinton have written on the value of ethnographic research as a valid form of pastoral care and practical theology. This shift from quantitative to qualitative research method requires, as one would expect, a shift in thinking. We are no longer seeking to measure data; instead, we are seeking to understand a group of people. Chaplains certainly are a subculture of their very own that make them a valid subject of ethnographic research. As we have already demonstrated in the previous chapter, they simultaneously belong to two distinct cultural groups - the Army and their own endorsing religious organization (denomination). Our goal, from an ethnographic perspective, is to understand how Army chaplains deal with this dual citizenship, particularly as it relates to pastoral identity and participation in chapel ministry. We will not assume or instruct, but ask questions, listen, and allow members of this ethnic group give us the answers. There are two texts that informed the research methods of this project, *The Ethnographic Interview* by James P. Spradley and *Ethnography as a Pastoral Practice: an* *Introduction* by Mary Clark Moschella. Though quite different in their approach, together they provided a balance that was ideally suited to this project.

Scope: In order to make the project manageable, I decided to limit the scope of the project to Army chaplains who serve on Ft. Bragg, particularly All American Chapel. The Army has the largest population of chaplains, and it is the branch of service that I and my

First Reader, Dr. Don Wilson are most familiar with. The other branches (Navy, Air Force, Marine, Coast Guard) have different service doctrines, but Federal law (Title 10) applies to them equally. To generalize, the Navy and Air Force tend to be more "chapel centric" in that they tend to be assigned to a chapel or garrison rather than a particular unit. In contrast, the Army and Marines are usually assigned to a particular unit and are more unit focused. As a result, they tend to view the chapel as a secondary responsibility. Again, these are generalities and are mentioned here only to illustrate that each branch of service has its own doctrine and unique challenges that may not apply neatly to the others. To address the issues within other military services or to attempt to conduct an Army-wide survey of chaplains would be too broad and premature. Limiting the scope and finding a representative group to research gives the project greater focus.

The Pastoral Team at Ft. Bragg's All American Chapel (Protestant) is an excellent representative group. Ft. Bragg is one of the largest Army installations and All American Chapel has a very large pastoral team composed of approximately 18 chaplains. This team is representative in denomination, rank and experience. At the time of this writing, All American Chapel is experiencing another period of turnover (which happens every summer). The Senior Pastor has changed due to a deployment and several of the Pastoral Team have PCS'd (moved) to other installations. Their replacements are moving in and getting established, but are under no compulsion to fill the vacancy of their predecessor. By late August or September this turbulence will settle down and the chapel will have the new team identified and established. Deployments and moves happen at other times of the year as well, but summer has by far the most turnover and has a fairly predictable pattern that can allow the team to know who will be leaving 4-6 months in advance.

For this project, I interviewed 13 chaplains from the All American Service (Protestant). The intent is to explore their ecclesiology, both of their endorsing denomination as well as the military chapel, and seek to determine whether there might be a connection between chapel involvement and chapel ecclesiology - in other words, let the chaplains tell me whether ecclesiology might be an issue as it relates to their level of chapel involvement. This method also will allow the chaplains to tell me whether or not there is a problem with chapel participation and what they believe the reasons might be. Essentially, I believe this approach removes the problem of assumptions by allowing chaplains to identify the issues themselves. I expect that the results of this project may provide a baseline that other researchers may use as a building block for further exploration of this subject. Along with ecclesiology, pastoral identity is another leading issue related to chapel involvement. It seems that the more a chaplain identifies with the role and identity of pastor, the more the chaplain will be motivated to engage in chapel ministry. There are a number of motivations for entering into the chaplaincy. Some view military chaplaincy as a way to avoid more traditional pastoral roles of a local pastor either because they do not feel gifted in these roles or because they do not have a strong calling to pastoral ministry.

In addition to these intrinsic issues of ecclesiology and pastoral identity, there are more practical barriers to chapel involvement for chaplains. Some examples of practical barriers are: a shortage of worship space (chapels) on installations; the design of chapels that limits the ability to offer religious education and programs for families; the desire to stay connected to the endorsing denomination; the desire to worship

together with the entire family; and the frequency of deployments which can cause a spouse to remain

unconnected with the local community by returning home for support from family and life-long friends. It is

my belief that chaplains with a stronger pastoral identity and ecclesiology (intrinsic motivators) will find

ways to overcome the practical barriers to chapel involvement, and I expect the research will bear this out.

The protocol below was used for the interviews:

Interview Protocol for Chaplains

- 1. Background information:
 - a. Branch of service:
 - b. Denomination:
 - c. Rank:
 - d. Time as a chaplain:
 - e. Ministry Focus:
- 2. Describe your ministry experience before the chaplaincy?
- 3. What do you think church is? How would you define it?
- 4. Why did you decide to become a chaplain? Tell me about that journey.
- 5. Describe the chapels you have served with.
- 6. Why did you decide to serve at All American Chapel?
- 7. Describe your involvement in the garrison chapel program?
- 8. What is your view of the Chief of Chaplains requirement for chaplains to support the garrison chapel program?
- **9.** What do you see as the difference (if any) between chapel in a deployed environment (combat) and chapel in garrison?
- 10. How do you think chapel is or is not church?

11. If you could choose one thing to improve the garrison chapel program, what would it be? ¹⁵¹ Spradley, 85.

The questions: When developing an interview protocol, I wanted to create questions that would be open-

ended and allow the subjects to tell their story, which will provide more information and give more

opportunity to explore the rationale behind the answers. This is in keeping with Spradley's instruction on the

conduct of ethnographic interviews.151

So, rather than asking the question "Do you support the military chapel?" I ask, "What chapels, if any, have you served with?" and usually during the actual interview I will add, "Tell me that story." This tells the subject that I want to hear a narrative on what will be essentially their career as a chaplain because with each assignment should be the story of some chapel involvement. If this is not the case, it will be a clue that the chaplain has not been involved in chapel and that will lead to some follow up questions to explore the reasons for this. The questions can be grouped into 4 categories: background information, ecclesiology, pastoral identity, garrison chapel program.

Background Information: The background information is intended to help make some correlations between rank, length of service, and attitudes about the chapel. My suspicion is that the more senior chaplains will have a stronger ecclesiology of the military chapel while more junior chaplains may have a weaker or more undefined ecclesiology of the military chapel. I think this is an important area to explore since it seems that there is very little intentional thought or instruction on this issue in the Chaplain Corps. ¹⁵² Haight, *Ecclesial Existence*, XIV.

Ecclesiology: The questions are designed to explore ecclesiology - what is the church? Our pursuit is very much along the line of Haight's distinction between transdenominational ecclesiology as opposed to a denominational ecclesiology.¹⁵² He is convinced that one can maintain their particular denominational ecclesiology while at the same time recognizing a broader ecclesiology that allows for a more ecumenical or

catholic understanding of church. This is exactly the challenge that chaplains face as they come into the military and try to remain faithful to their denominational ecclesiology

while being immersed in an ecumenical ministry environment. The Army Chaplaincy has coined the phrase "cooperation without compromise" as a way to describe this tension. A chaplain who teaches at the Chaplain School told me that this is a very difficult concept for chaplains to work through, even chaplains who have been serving for several years. It may be true that those with a very strong sense of denominational ecclesiology may avoid chapel ministry because chapel is too ecumenical and does not conform to their particular denominational understanding. Another dimension may well be that chaplains who cannot or will not develop a transdenominational ecclesiology will struggle with chapel ministry. The questions look at two dimensions of this by asking — "What is the difference between the chapel and church?" and "What is the difference between chapel deployed and in garrison?" The first question gets at this transdenominational issue while the second question explores the chaplain's understanding of the Title 10 requirement to provide free exercise of religion to Soldiers. An ad hoc question that I began to work into the interviews explores how Title 10 can or should be applied to both the deployed and garrison contexts, "Some would argue that in our mobile society Soldiers in garrison have access to worship off-post and therefore chapel in garrison is no longer necessary, what is your view of this argument?" I am not aware of any chaplain who has refused to conduct worship in the deployed environment, it is understood that this is a requirement, but in garrison the involvement in chapel seems to be greatly diminished. Answers to this

question will be very illuminating.

Pastoral Identity: I also thought it would be important to see how the chaplain's pastoral identity might come into play, so I ask about their experience as a pastor before becoming a chaplain and how they entered the chaplaincy. This narrative allows for an exploration

into the chaplain's motives for joining the chaplaincy as well as an exploration into the chaplain's formation of pastoral identity before entering the chaplaincy. One of the screening criterion for accessioning as a chaplain is pastoral experience. During the surge years of the Iraq War the need for chaplains became so great that this screening criterion was often waved in order to bring in greater numbers. This is very common in the history of the American military as the numbers grow rapidly during a conflict and then drop back to a pre-war level. As the Army continues to draw down and the accessioning of chaplains becomes more rigorous, it is likely that the Chaplain Corps will have a greater number of chaplains with a strong pastoral identity and potentially lead to stronger chapel programs in the future. I expect that we will find some correlation between pastoral identity and chapel participation.

Directive to support the Garrison Chapel program: It is also important to give the chaplains an opportunity to speak directly to the requirement to support the Garrison Chaplain's chapel program. Not only their opinion about the policy, but to describe their own "record" of support as a chaplain by describing their involvement in chapel over their career. Also, giving them an opportunity to share what they would like to improve in the garrison program will potentially reveal what they think is the most important and critical issue for the chapel. This is another way of addressing the question of ecclesiology. Discussing what is most important for the installation chapel program is a way of identifying the critical components of ecclesiology.

The chaplains: The chaplains that were interviewed for this project were all part of the All American Chapel pastoral team. I chose this group primarily because of its size and diversity as well as my own familiarity as a fellow member of the team. There is

representation of every rank (Captain, Major, Lieutenant Colonel, and Colonel) as well as a very diverse denominational representation (Presbyterian, United Methodist, Nazarene, Baptist, Nondenominational, and Assembly of God). Additionally, their experience as chaplains is quite diverse ranging from first-term chaplains to chaplains with over 20 years of experience. While it is unusual to have such a large pastoral team for one congregation, the size and diversity of the group makes them a pretty good representation of the Chaplain Corps at large. In addition to denomination and experience-level, these chaplains also represent virtually every major command on Ft. Bragg (82nd Airborne Division, United States Special Operations Command (USASOC), Joint Special Operations Command (JSOC), 18th Airborne Corps, and Forces Command). This inclusion of chaplains from across command lines is a more recent phenomenon as this service has traditionally been pastored exclusively by chaplains from the 82nd Airborne Division. The new chapel building, combined with a change in leadership philosophy, is the cause for this change and will be discussed in greater detail below.

All American Chapel: The first thing that must be addressed is the distinction between the building and the congregations that worship within it. Unlike most churches, there are multiple congregations that worship within this one chapel; two Catholic congregations and one Protestant congregation. Each congregation has its own identity, independent of the others. For the purposes of this project, when we refer to All American Chapel we are generally referring to the Collective Protestant congregation that worships at All American Chapel at 1100 every week. During the week the chapel building is used for all manner of purposes;

Protestant Women of the Chapel (PWOC) - a woman's Bible study

group, weddings, Unit Memorial Ceremonies, as well as a variety of social and unit training events.

The All American Chapel (Protestant) congregation moved to this new chapel facility upon its completion and took on its new name. Prior to this move, the congregation worshipped at Division Memorial Chapel, the flagship chapel of the 82nd Airborne Division.¹⁵³ The most prominent distinction of this chapel were its stained glass windows which were themed around the 82nd airborne identity and distinctive military campaigns (see taxonomy below). Initially, the plan was to remove these windows from the old chapel, install them into the new chapel, and then demolish the old chapel in order to make room for new construction.¹⁵⁴ It is not an understatement to say that the windows are the heart of this congregation. Many of the All American Chapel retirees served in the 82nd and fought in the campaigns that are depicted by the windows; they raised funds to have them created, and were present when they were installed. This history is important for the pastoral team to understand as they lead the congregation, but it can be a challenge with the constant turnover that is caused by deployment and high turnover.

¹⁵³ There are 4 chapels that fall under the Division's area of responsibility, see the taxonomy below for details.

¹⁵⁴ This plan was implemented, however, Division Memorial Chapel was not destroyed and has been repurposed as the home for Chapel Next (a seeker-sensitive worship service) and the Coffee House (an outreach program to Division Paratroopers).

Ethical Issues: The informants for this research are all ordained ministers who have volunteered to serve our nation by providing ministry to her military during a time of global war. Additionally, due to the nature of the subject, I felt it was very important to maintain anonymity so that they would feel free to offer their honest opinion without fear of reprisal. On several occasions the informant stopped to ensure anonymity hefere

before

answering questions. Due to the importance of this issue great care was taken to ensure that no information is offered that would reveal identity through the process of elimination or deduction. This is especially important since All American Chapel is a very specific place with a limited number of chaplains serving on the pastoral team.

Given these issues, I adapted a consent form from the example that was provided by Moschella and I took care in each interview to explain to each informant that this research is for educational pursuits and explained that the results of the research couple potentially inform the Chaplain Corps. Because of the professional relationship I have with the informants and the trust already established, there was absolutely no reluctance to participate. In fact, it appeared to me that all the informants felt validated and esteemed by the fact that they would be the subject of concern.

INFORMED CONSENT FORM¹⁵⁵

My name is Jeff Spangler, and I am a student at Nazarene Theological Seminary conducting an ethnographic study for a Doctor of Ministry degree. My telephone number is 910-309-2503. My research supervisor is Dr. Judith Schwanz and her phone number is 816-268-5491. You may contact either of us at anytime if you have questions about this study.

Purpose. The purpose of this research is to study military chaplain's views of the garrison chapel program. I am trying to learn more about chaplain support for the military chapel and their motivations.

Procedure. If you consent, you will be asked several questions in an oral interview that will take place at All American Chapel. I will make an audio recording of the interview. ¹⁵⁵ This form is adapted from Moschella, 96. Time required. The interview will take approximately 1-2 hours of your time.

Voluntary participation. Your participation in this study is completely voluntary. If you choose to participate, you may still refuse to answer any question that you do not wish to answer. You may also withdraw from the study at any time.

Risks. There are no known risks associated with this interview. However, it is possible that you might feel distress in the course of the conversation. If this happens, please inform me promptly.

Benefits. While there is no guaranteed benefit, it is possible that you will enjoy sharing your answers to these questions or that you will find the conversation meaningful. This study is intended to benefit the chaplain corps, the Ft. Bragg chapel program and All American Chapel by enlivening our discourse on the theology and practice of the military chapel.

Confidentiality/Anonymity. Your name will be kept confidential in all of the reporting and/or writing related to this study. I will be the only person present for the interview and the only person who listens to the recording. When I write the ethnography, I will use pseudonyms - fictitious names - for all participants, unless you specify in writing that you wish to be identified by name.

All participants will be referred to by pseudonym. Please choose the name you would like to be referred to here:

Sharing the results. I plan to construct an ethnography - a written account of what I learn - based on these interviews together with my reading and historical research. This ethnography will be submitted to my research supervisor and the faculty of Nazarene Theological Seminary. I also plan to share what I learn from this study with the All American Pastoral Team, the Installation Chaplain, and the Chief of Chaplain's Office.

Publication. There is the possibility that I will publish this study or refer to it in published writing in the future. In this event, I will continue to use pseudonyms (as described above) and I may alter some identifying details in order to further protect your anonymity.

Before you sign. By signing below, you are agreeing to an audiotaped interview for this research study. Be sure that any questions you may have are answered to your satisfaction. If you agree to participate in this study, a copy of this document will be given to you.

Participant's Signature: Date: Printed Name:

Researcher's Signature: Date: Printed Name:

TAXONOMIES:

Rank

CATEGORY

ENLISTED

(Green and Gold)

OFFICER

(Silver and Black)

COMPANY AND FIELD GRADE OFFICER

(Gold and

Silver)

GENERAL OFFICER

(Silver)

Unit

Squad 9-10 soldiers

Platoon 16-44 soldiers 2) 4 squads
Company 62-190 soldiers 3) 4 platoons

Battalion 300-1,000 soldiers 4) 6 companies

Brigade/ Regiment / Group 3.000-5000 soldiers 2-5 battalions

Division 10,000-15000 soldiers 3 brigades

Corps 20,000-45,000 soldiers 2-5 divisions

Army 50.000 + soldiers 2 + corps

Ardennes Street

Ardennes Chapels Division Memorial Chapel

\&t\$e wtndftvfacir^the&reetwasa laigestairedgbsswindoiY deputing St. Michael, the Patron Saint of the Airborne.

The Cantonment Chapd



t gure 7. The Cantonment Chapel. During WorkJ War II thousands of these wooden chapebwere constructed on m i Irta ly

i^sta llatto ns in the United States and around the worid. A chape I similar to the one depicted above was located in the old Dfrision area. After the completion of Division Me moria IC hape I and the Dms^O rib move into the ir new location the old Cantonme nt chape I was de mol tshed. Seve ral of these chape Is a resti II standing on Ft. Eragj, two of which a resti II in use.

F §u re S. The W indows of AJIA me r ta n Chapel. T hese windows a re a powe rf ul tr ibute to the cam pa § ns of the Dmsio n a nd the sacr if ices mads by the Pa ratroope rsof the $8z^{1/d}$. T he o rg ina I windows were installed in Division Me mo rial Chape I in the early Ttfsandwere removed, refurb&hsd a nd i nsta lied into the new All Ame rica n c hape L T he wi ncbws a re back lit by **21,000** LE D I§ *ht%* and in contrast to the org ina I beat froq. are visib le only from the ins»d*.

MICHAEL, THE ARCHANGEL OF GOD

"For he shall give his angeis charge over thee, To keep thee in all thy ways. They shall bear thee up in their hands, Lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder, The young lion and the dragon Shalt thou trample under feet." Psalm 91:11-13

Michael, the archangel of God, is the Patron Saint of the82d Airborne Division. This central window proclaims God's

protective care and support for paratroopers. St. Michael, with sword drawn stands in victory overthe dragon, gesturing a symbol of peace to the 82d Paratrooper. God's mercy and grace are readily available to all true believers. This window is inscribed with the words which dedicate the 82d Airborne Division Memorial chapel:

To the glory of God and in memory of our heroic dead. Given in faith by the Troopers of the 82d Airborne Division."

THE PROMISE OF PEACE

"And he shall judge among the nations, And they shall rebuke many people And they shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore." Isaiah 2:4 This window portrays the "Promise of Peace" of the prophet Isaiah.The biblical understanding of peace is not merely the absence of war, but messianic restoration, which includes justice, harmony, and goodwill among all people. We long for a just and lasting peace on this earth. America's "Guard of Honor" represented here by the battalion unit crests of the 82d Airborne Division -stands ever ready to restore and maintain peace on earth.

HUMANITARIAN EFFORTS

"How beautiful upon the mountains Are the feet of him that bringeth good tidings, That publisheth peace; That bringeth good tidings of good, That publisheth salvation; That saith unto Zion, Thy God reigneth!" Isaiah 52:7

The humanitarian efforts of the 82d Airborne Division are memorialized by this window. Throughout its history of distinguished military achievement, the Division has always turned aside to render help to those civilians whose lives were uprooted by war.

The Division has often exercised the parallel military and humanitarian missions of releasing captives, rendering medical help to the injured and medically deprived, and rebuilding the civilian economy.

"And the Lord said unto Gideon, By the three hundred men that lapped will I save you, And deliver the Midianites into your hand." (Judges 7:7)

This window memorializes the 1,035 soldiers from the 82d Infantry Division who gave their lives in World War I. The "Old 82d" spent more consecutive days on the front

lines than any other American Division. It was in the trenches of Lorraine, St. Michel and Meuse-Argonne that these soldiers fought in defense of freedom. In the lower panel of this window the troopers of

the 82d are compared with Gideon's soldiers who fought for the freedom of God's chosen people.

"And it came to pass at the seventh time, When the priests blew with the trumpets, Joshua said unto the people, Shout: for the Lord hath given you the city." Joshua 6:16

This window is dedicated to the memory of the 3,228 troopers of the 82d Airborne Division who made the supreme sacrifice in World War II. The 82d Airborne Division made airborne assaults on Sicily, Salerno, Normandy, and Nijmegen; with ground combat in the Battle of the Bulge, and through the Siegfried Line in the Central European Campaign. This window depicts the rescue of St. Mere Eglise. The analogy shown in the lower panel is with the fall of Jericho to Joshua's army.

DOMINICAN REPUBLIC

"The Lord executeth righteousness and judgement for all that are oppressed." Psalm 103:6

On April 29,1965 the 82d Airborne Division responded to a call to restore peace to the revolution-torn Dominican Republic. The Division successfully held two opposing factions at bay while negotiations reunited the country. This window is a memorial to the 13 brave soldiers who died there. The bottom panel of the window compares the 82d Airborne Division with Moses crossing the Red Sea and leading his people from oppression to freedom.

VIETNAM

"/ have set watchmen upon thy walls, O Jerusalem, Which shall never hold their peace day nor night; Ye that make mention of the Lord, Keep not silence, and give him no rest, Till he establish, and till he make Jerusalem a praise in the earth." Isaiah 62:6-7

In February 1968 the 82d Airborne's 3d Brigade deployed to the Repu blic of Vietnam to blunt the major Communist TET offensive. They engaged the Viet Cong and North Vietnamese forces in the Hue/Phu Bai area and in the Capitol Military District. This window is dedicated to the 187 soldiers who died there. This window likens the troopers of the 82d Airborne to guardian angels, protecting the people while they work in the rice paddies. Like the "watchmen" whom Isaiah declares the Lord has sent, so these paratroopers watch and protect freedom.

GLOBAL WAR ON TERROR (GWOT)

"The nations are tumultuous, kingdoms totter; The Lord of hosts is with us." Psalm 46:6-8

The Global War On Terrorism (GWOT) began with the attack on the World Trade Center and the Pentagon on September 11,2001 and the 82d Airborne Division has been in continuous support of the longest conflict in the nation's history. This new windowshows an 82d Airborne Division

soldier cutting a ribbon with Iraqis on one side and soldiers patrolling outside an Afghani village on the other. Above the scene, C-17transport planes and Chinook and Kiowa helicopters fly overhead. Below, a paratrooper is shielded by angels.

Chapter Four: Research Data and Results, "In the Words of Army Chaplains"

The goal of this project is to understand how a chaplain's ecclesiology factors into his or her level of involvement in chapel. The challenge at this stage of the project is analyzing all the information from the interviews, so I developed two tables. The first table looks at the chaplain's background - calling, experience, denomination and the second table is a summary of the responses.¹⁵⁶ These tools were very helpful in identifying the trends in the chaplain responses and developing an approach for examining the question of chapel participation among Army chaplains. What follows here in chapter four is the analysis of the research (chaplain interviews); the last chapter will provide recommendations based on the analysis

¹⁵⁶ See appendix to view tables one and two.

The most prominent observation from the responses was an apparent disconnect between the chaplain's definition of church and the chaplain's understanding of the chapel as church. Most gave a very broad definition of church that would easily include the military chapel. Some of the most common descriptions of church were: gathering of believers, body, people (as opposed to a building), community, believers, and sacraments. All of these descriptions easily include the Army chapel, but several chaplains were uncomfortable with granting the Army chapel "church status." The common issue for those who were reluctant to describe chapel as church was the question of church discipline. Chaplains who came from denominations with a strong emphasis on church discipline, such as Presbyterian or Baptist all had an issue with identifying the military chapel as church. Two of the five chaplains who fall into this category (Baptist or Presbyterian) felt strongly enough about church discipline to include it in their definition

of church, but all of them brought this up when exploring the ecclesiology of the military chapel more closely. These chaplains tend to describe the military chapel as something more akin to a parachurch ministry, a ministry that supports and builds the church but is not really the thing itself. "So I see chapel more as a bible study, its believers gathered together, but it seems they don't have the authority that the church would have. So it's like believers going to a Christian concert or a Bible Study, or some kind of parachurch ministry, but the one thing that separates it is that it does not have that accountability piece." [Chaplain 12] Another said, "From my tradition discipline is one mark of the true church. And so the other two would be the preaching of the word and the administration of the sacraments. We can still do those things, we get the word preached and once a month we do communion and baptism. So that's the greatest area. So it does provide a sense of community, it does much of what it needs to do. That's why I say it's a midwife. It can be a great bridge." [Chaplain 8] Yet another said, "Because that's their faith belief (those who attend local churches) to go to the congregations biblically where the church operates, because it has a deacon or elder board, where it has a statement of faith, where it has an ecclesiastical structure to it that they find biblical. That's not the case here in the chapel, this is a para-church organization as I would see it more than a church organization because we have multiple chaplains of different denominations, we don't have a statement of faith per se or we don't have a deacon or elder board and all the rest of it." [Chaplain 11] These chaplains can all be characterized as strong chapel supporters even though their ecclesiology does not allow them to view the chapel as church in the truest sense. So the issue of church discipline and denominational affiliation (as means of exercising and leveraging discipline) seem to be the primary ecclesiological constraint for

many chaplains and their view of the chapel. This is significant because Baptist Chaplains are the largest group of chaplains in the Army Chaplain Corps¹⁵⁷. Therefore, due to denominational ecclesiology, the largest group of Army Chaplains do not and will never view chapel as "fully church." The simple reality is that denominational ecclesiology is outside the scope or influence of the Army. The Army accessions system for chaplains depends on the various denominations to train, ordain, and supply clergy to serve the military. The government does not establish religion and is not in the business of telling the church what to believe about itself, nor would we want it to. Therefore, for this large segment of the chaplain population, attempting to change denominational ecclesiological thought is simply not realistic. This population of the chaplaincy has an ecclesiology that simply does not allow for chapel to be on equal footing as church. Despite this seemingly insurmountable obstacle, there are ecclesiological factors that can help mitigate and minimize a negative attitude toward chapel and we will examine this in detail in the next chapter as we consider the possibilities of a transdenominational ecclesiology.

Interestingly, when asked about the distinction between conducting chapel in

garrison as opposed to chapel in a deployed environment, chaplains spoke much more

positively about the deployed environment. Chaplain 1 is the most junior officer of those

interviewed but came into the Army with a great deal of experience as a pastor. He

rightly views field preaching, and even preaching in garrison, as training for combat: ¹⁵⁷ The Office of the Chief of Chaplains (OCCH) reports of 1,520 chaplains, representation by the Southern Baptist Convention is 265 (17.4%). All Baptists denominations combined total 467 (30.5%). The second largest representation is Catholic at 95 (6.3%). The Church of the Nazarene, by comparison has 36 chaplains at 2.4%. There are 118 different religious groups that are represented in the Chaplain Corps.

In another sense, chapel in the garrison setting I see as training for the deployed setting. If you go back to the constitution and the guarantee of

free exercise of religion, in garrison Soldiers could go to church off post, and in many cases do. But in the middle of nowhere Iraq they couldn't. So I'm training in garrison to make sure that I'm able to provide that for them downrange. You know, in the face of harm or possible death, it's extremely important. You might imagine having more guys and gals who maybe went to church way back when, but all of the sudden it's become, their mortality is right before their eyes and they give additional thought to eternal things, so it's very important. [Chaplain 1]

This provides some important insight to the mindset of the Army chaplain; they

are very oriented toward providing ministry to their Soldiers while in combat.

This is understandable, since the mission of any military unit is to perform some

kind of warfighting function. Units are continuously training and preparing for

combat, so the chaplain must also be prepared to provide ministry in the context

of combat. It is in this context that the chaplain is most in fulfillment of the

constitutional mandate to provide for the free exercise of religion. It is also where

the chaplain (like the Soldier) feels most fulfilled in vocation. "Many chaplains

would say they find [ministry in combat] more meaningful, because of the context

they're in. In the focus of a combat deployment a lot of distractors are taken

away. When you're able to daily engage in people's lives, you can really build a sense of community and the chaplain can operate more independently, so there's more ownership there [Chaplain 8]." The Army chaplain seeks to be where the need is greatest, where there is hardship and where men and women are facing their own mortality. The chaplain seeks to be available to prepare Soldiers for that reality and to be there for them when that time comes, offering the comfort of hope and peace. It is at these times that questions of denominational ecclesiology become extremely trivial and the driving priority is to bring peace and comfort to a human soul. Chaplains do seek to provide for the diverse religious needs of all

Soldiers, but the concept of Collective Protestant worship (bringing as many groups together as possible) is an absolute necessity during combat. The Army chaplain in combat takes Wesley's passion for field preaching to the next level, bringing a means of grace to souls who are walking in the valley of the shadow of death.

Another ecclesiological concern that is tied closely to the issue of church discipline is the inability of a military chapel to develop articles of faith that define the beliefs of the congregation. Again, those who were most concerned about this were the Baptist chaplains. "So that's what I would define the church as, a group of believers that fall under that same doctrinal belief statements." [Chaplain 11] Most denominations have particular articles of faith that define their particular group and are tied to church discipline and church membership. The Collective Protestant Service makes it impossible for an Army Chapel to develop its own articles of faith since there is such a wide diversity represented in these services. Chaplains who raised this as an issue did mention that at All American Chapel we recite the Apostles Creed every week, and this is exactly why this practice was instituted. "I know here we say the Apostle's Creed, it's not a statement of faith but it works because there are so many denominations." [Chaplain 12] The inability to develop a denominationally-specific or local congregation articles of faith has actually become wonderfully positive because it forces the congregation to look to the most fundamental creedal statements of the church in order to find common ground. "There was a definite feel of the presence of God which accompanied a healthy respect for everyone's views on the differences that people brought as they loved and encountered Jesus." [Chaplain 10] Even though many Protestant Chaplains have a

difficult time saying the word "catholic" when reciting the Apostles Creed and prefer to replace it with the word "Christian," they all value the fact that in the chapel a diverse group can find unity in the ancient creeds of the Church. This focus on our common faith has been both formative and transformative at All American Chapel, creating an ecumenical environment and spirit of unity. Some chaplains find this somewhat constrictive because they feel that they cannot go "deeper" into their particular denominational theology. "Church might have a little bit more solid teaching because they are sticking to that one theological bent and teaching, they're going to be more invested in saying we want to teach this interpretation of the Bible and they're going to go deep." [Chaplain 9] While all chaplains are free to preach according to the dictates of their endorsing church, preaching against other faith groups is strongly discouraged. Therefore, sermons will present a variety of denominational influences but sermons in Army chapels should never present one denominational position over another. While this can feel restrictive (especially to a new chaplain who is not far removed from the local, denominational church), it forces chaplains to explore and proclaim the common and unifying themes of faith.

Beyond preaching, there are also challenges when it comes to sacrament, particularly the doctrine of infant baptism. On issues like this, chaplains must take the focus off of themselves and put it on the needs of the Soldier and his or her particular faith needs. When a Soldier wants to have their child baptized, for example, the chaplains work together to meet the need and find a chaplain of that tradition to conduct the baptism. It can be difficult to balance the responsibility to teach and educate with the requirement to respect the beliefs of others. This is where the doctrine of "collaboration

without compromise" is so important. "We have in the Army collaboration and we have collaboration without compromise, which basically means it allows me to live inside that organization without compromising my responsibility to my denomination and to my faith tenants and beliefs. I don't have to compromise those any whatsoever. But neither should I stand up and try to beat down or push away any other denomination in that process." [Chaplain 5] When it comes to these denominational differences military chapels are a very unique place where Soldiers and their families learn to hold onto their particular beliefs while respecting those of others.

Community / The Body of Christ

By far the most prevalent descriptive of the church was the idea of the gathering of Believers on a regular basis or the idea of community. Another biblical metaphor that was used frequently was "the body." "I think that connection to the body of Christ is really what makes church." [Chaplain 2] "I think when we look at church, I think it's basically the body of Christ." [Chaplain 3] Six of the thirteen chaplains interviewed used the language of body to describe the church. Looking back to chapter two, we recall that this is the most fundamental understanding of the nature of church and for almost every chaplain; this was the most defining aspect of the church. The military chapel certainly fits this definition.

If a garrison chapel is not trying to be a church, then I think it's lost its way... it is becoming part of

the body of Christ, as a community growing together in Christ and not just showing up on Sunday morning.. .1 think it's looking like that when we do have a children's program, it's an integral part of that. Because if the kids look to one of the chaplains.. .as her pastor, and [says] that's my pastor, we've taken a step there.. .When she's excited to be part of the children's program because her friends are there and she enjoys it and she grows and she can come back home and articulate what she's doing we've taken a step towards connecting her in with other believers and that growth process. When somebody in our

church has been ministered to by not just our pastors but other members of the congregation and they say 'I want to be baptized' and have that within our church family have that public profession of faith, that we have as a congregation brought them to, within our family we have nurtured that and God has given us that gift to nurture that. That's a fruit of that labor, put it that way, as a church not just a chapel. When we.. .watch a family come up for communion together and take communion together as a family, to look in the eyes of that family they know you as pastor, and as a chaplain, I use pastor very intentionally because that is the pastor role. And you know their heart breaks, and you know who they are, and you know their kids, and you hand it to them it's not just somebody walking by, but you know that family, we've taken a step there. [Chaplain 2]

There are people within the All American Chapel congregation who have been

gathering and worshipping together for decades. For them, the chapel is their church; they refer to it as such and consider it as such no matter what anyone may say to the contrary. "They see it as their church, where you're their pastor.. .when retirees come week after week it's chapel 100%. You ask them where they go to church it's All American Chapel." [Chaplain 1] Most military chapels have retirees who have been the backbone of the congregation for decades. Unfortunately, many chaplains have a negative attitude toward this segment of the chapel population. "As I've gotten older I have a much more of a softer heart for older people, wanting to give them something that's meaningful and valuable. In my younger days I'd be like, I want to focus on the younger guys." [Chaplain 13] This negative attitude toward retirees can largely be attributed to two factors: the primary mission of the chapel and a weak chapel ecclesiology. First, everyone understands that the chapel exists primarily to service the worship needs of Active Duty Soldiers and chaplains tend to view ministry to retirees as a distraction from this primary function. Second, there is a latent suspicion towards those who choose to attend chapel when they are free to connect with "real church" off post.

The question is, "why do they still come here?"¹⁵⁸ Often the answer to this question is answered negatively, and I think the accusation is more reflective of the chaplain's own attitude about chapel than it is about the presence of the retiree. Chaplains often assume that people only come to chapel to "check the block." That is, most chapels offer only a worship service and little more. Because most chaplains find this unsatisfactory and have only one foot in the chapel and the other foot in a "real church" they personally view the chapel as "checking the block" and they project this onto the retirees. We will address this issue in more depth below, but for now it is important to understand the challenge here. While the chapel meets the "weekly gathering of Believers" aspect of church, it can often lack a strong sense of community that this definition implies because most chapels can only offer a worship service and little more.

Chaplains typically say chapels are not a church but a worship service. However, it conducts most of the programs of a church, meets in a facility that "looks" like a church, and the leaders lead it like a church with the exception of church discipline, not that many civilian churches do that either. Most of all, the people think it is their church, and say as much. So as the saying goes, "if it walks like a duck, swims like a duck, and quacks like a duck, it's probably a" Of course, this arena moves into Constitutional and denominational waters that cause some discomfort, so it must be considered carefully. The area for future research is whether the Army and chapel constituents want the chapel to be a church or just a worship service and what that means for the conduct of religious support.¹⁵⁹

¹⁵⁸ The author conducted separate research on this question titled, "The Retirees of All American Chapel: Why do they stay?" under Dr. Selvidge

¹⁵⁹ Peck, John Steven. Postmodern Chapel Services for Generation X and Millennial Generation Soldiers. (Ft. Leavenworth, Kansas: U.S. Army Command and General Staff College, 2008), 116.

The work of this project is the "future research" that is alluded to here and part of the answer is that for

decades now the Chaplain Corps has not been able to offer much more than a worship service due to the

constraints of the chapel building itself. Due to these

challenges, most chaplains view chapel as a worship service, not as a church. This negative perspective of the chaplain is often projected onto the retiree population of a military chapel. Many chaplains struggle to find a positive explanation for the presence of retirees in the chapel. Why would they come here when there are so many wonderful churches out there in the community? What these chaplains fail to appreciate is the strong sense of community among the retiree population in military chapels. "And I think too that's why we still have the retirees, it's still part of their community, they still wear their hats and their badges." [Chaplain 4] An ethnographic study on the retirees of All American Chapel revealed that many started attending the chapel when they were young Soldiers and stayed connected to the chapel through their entire military career.¹⁶⁰ They have worshipped together for decades, watching chaplains come and go every year or two. From their perspective it is the chaplains who have the problem, this is their church home. Chaplains would do well to take this fundamental understanding of church to heart, appreciate the sense of community that is already present in the chapel in the retiree population and build on it and nurture it in order to better support the Soldiers who constantly transition in and out of military chapels. The retiree community is actually the core population of most military chapels, providing continuity and support to the more transient population of active duty Soldiers and Chaplains. Background on Army Chapel Management ¹⁶⁰ Spangler, "Why do they Stay" paper for Dr. William Selvidge, Ethnographic Research, April 18, 2015.

In order to understand the significance of chaplain responses as they relate to chapel facility management in the Army a little background is necessary. Due to recent construction of more modern

chapel buildings, some military chapels are able to offer

programs that are comparable to local churches. All American Chapel is one such chapel. If community is a defining characteristic of the church, then it is understandable why chapels are often viewed as inadequate. It is an ecclesiological issue that is expressed in very pragmatic ways. Like an iceberg, ecclesiology is the large issue under the surface, but what is above the surface are issues like religious education, children's programs, and various outreach ministries. In a society that is continually more and more fragmented, there is a growing need for the church to provide the community that is so important both socially and spiritually. Churches today generally offer a wide variety of services and programs in order to meet the communal and spiritual growth needs of the congregation. This requires facilities and staff far beyond what is required to simply conduct a worship service. The majority of military chapels still in use today were built strictly to meet the requirement to conduct worship services, not to provide the broader ministries that are needed today. Congregations worshipping in these older chapels face an uphill battle simply because the facility they are in is inadequate for their needs. When the Division Memorial Chapel congregation moved to the new All American Chapel the average attendance grew from 150 to 250 in a short amount of time. This growth is directly connected to a facility that offers the space for children's ministries and religious education programs as well as a large kitchen and space for fellowship dinners. "When we moved to our new building, the larger version of All American Chapel, we had an opportunity to revision, and the service grew just by moving into that space. The service grew by about 30% just by moving into that space." [Chaplain 2]

The role of the Installation Chaplain is critical to the ecclesiological need of community in Army chapels. The Installation Chaplain's Office, or Religious Support

Office (RSO) is ultimately responsible for providing and protecting the religious needs of every Soldier and family member on the Installation. There are four primary responsibilities of the RSO: Providing worship services, managing the Chapel Tithes and Offerings Fund (CTOF), providing religious education programs, and providing training to the Unit Ministry Teams on the installation. All chapels are ultimately tied to the RSO: all tithes and offerings go to a consolidated fund (CTOF) that is managed by the RSO as well as many programs that would normally be offered by a local church, such as Vacation Bible School, AW ANAS (Children's Program), Club Beyond (Teen Program), Protestant Women of the Chapel (PWOC). When there are problems with the CTOF at the RSO, it impacts chaplain ministry across the entire installation. One chaplain expressed his frustration in a way that is fairly representative:

We haven't had money all year to do — like before we were having Brigade Bible Studies and we could fund it with RSO funds - and then it turns out they're \$20,000 in debt because someone is grossly incompetent up there. That kind of destroyed our Bible Studies because when the food went away the people went away. It wasn't the whole picture, but, so that's frustrating. And I've been trying to get curriculum for the older class, the Paratroopers, all summer and I haven't, it's a huge bureaucracy... So if I was in a civilian church and I wanted curriculum I'd have it in a week. With the military I've been waiting over 3 months and I still don't have what I want. Because what I have now is not adequate for our situation. It's frustrating, and I don't think it's all the RSO, there's echelons above them. [Chaplain 12]

The RSO has both a Protestant and a Catholic Director of Religious Education (DRE) who are hired to run various programs at the installation level as well as support the chapels with religious education resources for their individual programs. The RSO also coordinates all crisis ministry such as casualty notifications, funerals, and the On Call Duty Chaplain roster that makes a chaplain available for after-hours crisis response. One could view the RSO as the main office for a large church with several satellite campuses.

All this activity is defined by Army doctrine as a religious support plan, which describes ministry that is conducted at every level of the military organization beginning at the battalion level. The challenge at large installations such as Fort Bragg is that there are so many major commands and so many chaplains that it is very difficult to build a strong sense of community. On smaller installations the Installation Chaplain (as a Colonel) is usually the senior chaplain, but at Fort Bragg the Installation Chaplain is one of six chaplains at the rank of Colonel. With 145 chaplains assigned mostly to airborne and special operations units that are high paced and frequently deployed, coordinating religious support and building community at Fort Bragg is one of the greatest challenges in the Chaplain Corps. The RSO has a very small staff of 12 Soldiers and civilians to manage all this, using the borrowed manpower of chaplains from other commands to run the

¹⁶¹ Pike, John. *U.S. Army Announces Installation Management Command*. <u>Globalsecurity.org</u>. 4 August 2006. <u>http://www.globalsecurity.org/military/library/news/2006/08/mil-060804-army01.htm</u> (retrieved 03 November 2015).

With the creation of the Installation Management Command (IMCOM) in 2006, the responsibility and funding for maintaining and operating facilities was taken from the various unit commanders and consolidated to this one command.¹⁶¹ Two trends have occurred with the creation of IMCOM that have had unintended impacts on the chapel program in the Army. First, and most significantly, commanders no longer have a sense of ownership of the chapels in their footprint. Before IMCOM the chapel was the responsibility of the Brigade Commander. Funding was allocated to the command for the operation of the chapel and the Brigade Chaplain was the commander's staff officer tasked with the responsibility of running

chapels and the various religious programs on the installation.

funding and responsibility of running the chapels was pulled up to the Installation Commander and the Installation Chaplain was given the responsibility to run the chapels. The Installation Chaplain must still rely on the manpower of the Brigade Chaplains to operate the chapels but the Brigade Commanders no longer have a direct responsibility for the chapel. As a result, commanders have a tendency to view the chapel and the unit chaplain's support of the chapel as a distraction from the unit mission rather than as integral to the mission. Since the Installation Chaplain is using "borrowed manpower" from the units, he is not empowered to direct the operation of individual chapels even though it is his primary responsibility. Secondly, with the new construction of unit facilities, office space has been created for the Unit Ministry Team (UMT) in accordance with Army doctrine.¹⁶² As a result, chaplains have abandoned their offices in the chapels and moved into their unit space where they can better coordinate with their fellow staff officers and engage in the daily activities of the unit. This exodus out of the chapels, coupled with the lack of ownership of unit commanders, has left chapel buildings virtually abandoned through the week. As a result of these and other changes the chapel has generally become marginalized as an afterthought, at least from an organizational perspective. The Installation Chaplain, now more than ever, is very dependent on the professionalism and sense of pastoral identity of the unit chaplains in order to accomplish the religious support mission.

As mentioned above, Army doctrine regarding the UMT also creates some difficulty for the support of the chapel program. Army Regulation 165-1, "Army Chaplain Corps Activities" is the document

that "establishes the policies, duties, and

responsibilities of the U.S. Army Chaplain Corps in meeting the Army's religious and moral requirements in support of Title 10, United States Code (USC), (10 USC), Department of Defense directives (DODDsJ, and Department of Defense instructions (DODIsJ, and Chief of Chaplains (CCH) requirements.¹⁶³ Simply put, the chaplain is the commander's special staff officer tasked with the responsibility to provide for the free exercise of religion. The chaplain works directly for the commander and is evaluated by the commander. A supervisory chaplain will usually be an intermediate rater to the chaplain, but the chaplain's primary responsibility is to the unit (battalion) and works for the commander. The regulation seeks to balance the chaplain's responsibility both to the commander and the technical chain (supervisory chaplain on up to the Chief of Chaplains). This doctrine stresses ministry at the battalion level as the primary responsibility of the chaplain, which is critically important for integrating the chaplain into the plans and operations of the unit allowing for religious support considerations in every aspect of training and mission. While this doctrine is well suited to the Army, it is certainly weighted toward unit ministry with an admonition to support the garrison chaplain (i.e. chapel) and the technical chain.

¹⁶³ Army Regulation 165-1.1-1, Purpose.

My view of that (Army doctrine) is that it gives me the ability to go into my commanders, my battalion chaplain's commanders and say, you have to understand that your chaplain has a lot of responsibility, your assistant has a lot of responsibilities outside of the unit. He's not just your chaplain. To me it's a good thing. It's a get out of the battalion free card in the sense to say, go do your UMT training, go do your chapel service, we'll give you some comp time. Like I tell my chaplains, if your preaching, take a comp day. I tell the Brigade Commander, he has no problem

with it, so to me it helps, it's a good thing. Because you can say, it's our orders. [Chaplain 13]

As a result, chaplains at the battalion-level are fundamentally unit focused and the Installation Chaplain must rely on their professionalism as a clergyman and the guidance of the technical chain to balance unit loyalties with broader chapel responsibilities. As in any organization, some are better at balancing responsibilities than others. One of the chaplains interviewed expressed this thought well, "If he (the chaplain) is good, he's going to use that chapel as a means of impacting the unit. Because guys in the unit will come to hear their chaplain preach when they won't darken the door of a church anywhere else." [Chaplain 3] A good chaplain will understand the connection between unit ministry and chapel ministry; they do not have to be mutually exclusive, but can and should be reciprocal in nature.

All chaplains interviewed feel very strongly about the tensions of Army doctrine and the structural challenges as a result of the creation of IMCOM (Installation Management Command). Even though the less experienced did not have the historical perspective, many of the challenges and frustrations they expressed can be tied directly to these issues. "We have this historic name that says brigades still own chapels but they really don't.. .1 think we should get completely away from that and say, hey, that label you have on there, too bad, that's not your chapel, that belongs to these people." [Chaplain 6] In traditional units like the 82nd the shift away from unit ownership of the chapel was very slow, only really phasing out within the last year or two. The new All American Chapel, the leadership of the Division Chaplain, and new construction and moving of units to different locations have all led to a final dissolution of a sense of unit ownership of the

chapels in the 82nd. Currently All American Chapel is pastored by chaplains from across all the major

commands on Ft. Bragg.

This is a drastic change from the past when only chaplains from the Division were

welcome in "Division-owned" chapels. The senior chaplains who came into the Army

before IMCOM have witnessed these changes over the years.

When we had brigade driven chapels like when we first came in, it was easy. Because as a Brigade Chaplain I'm the lead pastor and you guys are my staff, there it is. I have my five battalion chaplains, there's my staff...and the congregation is my brigade and the commander came to my service...so I think there were a lot of good things about that system...we've created a whole different set of issues...one of them is the necessity of a Chief of Chaplains policy that you will be involved. That wasn't even necessary when we had brigade driven chapels because the Brigade Chaplain says, guys, you're coming to chapel, there's no question. [Chaplain 6]

The Spouse

Perhaps the most critical issue related to chapel involvement is the support of

spouse and family. When asked about calling, a majority of chaplains made some

reference to their spouse as a significant part of the decision to come into the Army.

Many view their calling as a shared and mutual calling with their spouse.

And so I went home and told my wife, and we're sitting across the dinner table and she just looked at me and she said, you're smoking crack, right? And so I said okay, we're not going to talk about it anymore. So we didn't talk about it. Two weeks later sitting at the same dinner table we hadn't had any conversation, she just looks at me and says, I can't think of any ministry that would be tougher on me but I think that's where God's leading us. So in two weeks God turned her heart around on it, and I had nothing to do with it. It was all God. So that was a good confirmation. [Chaplain 4]

It is very significant that of this group of chaplains who are committed to serving in chapel, a majority have

this sense of shared calling and purpose with their spouse and family. A popular concept today when it

comes to church attendance is finding a place where one can be "fed." This is a rather consumer-oriented

concept that makes the church primarily responsible for the spiritual growth and development of the people.

Certainly

the church should be concerned with teaching sound doctrine and discipleship, and parents should certainly be concerned with raising their children in the fear and admonition of the Lord. Spouses who are concerned about finding a place of worship that will "feed" her¹⁶⁴ children will quickly determine that the Army chapel in most cases is very inadequate, especially those who are in their first assignment coming from what could be described as "full service" churches that offer a broad compliment of ministries

• especially for their children. Unless there is a sense of calling on the part of the spouse, like Lot's wife, the spouse is likely to face away from the chapel and run to a local church. Chaplain families who find themselves in this situation will usually do "split ops"

• the chaplain will go perform his chapel duty while the family goes to a local church off-post. This often leads to what is described as "fire and forget" ministry to the chapel where the chaplain treats the chapel strictly as a pulpit supply responsibility where he goes in, preaches, and then rushes out to join the family at a local church somewhere.

Fire and forget is like an AT4 where you aim, you fire, you don't have to decide where the round went. When I say "fire and forget" - which is a term that was given to me by two chaplains at least - you do chapel service, you walk away from it, you don't see those people during the week, you don't see the benefit of seeing them back next week. So fire and forget is the understanding that what you're doing has no purpose on Sunday morning. So if a chaplain is a fire and forget chaplain, is he in right connection with God? Is he in connection with the community? Possibly it could be that you have a chaplain that's in isolated ministry and he doesn't see his normal congregants because he is a very specific -maybe liturgical or low-distinctive group - where the person forgets. But we're not fire and forget. [Chaplain 10]
¹⁶⁴ Please forgive the gender reference, but the overwhelming majority of chaplain spouses are female.

Ministry in the Army is so diverse that no one model will apply to every situation. There are some assignments and situations that make family involvement in chapel very difficult, if not impossible (such as

prison ministry, military school assignments, etc.).

But chaplains who share a sense of calling to ministry in the military along with their spouse are generally more engaged and active in chapel ministry. Chaplain families who experience a "calling within a calling" that is similar to a missionary calling seem to be more involved in chapel than most. The two senior chaplains interviewed for this project came from a missionary background and a prior service background (whose calling to the chaplaincy came while serving in the Army). All the chaplains interviewed identified a strong sense of calling out of the traditional church ministry and into the Army as a chaplain. This particular sense of calling, especially when shared by the spouse, seems to be an indicator of commitment to chapel ministry. "But I didn't leave the church because I was discouraged or because I didn't want to do it anymore, though there was much discouragement, but I truly felt the Lord was calling me out and into [the chaplaincy] as a missionary to the Army." [Chaplain 13]

Of course there are always going to be certain extenuating circumstances such as cases of dual military where both are serving in the Army, or where both are ordained clergy. Occasionally one will hear the argument that the spouse is not in the Army, implying that there should be no expectations on the spouse. While it is true that the Army cannot and should not "order" spouses to do anything, there is still an expectation (or at least a hope) that a spouse will be supportive - especially at higher levels of responsibility. The chaplain is always a spiritual leader and the spouse has a great opportunity to contribute and support in that leadership, multiplying the ministry to the unit and the chapel. While single chaplains may not have a spouse to support the ministry, at least there is not the concern with a sense of divided

loyalties of a spouse who rejects the chapel in favor of a local church. A single chaplain is free to focus on the

ministry without the added responsibilities of marriage and family. This can be a great contribution to the ministry of the chapel.

A sense of calling goes to the issue of pastoral care in the chapel as well. As mentioned above, chaplains can develop a "fire and forget" mentality when it comes to chapel, but doing so is to neglect the importance of pastoral care. This is a broader sense of ministry than simply preaching a sermon on Sunday. People know when they are cared for or when someone is just fulfilling an obligation. There are congregations (primarily retirees) that are committed to the chapel and to each other and will continue to worship there as chaplains come and go. But don't our Veterans and their families deserve more from the Chaplain Corps than a sermon once a week? If spiritual care were scrutinized as critically as health care, would the Chaplain Corps fare any better than the Veterans Administration? A few of the chaplains interviewed alluded to the fact that the demands are heavy on chaplains through the week, working long hours, attending meetings, doing physical training, carrying a heavy counseling load. Like everyone else, chaplains need a Sabbath, a day of rest. One chaplain put it this way:

I don't know. The chaplains I've spoken to that worship off post, I don't think this is all of them, but some of them think of it as an opportunity to not -1 don't want to say not have to work - but Sunday is my day to rest. And if I'm having to be chaplain then I'm having to work on a day that I'm supposed to rest and rejuvenate myself. And they think that if they're at a chapel they won't necessarily get that because they're one of the chaplains and they're gonna get grabbed for something. Which may or may not be true. [Chaplain 2]

Some chaplains argue that they should have the weekend off just like their Army counterparts. They feel

that pastoral care should be limited to the people in their unit and if those in the chapel are not active duty and have a chaplain who is responsible for them, maybe they should find another place of worship where they will be given the pastoral

care they need. This is another area where calling and pastoral identity come strongly into play. While I completely agree that the chaplain (like any other pastor) needs to find a time of Sabbath, the chaplain is the only staff officer in the unit whose primary responsibility is to provide worship. The chaplain with a strong sense of calling will prioritize responsibilities, educate the commander on the unique roles and responsibilities of the chaplain, and negotiate a balance of unit ministry, garrison ministry, and an appropriate amount of time for Sabbath and self-care.

As I always tell my commanders, on every orders a chaplain gets [is a directive to support the garrison chaplain's program], so I take that very seriously. I really like the emphasis in the chaplaincy now that we are religious leaders and we provide religious support. Because I'm telling my chaplains and assistants, we should be doing Bible Studies, we should be doing services. Counseling, Strong Bonds, suicide prevention, do a little bit, but do it as a chaplain, but pour your heart into religious support. That's why we're here, so I take it very seriously to be involved in the chapels and that my assistants are and my chaplains are. [Chaplain 13]

The Army is a culture of its own that values physical and mental toughness,

commitment, and hard work. The chaplain must be a respected part of the culture in order to earn the right to speak a prophetic word to leaders. Chaplains are staff officers who are expected to take their work seriously and "row hard" with the rest of the staff to support the Commander in leading and caring for the Soldiers and families of the unit. If Sunday is considered a duty-day for the chaplain (and it is), then the chaplain should give it the same amount of dedication and effort as the S3 (Operations Officer) gives to writing operations orders and executing missions on behalf of the Commander. A chaplain regularly taking Sunday off is something akin to an S3 telling the Commander that he doesn't feel like writing an operations order for the next mission. "I get very frustrated with these chaplains who say, well I'm just a unit chaplain and I go to church here [and I

talk to] pastors who say I have 3 or 4 chaplains who come to church with me. And I say, well you can tell them that they're all thieves, because the law says that they're supposed to be supporting the chapel program." [Chaplain3] Chaplains are called to balance the dual responsibilities of unit and garrison ministry, those with a strong sense of calling are those who seem to do this the best.

The question of Sunday as a "place of duty" for the chaplain is a practical expression of yet another issue related to calling. What is, exactly, the nature of a particular chaplain's calling? Of the 13 chaplains interviewed, all felt a call specifically to the Army Chaplaincy, but they all came to the Army with very different levels of ministry experience and different ideas about what ministry in the Army Chaplaincy would look like. Those with 5 or more years of pastoral ministry before entering the chaplaincy seemed to have a very pastoral concept of ministry. That is, they seemed to contextualize their experience in the local church to the military environment. Younger chaplains with less pastoral ministry in a church before the chaplaincy had an understanding of calling that was less defined by worship or chapel involvement. Of this group of chaplains who could be described as faithful supporters of the chapel, only one (Chaplain 9) had an understanding of chapel ministry as optional or "expendable" in contrast to ministry directly to the unit.

If I imagine that chaplains did chapel only when they're in a deployed environment or on a ship or

somewhere away from fortress Bragg. One benefit you would have for chaplains is less chapel duties and more time to focus on family. Or focus on receiving instead of giving. If we give all week long in spiritual counsel and other spiritual needs for the unit, in our free time that weekend divide family with let me get ready for worship -the sermon that I've barely had time to prepare for and throw that out Sunday morning, we give so much we haven't received. S o I think you might have less stressed and more capable chaplains if we did the

experiment on one base and said, "Chaplains, we're going to change face here, chapel support is no longer a requirement." [Chaplain 9]

It is important to note that this chaplain had less ministry experience in the local church than most and that his calling to the ministry came through the example of a chaplain serving as a ROTC instructor as opposed to a local church context. Some chaplain assignments are very specialized and do not correspond with chapel ministry, such as CPE, Ethics Instructor, Resource Manager, World Religions, Family Life. These assignments are given to select chaplains who are more senior and who are generally on track to making the chaplaincy a career. Generally speaking, as a chaplain moves up in rank the assignments are less "hands-on" and more administrative and supervisory. It is the Battalion Chaplain, the chaplain in his or her first two or three assignments that is engaged in the majority of direct ministry to Soldiers and their families. If a chaplain does not come into the Army with a strong sense of pastoral identity, there is virtually no time to instill this into them. Due to the nature of the system the Army relies on entry level chaplains to do the "heavy lifting" of ministry and a relatively short Chaplain Basic Officer Leader Course (CHBOLC) is inadequate to "overwrite" their existing concept of ministry identity. Due to the published roles and responsibilities of an Army Chaplain, it seems that chaplains must be accessioned into the Army with an existing and strong sense of pastoral identity. The Chaplain Corps is not served well by chaplains who have a calling that is exclusively counseling-oriented or unit-focused. According to the roles and

responsibilities of the chaplain it seems that the Army is looking for Elders rather than Deacons. That is, the Army is looking for ministers who are primarily preachers and pastors, not evangelists, administrators, or counselors. This distinction can be difficult because much of a chaplain's time is spent in counseling, and strong counselors can do

well as a chaplain. While this specialized skill is needed in certain key positions in the Chaplain Corps, at the battalion level the chaplain must be a pastor who can bring spiritual leadership to the unit. Going back to the fundamental mandate of Title 10, the chaplain is in the unit fundamentally for the purpose of free exercise of religion. This does not mean that the chaplain sits passively in his office all week, leads a worship service on Sunday for whoever might show up, and then goes back to his office until next week. Commanders expect their chaplain to actively circulate within the unit, getting to know his Soldiers, praying with them, advocating for them, making sure that they have the opportunity to express their faith — even if it is a faith that is different or even contrary to his own.

The point of this is that calling alone is not sufficient. The chaplain's calling must be more specific and defined. It is the responsibility of chaplain leadership, particularly in the accessions process, to help chaplain candidates discern and sort out their calling. It is perfectly understandable that young and idealistic men and women would desire to be chaplains out of very well intentioned but romantic notions about the work of a chaplain, but their actual temperament and talents may not actually match up with the demands of the ministry. The chaplaincy, especially in the military, is very similar to that of a missionary. While there are some aspects of sacrifice, such as physical demands, deployments, field exercises, and the dangers of combat, there are also some significant benefits. Compared to a local pastor, the Army chaplain's income and benefit package are very attractive. It would be easy for young ministers to be drawn in for the benefits and not really have a calling to the sacrificial aspects of the ministry. It is also tempting, once in, to fall into careerism and to become focused on the rank and privileges of the

military and stray from the calling. More will be said in the next chapter about the accessions process, but this issue will always be influenced by the needs of the Army as force structure fluctuates in order to meet the demands of Executive policy and strategy.

Virtually every chaplain described chapel in a deployed environment as the most gratifying time in their career. "I definitely enjoy being deployed more. I definitely feel that I'm answering my call and I'm being used by God.. .1 feel more useful, I enjoy that you really have a tight community." [Chaplain 12] While few were willing to describe chapel in combat as more legitimate than chapel in garrison, all conceded that chapel in combat is more in direct fulfillment of the Title 10 requirement to provide for the free exercise of religion. It is during deployments that the chaplain role becomes most active and sought after by Soldiers and unit leadership. During combat, for good or bad, the chaplain is the only professional clergy available to Soldiers and it is during combat deployments that chaplains feel the greatest fulfillment of their calling. Living in an austere environment, sharing in the dangers and hardships of combat, representing God to men and women who are literally struggling with life and death, leading them in worship and administering the sacraments - this is the kind of ministry that most Army Chaplain aspire to experience. One chaplain describes it this way:

It was a very definitive call, we knew that military chaplaincy, even though I'd never been in the chaplaincy, I knew that's where God was calling us. We knew that going into the military means you may put your life on the line (this was before 9/11) and the Army is made up those who go and defend our freedoms. Therefore, I may get deployed. There's all these wars and things we've been through, people die, and I could die, but we knew that if we went into the military that day could come that I would be taken out of this world just by nature of the job. So we prayed through on that and knew this is what God had called us to do. [Chaplain 5]

This does not mean that other forms and ministry contexts are not valid or legitimate, but this is the pinnacle, the apex of ministry for an Army Chaplain. What changes for a chaplain on a deployment is not Army doctrine or denominational ecclesiology but context. On most deployments battalion chaplains finally become the pastor to their unit, in an austere environment where there are few competitors. When deployed the battalion chaplain finally has the opportunity to run his own chapel worship program for the unit. "I definitely enjoy being deployed more. I definitely feel that I'm answering my call and I'm being used by God. They don't have a lot of options when they're deployed, for better or for worse. If they want it they have to listen to me. Sol definitely feel more useful, I enjoy that you really have a tight community, maybe 30 people and you're leading them for maybe a year. It's a really neat community that you have." [Chaplain 12] In garrison, Soldiers live and worship wherever they please and the battalion chaplain will serve on a chapel team that is led by a more senior chaplain. Basic Training is one of the few places where chaplains are able to conduct a battalion chapel program while in garrison. This is due to the fact that Basic Trainees (like Soldiers on deployment) are completely dependent on the Army to provide for their needs. As odd as it may sound, since the Global War on Terrorism began chaplains have been "living the dream" providing ministry to their units while deployed. Of the 13 chaplains interviewed only one had not yet been on a deployment and he is in his first assignment. The ranks of the Chaplain Corps are filled with combat veterans. This also has an impact on garrison ministry. Since 2001 the Chaplain Corps has been very focused on providing chaplains to deploying units with little time to focus on ministry in garrison. But with the current withdrawal and downsizing of the Army the focus seems to be shifting back toward the

"lost art" of garrison ministry. This may be a season of opportunity for those who wish to inject change and improve doctrine, policies and procedures related to the Army's garrison chapel program.

We have explored the words of the chaplains themselves and allowed them to inform us on chapel in the military context and why chaplain support to the garrison chapel program is so challenging. The above issues can be grouped into three general categories: ecclesiology, Army doctrine, and chapel facilities. It is now quite clear that the largest endorsing body to the Chaplain Corps has an ecclesiology that does not allow for the military chapel to be understood as church. It is also clear that Army doctrine regarding the chaplaincy and the chapel program is weighted in favor of unit ministry, which often puts chaplains in a clash of loyalties and priorities. Lastly, due to some of the logistical challenges of chapel facilities and the resulting difficulty of providing the full scope of ministry to families, many chaplain families find themselves internally conflicted between their duty to the chapel and responsibility to their family. As is true with any difficult problem, when it comes to support of the garrison chapel program there is not one simple solution but a complex interconnected set of challenges that must be overcome. In the next chapter we will explore several solutions that will need to be applied simultaneously over several commands and directorates of the Army and the Chaplain Corps. The solutions will have to come directly from the Office of the Chief of Chaplains, there is no way that effective change or improvement will ever happen without a well-developed and well-executed campaign plan. There are no quick fixes. Given the nature of the challenges especially in the area of chapel facilities it will take years, if not decades, to effect substantial improvement. Of these three categories, the

Chaplain Corps has the greatest control over its own doctrine and systems of accountability. This is the area where the greatest improvements will likely be made. While chaplains usually come to the Army with their denominational ecclesiology firmly in place, training in this area, particularly during CHOBOLC, is also critical. We will consider each of these categories in greater detail in the next chapter.

Chapter Five: Summary and Conclusions, "An Eschatological Hope"

In the previous chapter we examined the interviews with 13 chaplains and identified three major categories of issues that bear upon the problem of chaplain support to the garrison chapel program (chapel facilities, Army doctrine, and ecclesiology). In keeping with the Army method of conceptualizing problems, I will refer to each of these categories as "lines of effort" that will lead us to our objective - chaplains who are fully engaged in support of the garrison chapel program. In this chapter we will consider some recommendations in each of these three lines of effort that might improve chaplain



Army Chapel

support to the garrison chapel program.

Figure 17. Army Chapel Lines

of Effort Line of Effort #1 - Chapel

Facilities

The bottom line up front in this line of effort is simply to build enough chapels to meet

the current worship needs of our Soldiers and their families. This is perhaps the

number one hindrance to chaplain support and at the same time the most difficult to improve in a short amount of time. The dream would be a building effort comparable to the surge of cantonment chapels of the 40's described in chapter 2. But the constraints are enormous, as it literally takes an act of congress to get a new chapel built. The details of how the governmental bureaucracy works when it comes to building new facilities on military installations is both beyond the scope of this paper and beyond the expertise of this author. Nevertheless, this is the most critical long-term effort to enable chaplains to provide quality religious support to Soldiers and families in garrison.

I remember a conversation I had with the garrison chaplain at my first duty station, Fort Leonard Wood, back in 1997. He asked my wife and I what could be done to improve the chapel program. Our answer was to "simply" build chapel facilities that allowed for ministries that are common in most local churches. At the time, congregants with small children had to drop off their children at the Child Development Center (CDC) if they needed childcare during the worship service. Not only was this very inconvenient, but there was nothing in the area of Religious Education going on while the children were there - it was nothing more than a baby-sitting service. Our response to the Installation Chaplain was, "Why would a family go through all of that when they could just go to a local church right outside the gate and take advantage of the children's ministry that is actually located in the same building and provides religious education to the children?" It is hard enough to get chaplains and their families to worship in inadequate chapel facilities, but precious few Soldiers are willing to subject their families to this when they have an opportunity to do better off post. Long gone are the days where people walk to their local neighborhood church. Americans today are too mobile and consumer minded for that. Soldiers living on post are no different. They are very willing to drive to a local church. On the other hand, Soldiers living off post must pass a number of excellent local churches in order to attend a chapel on post.

It is at this point where we would naturally begin the discussion of competing with the local churches - the chapel must change and improve in order to "keep up" and draw the people in. This is where we need to take a step back and remember the purpose of the garrison chapel program. It is not a competition, and success is not necessarily to be measured by numbers. The real question is, "Are we providing our Soldiers and their families with quality religious support?" The military offers all kinds of services on the installation that can also be found in the local community. On Ft. Bragg are gas stations, commissaries (grocery stores), the Post Exchange (PX), a hospital, and the list could go on. These are services and conveniences that are offered to both active duty Soldiers as well as retirees as a benefit for their service to the nation. All these organizations should be asking the question, "Are we providing the best possible service to our nation's heroes and their families?" The chapel does not need to compete, but the chapel program should offer the very best religious support as possible. Today, most chapel facilities do not allow chaplains to provide the kind of comprehensive chapel program that our Soldiers, families and retirees require. The Installation Chaplain at Ft. Bragg is currently working to improve the chapel facilities by demolishing old and unused chapels in order to clear the way for new facilities that will better meet the current worship requirements. While this effort is critical and long overdue, the process is long and it will be several years before a new chapel facility is constructed on Ft. Bragg. This is a long range effort that

should be pursued and worked collaboratively between the Office of the Chief of Chaplains, the IMCOM Chaplain, and Installation Chaplains across the Army. *Line of Effort #2 - Army doctrine*

On this line of effort, we are essentially considering all of the policies and procedures that can be modified by the Office of the Chief of Chaplains (OCCH) to improve chaplain participation in chapel. What follows are recommendations in three areas; the accessions process, reporting and accountability, and education and training. These are all areas that the OCCH has direct control over and can change with minimal coordination, potentially realizing benefits in a short amount of time. Accession process: The OCCH is the gatekeeper between the various denominations and the Chaplain Corps. The OCCH decides what screening criterion will be used when screening ministerial candidates who apply to enter the Army Chaplaincy. Each denomination or faith group has an endorser who is responsible for ensuring that candidates meet the requirements of both the particular faith group as well as the Army Chaplain Corps. Chaplains are screened first by their endorser before submitting application to accession into the Army. The OCCH conducts accessions boards on a regular basis, selecting the most qualified candidates to enter the Chaplain Corps. The demand for chaplains ebbs and flows based on the Army's force structure requirements, so there is a tendency to adjust standards in order to meet the needs of the Army. Generally speaking, as the Army downsizes the standards become more rigorous and as the Army grows the standards become more relaxed.

In addition to the basic requirements (master's degree, ordination, endorsement, Army height/weight standards), it might be in the best interest of the Chaplain Corps to

work with endorsers to put greater focus on calling. The chaplains interviewed with the strongest support for chapel had a strong sense of calling. There are a few particulars to consider. First, chaplains with a great deal of pastoral experience prior to entering the chaplaincy seemed to most naturally contextualize their ministerial experience to the Army. This means that they came to the Army with local church ministry as their existing framework and they were more intrinsically motivated to support the garrison chapel. The chaplains interviewed with less pastoral ministry before entering the chaplaincy tended to have less conviction about chapel ministry. If a chaplain has a desire to serve the chapel, there will likely be opportunity to serve one way or another. One issue here is that most all chaplains want time behind the pulpit. Often this is an all or nothing proposition — either I get preaching time or I'll go somewhere else. But there are only so many chapels and there are only 52 Sundays in a year. Chaplains who lack a willingness to work on a team or are selective about how they will serve are not going to do well in chapel ministry. Such chaplains should probably re-evaluate their calling if they lack a spirit of teamwork since the Army chaplaincy relies on collaboration to provide religious support to the force. But if chaplains were committed to joining a team, finding a particular ministry to own and lead to excellence, Army chapels would be a glowing success and an even more powerful influence. Virtually all Army chapels could have a full staff of chaplains, working in various areas such as hospitality, visitation, religious education, music, outreach, administration, and the list is as endless as the imagination and the needs of the congregation and the vision of the chaplain.

A second consideration is to look for candidates who have some kind of missions training or experience. There are many similarities between military chaplaincy and

missions; most relevant is the level of commitment and willingness to endure hardship. Third, ministers seeking to serve in the Army as a chaplain should sense a "calling within a calling." That is, they should sense a specific call to ministry in the military context and demonstrate the gifts and graces that support such a calling. Lastly, endorsers should consider how spouses share in the calling of a chaplain candidate. This may seem very "old school" but the reality is that spouses have a tremendous influence and their full support is critical. On the other hand, the lack of spouse support can be a tremendous hindrance to ministry. Considering the support of the spouse is not only in the best interest of the Army but in the best interest of
the couple. A spouse who does not have "buy in" to military ministry is likely going to struggle with the demands of frequent moves, deployments and other hardships that come with military service. Chaplains are immediately thrust into positions of leadership in their unit and must be a support to the Commander and the increasingly important spouse and family programs. If the chaplain's spouse cannot be supportive of the FRG (Family Readiness Group), then what message does that send to the spouse of the young Private or Lieutenant? What message is sent when the chaplain always goes to chapel alone, and always leaves his family behind when doing a marriage enrichment retreat? Young ministerial applicants may not understand all these issues; it is up to the endorser to make this determination both for the sake of the Army as well as the couple. The OCCH should stress these issues of calling with denominational endorsers and require thoughtful statements of calling both from the chaplain candidate as well as the spouse in accessions packets. Additionally, the accessions board should look at these statements carefully and select only candidates who have a strong sense of calling specifically to the Army chaplaincy.

Another critical area of engagement for the Chief of Chaplains is with the largest endorsing body, the Southern Baptist Convention and other denominations that have a similar ecclesiology (such as the Presbyterian Church). The purpose of such engagements is to highlight the impacts that denominational ecclesiology can have on the chapel program and encourage endorsers to consider this issue as they recommend candidates to the Army. While there are many from these denominations who are strong chapel supporters, the issue is that due to their denominational ecclesiology there is generally less intrinsic motivation to support chapel. Those who serve in chapel merely because their orders require such service may be less intrinsically motivated than those who view the chapel as full-fledged church. Even those who desire to serve in the chapel, but understand it only as an important parachurch ministry may be less intrinsically motivated. This is an important issue for all ministers seeking to enter the chaplaincy, particularly those with a denominational ecclesiology that cannot embrace chapel as church.

Reporting and accountability: The Army is an organization that is known for its systems of reporting and accountability, it is the way senior leaders get information and make decisions. Unfortunately, in my experience, it seems that chaplains have a tendency to forget that they are in the Army and that they are both obligated and privileged to use Army systems. As mentioned previously, the two primary regulatory documents for Army Chaplains are Title 10 and AR165-1 but it is the responsibility of the chaplain technical chain, all the way up to the Office of the Chief of Chaplains, to provide accountability. For an issue as fundamental to the Chaplain Corps there are surprisingly few systems of accountability when it comes to chapel support. The positions that have

the greatest responsibility for holding subordinate chaplains accountable are the brigade chaplain and the installation chaplain, but there is no formal reporting system and there is no uniform guidance for intermediate rater comments on the chaplain's Officer Evaluation Report (OER). In this section I would like to recommend a few areas where the Chaplain Corps could improve in this area, at least as it relates to the chaple program.

First, the Officer Evaluation Report (OER) is an existing system that can be better utilized for holding chaplains accountable for how they support the chapel. Except in a few rare assignments, all chaplains have a more senior chaplain somewhere in their rating chain. It seems that it would not take too much effort for the OCCH to require that all chaplain evaluations include a statement about the rated chaplain's chapel involvement. Additionally, the OCCH could provide guidance to each promotion board that attention should be given to such comments and they should be factored into how each chaplain is voted in the board. A statement such as "chaplain does not currently support a chapel" would be weighted negatively while a statement such as "chaplain is an active member of the chapel's pastoral team" would be weighted positively.

¹⁶⁵ Giuliani, Rudolph W. *Leadership.* (New York: Hyperion, 2002).

Another recommendation is to improve systems of reporting. Currently, Installation Chaplains submit a weekly report to IMCOM that provides basic information regarding worship and religious education program attendance. This is a start, but it seems that little to nothing is done with the information. I would guess that senior chaplain leadership does not even see this information. Years ago I was impressed by Rudolph Guillani's book on leadership and considered how his methods might be translated to improve the Army chapel program.¹⁶⁵ This is an autobiographical narrative

on how Guilliani lead as mayor of New York before, during and after the terrorist attacks of September 11, 2001. What stood out and stuck with me was chapter four, "Everyone's Accountable, All of the Time." This chapter describes his Compstat effort, first with the NYPD and then with all the major agencies of the city. Compstat was an effort to develop measures of effectiveness and then report on the status in what would become a weekly meeting with the Mayor and all the other department chiefs. There is something very motivating about reporting to a leader and your peers, it shows that the leader is interested and willing to take time to check on progress. It creates a two-way street, not just requiring subordinates to go through the motions of providing data that no one is ever going to look at or provide any feedback. There must be a purpose to reporting! If the leader does not care enough to read reports and give feedback, then the requirement to report should be dropped. The question for this work is, what are the measures of effectiveness for the military chapel and what kinds of things should be reported?

I recommend a reporting system that holds chapel pastors accountable to report on the activity and progress of their congregation. Such a report would follow the current organizational structure: chapel pastors report to the Installation Chaplain, then to IMCOM, then to the Chief of Chaplains. Simple transparency can serve as both the "carrot" and "stick." By providing a mechanism for the entire Chaplain Corps see how all the Installations are doing with their chapel program, leaders will be more likely to take these responsibilities more seriously. When leaders know that their work is going to be an open book for all to see, a level of accountability is created that drives performance. The suggested report I developed for this project¹⁶⁶ looks at each individual chapel as well as

each installation in an annual report that is consolidated at the Installation and IMCOM levels. Each chapel pastor is made accountable for basic systems that are essential to a healthy chapel; the pastoral team, the parish council, a vision/mission statement, basic annual attendance data and narrative comments about the ministry and the chapel facility itself. These reports are consolidated at the Installation and reported to IMCOM. An additional program that would be useful is a "Chapel Inspection Program" similar to the "Commander's Inspection Program" that each military unit conducts on an annual basis. The report would look at things like key control, hand receipts and property control, work orders, offering control sheets, and other objective data points. The results of the CIP is public and the best from each Installation and all IMCOM could be recognized and commended by the OCCH. Another report I would recommend is a quarterly inspection of each Installation Funds Office by the IMCOM Chaplain's Office. This is an area that has hurt the Chaplain Corps over the years. How we manage money that is put in the offering plate as an act of worship is a sacred trust that should be taken very seriously. Every Sunday congregations collect their tithes and offerings and deposit them into a consolidated fund that is managed by the Installation Chaplain's Office. This system should be managed with the highest level of integrity and transparency. Unfortunately,

this has been an area of failure over the years. Every time a fund is mismanaged and a chaplain or chaplain assistant is punished, the credibility of the Chaplain Corps is tarnished. A reporting system does not have to be perfect, and it can be refined over time. What is important is that greater attention is given to this essential and singular function of the Chaplain Corps, and that the information is transparent.

¹⁶⁷ Patterson, Eric, ed. *Military Chaplains in Afghanistan, Iraq, and Beyond: Advisement and Leader Engagement in Highly Religious Environments.* (London: Rowman & Littlefield, 2014) 4.

Another possible change in chapel doctrine is to acknowledge the current state of affairs and think outside the box. The reality is that a greater number of Soldiers and families are living off post than are living on post. Though there will always be a need for chapels to offer worship opportunities for those who live on post, what about all those Soldiers and families that are living off post? Very few of these families are willing to drive onto post in order to attend a chapel service. There are many civilian churches in military communities that have a large population of Soldiers. Even if every Soldier and family member lived on post, there would still be a number who would elect to find a local church off post; that is their prerogative. It seems that rather than continue with the status quo which draws an "either/or" line between chapel and the local church, perhaps the Chaplain Corps can take a different approach. Perhaps the Chaplain Corps could apply Key Leader Engagement (KLE) or Religious Leader Engagement (RLE) doctrine that has been used in combat over the last several years to the domestic situation. "Religious-leader engagement, sometimes called religious-leader liaison, is a form of peace building. Chaplains 'liaise' or 'engage' with local citizens and/or local religious leaders (e.g., imams, mullahs) to provide charitable goods, prevent or correct misunderstandings, and advance peace and security."¹⁶⁷ Is there not something from this concept that can apply to the military in garrison? The chaplain has an advisement role whether in garrison or in combat. Perhaps the Chaplain Corps should be more engaged with civilian religious leaders while in garrison? The objective here is not peace building as much as it is support building for the care and welfare

of Soldiers and families.

Perhaps it is time for the Chaplain Corps to develop an engagement strategy with the religious leaders that surround military installations.

Such a strategy would not detract from the responsibility of providing a first-class chapel program for all Soldiers and family members who choose to worship on post. At large installations such as Ft. Bragg, Ft. Hood, and Joint Base Lewis-McCord, there are plenty of chaplain resources to liaison with local church leaders in addition to staffing military chapels. After ensuring all military chapels are adequately staffed, perhaps the Installation Chaplain could identify local churches in the surrounding community where the greatest numbers of Soldiers and families are worshipping and assign chaplains to engage with those church leaders. Engagements could follow chaplain denominational endorsement, so Baptist chaplains could link up with Baptist churches, Nazarenes with Nazarene and so on. This would benefit the chaplain by facilitating a connection with the endorsing denomination and the local church by providing a minister of the same denomination to provide ministry to Soldiers and their families. Chaplains would report to the Installation Chaplain with the particulars of the local church and the Installation Chaplain could use this information to build an awareness of what is happening out in the community. As this picture is built, chaplains could begin advising Commanders on what is happening in the communities where Soldiers are living. Certainly, such an effort would present an amount of risk but the potential reward might make it worthwhile. An installation like Ft. Bragg could be used as a testing ground for this concept and training and doctrine could be developed out of the lessons learned. The benefits would be that more chaplains would be meaningfully engaged in religious support on Sundays, the Installation Chaplain would be much better informed on the church climate in the

communities where Soldiers are worshipping, and a closer collaboration could be established between local church clergy and military chaplains. Again, this effort would be in addition to a strong installation chapel program and would not serve as an attempt to push the constitutionally mandated requirement to provide worship for Soldiers onto local churches in the community.¹⁶⁸ ¹⁶⁸ This idea is not original with me, but came to me during a conversation with a senior chaplain.

Education and training: The last area on this line of effort is how the Chaplain Corps trains and educates chaplains both in its Basic Course and the Career Course. The United States Army Chaplain Center and School (USACHCS) is the place where ministers become Army Chaplains and where Army Chaplain Doctrine and force structure is developed, evaluated, and implemented. The focus here is primarily with how ministers are brought into the Army as chaplains in the Basic Course. This school is designed to take professional ministers who have already been educated, ordained and served at least a minimal amount of time as ministers in their respective denominations and help them contextualize that knowledge and experience to the Army. Due to the establishment clause of the Constitution, the Army does not train nor does it ordain men and women for the ministry. The Basic Course is focused on training ministers to provide ministry in the context of the Army. This is the most critical time and place to stress the importance of chapel involvement and influence a new chaplain's ecclesiological thought on the chapel. Below, **I** will discuss the possible benefits of developing a transdenominational ecclesiology of the military chapel. Perhaps this concept could be introduced at the Basic Course and developed more fully at the Career Course, as chaplains prepare to transition to supervisory positions. There is a lotto teach at the Basic

clergy to provide ministry in the military context I can't think of a more fundamental subject. If the Chaplain Corps can address this subject in a way that both respects denominational particulars and promotes an ecclesiology that supports the ecumenical nature of the collective Protestant chapel then new chaplains might start out with a stronger appreciation for the military chapel. *Line of Effort U3 - Ecclesiology*

Despite the fact that chaplains come to the Army Chaplain Corps with their respective denominational ecclesiology, it does not mean that intentional thought and training on an ecclesiology that accounts for the military chapel is out of the question. Such an effort would not be "establishment" as some might suggest. Such an effort would merely be an attempt to describe what is already happening in collective Protestant congregations that worship in military chapels.

While Chapter Two concluded with some recommendations for an ecclesiology that accounts for the Collective Protestant chapel congregation (locally focused / apostolic / catholic / eschatological), here I would like to highlight the key influences, the skeleton or framework behind it. First, I would recommend an approach on the order of Roger Haight's "Transdenominational Ecclesiology" as a broad way of striving to both respect denominational ecclesiological perspectives while accounting for the reality of what we find in the military chapel. Second, I would borrow from Volf and his teleological or eschatological vision of the church. Third, I would consider Abraham's "Canonical Theism" distinguishing between epistemology and canon. What I seek to do here is to pull them together as three legs that support a stool of ecclesiological thought that might be useful to the Chaplain Corps. I think it would be effective to begin with Haight's Transdenominational Ecclesiology as a starting point. The life of a chaplain is a daily living of the concept of "respect without compromise." Chaplains work outside the walls of their particular denomination and are constantly engaging with people from a diverse range of religious thought and practice. Most challenging at times is the requirement to work closely with elergy from different faith traditions. Chaplains live constantly in the tension between what Haight describes as ecclesiology "from above" and "from below." Regardless of the chaplain's "from above" idea of what the church is or should be, every Sunday the chaplain is faced with the "from below" reality of military chapel. Young chaplains struggle deeply with this, and will sometimes view more senior chaplains who have become comfortable with this tension as "sell outs" or "compromisers." It might be helpful to address this issue early and provide a conceptual framework that accounts for this tension and provides a common language to discuss it. The collective Protestant chapel is the from below reality that chaplains live with their entire career. It is not theory, and it certainly is not a pure ideal; it is hard, messy and challenging. A transdenomination must think about the church, but it does attempt to account for the hard, messy, and challenging reality of the collective Protestant chapel.

It is out of this "from below" perspective that Volf offers a teleological ecclesiology that works backward from an eschatological vision of the church. Volf understands the local congregation as the essence of church while emphasizing a spirit of openness toward other Believers as the fundamental characteristic of the church - all as a

glimpse of what the church will become when it is perfected by Christ in the new order of creation. This approach brings the "from below" together with the "from above" by developing ecclesiological principles

that could be understood as transdenominational (below) while considering how the church is a reflection of what it will one day become (above). The church is at once local but also universal due to the work of the Holy Spirit binding all together as one. Unity is a driving theme, and while no group is perfect, the collective Protestant congregation may be the best picture of unity in diversity available to us in the modern context. This unity is certainly something to be admired and appreciated, even by chaplains who find themselves working outside of their particular denominational ecclesiological context.

It is at this point where our next model, Abraham's Canonical Theism comes into play. What is it that binds together these different groups? What kind of articles of faith can people from various denominational backgrounds agree upon? The short answer is that it is the ancient creeds and cannon of the church, the most fundamental and essential statements of what it means to be a Christian, which draws us all together. Abraham's call to intellectually distinguish between epistemological thought and faith-generated cannon is a way to draw the church back toward unity. Practically, the military chapel seeks to deemphasize the theology of denominational particulars, which can often be divisive, and instead stress those things that all Christians can agree upon. Essentially, this is what Abraham is calling the greater church to do. When chaplains and the congregations they lead begin to realize that their epistemologically based denominational perspectives are merely imperfect, human ways to understand a God who is beyond comprehension. When we all finally stand before God in the new eschaton, we

will care little about our distinctives and particulars, realizing how little we really actually understood about God. If we can hold loosely to our distinctives and tightly to our faith as it has been given to us in canon, we have common footing and can worship together as one.

I would commend these three concepts: transdenominational ecclesiology, an eschatological vision, and canonical theism to be presented to chaplains during their Basic Course as a way to help them

develop a framework for ministry in the military chapel setting. This, combined with the two other lines of effort mentioned above should contribute greatly toward improving chaplain support to the installation chaplain program. By working these three lines of effort simultaneously the OCCH can improve chapel facilities as well as the intrinsic and external motivations for chaplain support. This holistic approach will certainly be much more effective than a focus on any one area.

As we approach the end of this project, I must confess a nagging problem. Early on we focused in on the Collective Protestant Congregation, realizing that Catholic ecclesiology in the military context does not have the same challenges since their ecclesiology is episcopal and sacramentally based. At this point, we must acknowledge that some ecclesiologies do not allow for combined worship. The Catholic Church is the largest of these groups, but certainly not the only group that does not "mix" with others. Other episcopallybased denominations such as Anglican and Episcopalian will celebrate together in what chaplains describe as "liturgical worship." And even though chaplains from the Reformed tradition will participate in the collective Protestant chapel, due to the inability to provide discipline and a local statement of faith the chapel is viewed as

something less than church. This being said, these divisions seem to be implemented and enforced more by the religious establishment operating out of a "from above" mentality than individuals at the local level. Because Army chaplains are assigned to battalions rather than chapels or denominational groups, Soldiers are exposed to clergy of various backgrounds and learn to care more about the character of the chaplain than anything else. I have personally had senior Catholic leaders kneel before me and ask for a blessing, knowing full well that I am not a Priest. I have had Catholic Soldiers share in communion, knowing that I am not a Catholic Priest. Historically, the hardships of combat and the presence of chaplains has taught the American Soldier to be very practical and ecumenically minded. Perhaps someday church leaders will learn the same lesson.

Implications for the Church of the Nazarene

The Church of the Nazarene should find this research beneficial primarily because it affirms the practice of "keeping the main thing the main thing." The denomination was founded on compromise in order to bring unity. Certain theological questions such as mode of baptism and eschatology were intentionally left open for the sake of bringing everyone together under the banner of holiness. I would consider this something of an example of what Abraham is calling for under the rubric of Canonical Theism, at least in part. If the Church of the Nazarene can "agree to disagree" on certain epistemological issues for the sake of unity on the issue of holiness, could we not also extend the same grace for the sake of unity of the church catholic?

It seems that the denomination is going through something of an identity struggle right now. With social issues such as same-sex marriage and movements like the

emergent church as well as internal tensions between what can be labeled as Wesleyan purists and 19th Century Holiness Nazarenes, not to mention the influence of fundamentalism and various theologies, the Church of the Nazarene is pressed from without and from within. Rather than succumb to a perception that the denomination must respond to each issue and make categorical (epistemological) statements, it might be more useful to rediscover itself as a holiness movement and take a positive tone that affirms what we are rather than what we are not. This research affirms the genius of the Church of the Nazarene in her ecumenical spirit and the deliberate decision to foster a catholic spirit both outwardly and inwardly. The denomination should continue to stand with the church universal on canon (that which is essential to the Christian faith) and fan into flame her raison d'etre, "Holiness Unto the Lord!" Let her become a movement once again, locally focused, and unencumbered by the chains of an institution that would drain resources and focus on the mission. Forgive the analogy, but the Church of the Nazarene is more like the Marines than the Army. What I mean by this is that by virtue of its mission, it will never be large in number. Like the Marines, the Church of the Nazarene is calling men and women to a deeper commitment that fewer people are willing to embrace. Rather than worry over numbers and growth, the church should fully embrace its mission and purpose.

The three lines of effort presented in Chapter Five could be useful for the Church of the Nazarene. I don't imagine the same exact problem exists in the local church since pastors really do not have a choice but to be very involved in their church. Pastors in the local church do not generally share this issue of divided loyalties (except potentially in the bi-vocational situation). But a three-fold focus on buildings, systems of

accountability, and doctrine (ecclesiology, theology, etc...) might also be useful for the church as it works toward an end state of a stronger and healthier organization. The polity of the church is certainly different than the command emphasis of the Army, so the implementation would have to be very different as the local church pastor has a great deal more autonomy than a battalion chaplain. Existing systems such as annual reports, district and general assemblies, district journals and the Manual are all useful tools that should be maintained and improved upon.

In 1 Samuel 8:5 the people cry out, "Now appoint a king to lead us, such as all the other nations have." The nation of Israel rejected God's system of governance and desired to look like all the other nations. They wanted a king to rule and lead them. God gave them what they wanted, and Samuel anointed Saul as the first King of Israel. We should be careful what we ask for. Along with a king came taxation, civil war, and within just three generations an embracing of pagan gods that eventually led to judgment and exile. Recently the Church of the Nazarene has been experiencing a certain cry of the people that might resemble Israel's cry for a king. There seems to be a growing dissatisfaction with doctrinal issues that were intentionally kept open from the very beginning. Church leaders have been accused of leading the denomination astray as they have looked across the church catholic at practices such as spiritual formation and the emergent movement. Additionally, the continued effort to take itself seriously as a global church and integrate leadership and accommodate diverse cultures has challenged the church to reevaluate many of her assumptions about the nature of the church. As the denomination continues to age and becomes more of an institution and less of a holiness

movement the struggle to "settle in" and take a position on issues that were intentionally left open will likely intensify unless the church recaptures its identity as a holiness movement.

This identity crisis, can be seen in the recent efforts of our denomination's leadership to develop a Nazarene ecclesiology. I vividly recall a conversation I had with a senior staff member of the Seminary years ago. She asked me, "What does the Church of the Nazarene offer that no one else can? If we disappeared, who would miss us?" The question challenged me to consider our place in the bigger picture. Do we still have something to offer? Or are we just a remnant of a last century movement that has run its course? As we consider these questions and seek to understand ourselves, I would like to offer a few suggestions that might be of some use.

The Church of the Nazarene was established in 1908 as the result of a long and difficult negotiation between several holiness groups. In order to bring everyone together under the common banner of "Holiness Unto the Lord" everyone had to agree to leave certain doctrinal issues open. Unlike most other denominations, the Church of the Nazarene allows for flexibility on matters of baptism (believers or infant as well as mode) and eschatology. We have maintained a balance between 19th Century Holiness and episcopal, Wesleyan theologies. I suspect that a large percentage of the denomination is unaware of this history, largely because our pastors are not comfortable themselves with this tension and either do not know what to do with it or would prefer to ignore it. This openness can at times be something akin to paradox in theology, human nature seeks to resolve the tension. But the more we try to explain a paradox the more we risk falling into heresy. I would say that the more we seek to take a position on these secondary (or as

Abraham would say, epistemological) issues the more we will alienate large segments of our denomination and push ourselves toward division. This history of the Church can be problematic for some. Many in the church are not interested in returning to the legalistic approach to holiness that was all too common. Pastors are hesitant to address doctrinal issues either out of their own lack of mastery or fear of stirring up controversy and conflict within their flock. I believe the denomination needs to address these issues and think through a very intentional IO (Information Operations) Campaign, emphasizing our heritage and the positive outcomes related to it.

Our tolerance on these epistemological issues in the Church of the Nazarene has put us in a unique position in ecumenical environments. Nazarene chaplains are very well regarded as they are able to provide ministry across denominational boundaries and meet the spiritual needs of a great number of people because they are not restricted by their own denomination. As the modern church continues to seek ways of joining together in unity, the Church of the Nazarene should affirm her heritage as a denomination that has been standing where the rest of the church seeks to go for over a century. This would be a tragic time to forsake our heritage. So, as we reflect theologically about the church and how the Church of the Nazarene is herself a church, I recommend we take a very affirming view of what we are as a church and not make doctrinal statements on epistemological issues that will only serve to create division and set us back in our ecumenical role with the church catholic. I recommend we take an approach similar to the one presented in this paper, a "from below" approach that describes the church as it is and not as some would like it to be. I recommend we affirm that we are indeed a holiness movement and that we seek to resist

the urge to encumber our local churches with institutional burdens. If we are an albatross, then let us embrace it proudly, recognizing that we were not created to tread the earth but to fly beautifully and powerfully above the earth, empowered by the Holy Spirit.

One last recommendation is that the Church of the Nazarene be more intentional with its chaplaincy program. Nazarene chaplains represent the denomination outside the walls of the church; they are ambassadors working ecumenically with other clergy on a daily basis. The church could make better use of chaplains who retire from the military. Most of these men and women are truly at their ministry peak, with an incredible amount of experience and training both in ministry and organizational management. The church would benefit greatly from an effort to place retired chaplains in positions where the denomination needs ecumenical representation and administrative as well as organizational leadership. District Superintendents could use retired chaplains as administrators and advisors on matters of ecumenical dialogue. Pastors of larger congregations could bring them on staff to work in the community and broaden the ministry reach of the local church. Because chaplains have been working outside the denomination for as long as 20 years or more, they are usually not nearly as well connected within the denomination as their peers and are relatively unknown. Because of this, the Church of the Nazarene has lost a number of retired

chaplains because they could not find a meaningful place to serve within the church upon retirement. The denomination could serve itself well by using retired military chaplains more strategically.

Implications for the greater church

It is my hope that this research contributes in some small way to helping the church catholic better understand the nature and dynamics of the military chapel. An ecclesiology of the military chapel, particularly the Collective Protestant Congregation, must be a study in ecumenism. As the church continues to explore a path toward unity and reconciliation, the military chapel may possibly serve as a model to explore and emulate. As the saying goes, "necessity is the mother of invention" and much of what we see in the military chapel, and in the Collective Protestant service in particular, is the product of balancing the mandate to provide worship for a diverse population with limited resources. It is a wonderful thing to see Christians from a wide variety of denominational backgrounds gather in worship together every Sunday, but how can the benefits of this be implemented outside of the military context?

First, just the act of acknowledging that such a thing is happening somewhere in the world and sharing that story is a step in the right direction. The Collective Protestant worship service in the military chapel is one place where the eschatological vision of unity before the Risen Savior is being realized. Admittedly, these congregations are far from perfect but it is here where ecumenism is being practiced, not just theorized about. Where else is this happening? Such places and occurrences should be celebrated and studied. A few instances come to mind. Movements such as Promise Keepers, Billy Graham's crusades, Christian music concerts and festivals are all examples of where the larger church body is willing to gather together for worship. At times these events serve as a window into what the church might look like in the new eschaton. Many communities have ministerial associations where the pastors of local churches meet regularly and collaborate their ministry efforts. Often they will have ecumenical services for special holidays such as Thanksgiving, Christmas, or Easter. Again, these are glimpses of that eschatological hope. Conciliar movements such as the World Council of Churches as well as academic conventions are important events where theologians and church leaders meet to share and listen. Such communication is an important step toward unity in the church, if not in name and address, at least in spirit. Going back to the idea that necessity is the mother of invention, perhaps the church today finds herself in a situation where there is greater incentive for unity. As we continue in this post-Christendom era and we see the Christian faith under seemingly greater persecution both globally and domestically, we may need one another like never before.

What I hope this work adds to the above is both a hope and a challenge to find ways to do more than meet, talk and discuss, but to actually worship together on a regular basis. If the local church is indeed where the church exists in its most quintessential form, then perhaps these larger movements and councils should seek to facilitate action at the local level. Looking to Keller's Center Church model, perhaps regular city-wide worship gatherings could be coordinated under the name "Church of <city name> Celebration" as a movement to bring the church together more frequently at the local level. But even if no great obvious movement is established, perhaps the greater impact would be a continued and growing "catholic spirit" and attitude of openness toward all Christ-followers. There are many obstacles that stand in the way of bringing the church back to a pre-Reformation state of unity, and perhaps the focus should be forward rather than backward. Perhaps the new way for the church is more in spirit than in name, letterhead, and address. Talk to a retired Soldier who has worshipped in a military chapel all his adult life, it can be done.

APPENDIXES

| Question | CHAPLAIN 1 | CHAPLAIN 2 | CHAPLAIN 3 | CHAPLAIN 4 | CHAPL | AIN S |
|--|---|--|--|---|---|---|
| Chapel deployed/garrison | garrison = training for deployment, not less important but less direct to our Title X mandate. | Deployed: no family & children, different opportunities, "teachable moments", community / one is not more legitimate than the other | Both are legitimate. Army chapels reach people who would not come to church. Pastoral team is embedded in Units & can bring in Soldiers. Deployed is easier, discover talent that has been in local churches. | Deployed is better, easier, no competetion, can build community / Both legitimate / fami lies at garrison chapel | ffl difference is availability option deployed not many. Kingd without organization -peop gathered in my name, I au chap family = homogeneous, o and Families to know (deployemer | ns, om of God ex ist with or le will still gather/"2 or 3 m there, that's church / iel piportunity for Soldiers God in their context, |
| Chapel church or not? | yes, in a sense / lacking is "third mark" of the church, discipline / no membership / no "fencing" with communion | Chapel should seek to be church, "punch the ticket" / church is connected / "body of Christ" / sacraments (baptism/communion) / pastoral | Yes: body of Christ, preaching, sacraments / No: belongs to the commander, government. Chaplain is in charge, no deacon board as a governing group. | chapel = transience even in leadership / denominational diversity, leadership / tends to be worship service only, lacking community / deployments / Parish Counci | Leadership & environmer chapel and vision of the Absolutely, chapel is churc | e chaplain leading it/ |
| Improve garrison program | improve relationships between congregations, especially Catholics and Protestants | run chapels based on theology, not on accomodation | Provide quality worship leaders, a single source contract that is service- oriented. | Build better community, small groups, bring congregations together for Sunday School | Have a broader & mor services. All tend to be "ble offer more | ended" or contemporary |
| | | | | | | |
| Comments/justifications for chaplains to go to local church vs. chapel | | Sunday is a day of rest / connect to denomination / bring up kids | To not support chapel is to be a "thief- | adjustment: "this Is where God has called us and we can do whatever we can to make it better. | important to maintain deno chapel is firs we represent our denomin Church of the Nazarene liv I'm the | st priority / ation in the chapel, "the /es in the Army because |
| Close Garrison? | | No. People today are more mobile, we are competing. Families would lose a support structure. Shared/common experience -deployment. Chaplain vs. Pastor | Disagree, contracting chapel pastors is a recipe for disaster, lack of accountability. | No, access to Soldiers & retirees - it's their community & they get other services (commissary, hospital, etc) / shared experience, deployment, Army life | could vs. should - could, but Title 10 demands for free exercise of religion, that's he chaplain's responsibility. Must be done fairly for all faith groups, "fair and equitable RS for all" | |
| Grow Church | | | 4 things: pray, preach, worship team {song selection, masculine, friendly to men), method for visitors, (5th) "sticky" fellowship to keep visitors. | | | |
| Ecumenical Aspect | | | | | "he Kingdom of God is bigger than denomination / "Collaboration without Compromise" | |
| Gospel Service | | | | | Compromise | |
| | | 1 | I | I | | |

| Question | CHAPLAIN 6 | CHAPLAIN 7 | CHAPLAIN 8 | CHAPLAIN 9 | CHAPLAIN 10 |
|--------------------------|---|--|---|--|---|
| Chapel deployed/garrison | Both necessary, different functions / Deployed, chapel is a connection to home familiar, mortality/Garrison, many options and distractions/Title 10 requires it / Chapel is a shared experience = generates ministry | Different purposes /no families in theater / options, receptivity, common needs, shared experience | Both fulfill a vital role / more meaningful downrange: 1. context, focus, less distractions, 2. daily engagement, community building / no families & children downrange, less "church" in that sense / Garrison = cradle to grave, baptism, catechism, funerals (retirees) | Chapel ministry is more far reaching In the combat tone / preaching is better, fewer distractions, mission focus | to really be a pastor/ Garrison ■ competition, |

| Chapel church or not? | chapel is theologically diverse / must center on Christ's death and resurrection / shared military experience / interaction between generations of warriors/ different, but just as much church | Chapel is church, but must focus on the fundamentals / where people are meeting | Chapel cannot administer discipline/Chapel is midwife rather than church / element of "true church" / Missionary in nature | Chapel is far more ecumenical, multiple denominations, focus Is the cross / Lacks solid direction / Church might have more solid teaching, can stick to one theological teaching and go deep / Church is people they are in chapels/ leadership Is critical / more effective If called vs. assigned to a chapel | Chapel Is church to the Army / It is the way we should do church; ecumenical, mixed racially, speak the truth / Chapel is accepting / 1st year chaplains are not used to diversity/ multi- denominational vs. non- denominational |
|---|---|---|--|---|--|
| Improve garrison program | dissolution of sub-cultures (82nd, USASOC, XVIII Corps, JSOC) / greater unity / get together at a larger level | more & larger chapels / strategically place senior chaplains to lead chapels / chapel is often a secondary or tertiary duty | Garrison's Job is support / The garrison that supports and enables success is a good functioning garrison / "Unleashing the Church" - enables(coach,teach, mentor) | Ensure all chaplains support chapel, accountability between garrison, BDE Chaplain, and chapel lead pastor / SEVERAL are attending local church and not chapel | Get rid of "fire and forget" / focus on making better preachers, ministers / some chaplains come in without all the skills they need - acessions process, evaluate sermons |
| Comments/justifications | | | | | |
| for chaplains to go to local church vs. chapel | | | | Take care of families & their spiritual needs. | |
| Close Garrison? | Title 10 dictates that chaplains will conduct worship services every Sunday / chapel offers shared identity | civilian church cannot meet the need like a chapel/ dropping chapel in garrison would hurt the Chaplain Corps and make it useless | Closing garrison chapels is abdicating responsibility | Benefit is chaplains could receive and get rest, spend time with family / barely have time to prepare sermons | "Nobody can speak to the physical, spiritual and emotional needs of a Soldier better than a seasoned chaplain." / shared life experience / Soldiers in garrison have needs too |
| Grow Church | | | | | |
| Ecumenical Aspect | | | | | |
| Gospel Service | | | | | Downrange / Black Southern Gospel / Interracial / 21/2 hours, 1 hour singing, 50 min. preaching / experiential / tied to social structure |

| Chapel deployed/garrison | Both unique, both necessary / Deployed is reduced, no PWOC and other programs | All deployments are not equal / on my own, in charge of everything, preaching, music / less resources / Deployed feels like I'm answering my calling more directly / less options / tight community / chapel, we understand struggles, shared experience, identity | Very different / deployed = small team, eager to worship, no competition, like family, easier, very fulfilling / Garrison is still very important, getting rid of garrison chapels is a slippery slope / Chaplain's job is to ensure religious freedom; young Soldiers, retirees, middle group is the challenge |
|--------------------------|--|---|--|
| Chapel church or not? | Chapel a a parachurch organization / no deacon or elder board, no statement of faith, not a biblical ecclesiastical structure / facility belongs to the government / Do baptize, communion, preaching | Chapel lacks accountability, church discipline / NT does not give much detail on running a church / Paul, I & II Corinthians/Chapel has no way of putting someone out of the fellowship / Open communion / No statement of faithApostles Creed / ecumenical (good), church problem is division / many civilian churches don't discipline either | A LTC Chaplain told me that chapel was not church -1 think that's absolutely wrong / different, but by definition gathering of God's people for mutual edification and to glorify God and serve Him forever / Finances and buildings are different and a headache, multiple congregat ons/ CTOF, trust & accountability, stewardship |

| Improve garrison program | Book: "Good to Great" - first who, then what; grow RSO and do more garrison-wide ministry, penetrate the community / Why only coordinator? Why not executer?/OCDC- BN Chaplains should take care of their own. Use technology and make them accessable. | people moving all the time / get more chaplains involved / tie preaching priviledge to involvement / Create accountability up the chain / Report at monthly UMT training/ Impression is that we can get away with it | Make it easier to spend money, empower leadership, use the Parish Council / Funds Chaplain and Manager who work to make ministry happen / Duty phone for a week seems too long for Ft. Bragg |
|--|---|--|--|
| | | | |
| Comments/justifications for chaplains to go to local church vs. chapel | Provide for the family, ministries for women, children / "get fed" / poor preaching / theological concerns / non-biblical | Doctrine vs. Air Force - unit centric vs. chapel centric/ Burned out / additional duty / churches have more resources, spouse will be pulled away/ denominational affiliation, "I'm not raising general protestant kids" | |
| Close Garrison? | Soldiers & families that may not have the resources to go off-post / provide forthose on post / constitutional provision / community, tradition, identity | Could if you had to (budget), but not ideal / chapels do good ministry / many civilian options/not legally mandated under Title 10 | The chapel is a symbol of God's presence, what message do we sent if we shut them down, re- purpose them, or destroy them? / Chapel builds teamwork and collegiality - skills we need when we deploy, garrison chapel prepares us for this |
| Grow Church | | | |
| Ecumenical Aspect | | | |
| Gospel Service | | | |

CHAPEL REPORT, FY XXXX

1. INSTALLATION:

- **2**. CHAPEL NAME:
- 3. SERVICE TYPE:
- ____ Catholic
- _____ Liturgical
- _____ Traditional
- _____ Blended
- ____ Gospel
- ____ Chapel Next
- ____ Contemporary
- _____ Denominational
- _____ Other: ____
- 4. PASTORAL STAFF:

Name

Assigned Unit

 5. PARISH COUNCIL?
 YES □
 NO □

 If not, why?
 If so, please provide the following:
 No □

 Name
 Position
 Position Description

6. CHAPEL SERVICE MISSION STATEMENT:

7. STATISTICS: Average attendance last year:

Average attendance this year:

Average offering last year: Average offering this year:

8. MINISTRY COMMENTS/NARRATIVE

9. CHAPEL BUILDING COMMENTS (Condition, needs, etc...)

The above report would be submitted by each worshipping congregation to the Installation Chaplain, who submits to Installation Management Command (IMCOM), who then submits to the Office of the Chief of Chaplains (OCCH). Reports would be due to IMCOM by 15 October and cover the previous Fiscal Year (which runs from October to September) and the IMCOM report due to OCCH by 15 January.

The individual reports are submitted along with a rollup of statistical information (BELOW) INSTALLATION NAME:

Number of chapels last year: Number of chapels this year:

Chapel Inspection Program forms attached Number of services last year: Number of services this year: Average worship attendance last year: Average worship attendance this year: *CTOF giving last year: *CTOF giving this year: Number of chaplains assigned: Number chaplains supporting chapels:

Percentage of chaplain support: _____%

Narrative:

* Chapel Tithe and Offering Fund (CTOF)

* IMCOM REPORT:

Number of chapels last year: Number of chapels this year:

Chapel Inspection Program forms attached Number of services last year: Number of services this year: Average worship attendance last year: Average worship attendance this year: CTOF giving last year: CTOF giving this year: Number of chaplains assigned: Number chaplains supporting chapels:

Percentage of chaplain support: _____%

Narrative:

*Rollup of all Army Installations submitted to the Chief of Chaplain's Office and includes all installation and individual chapel reports.

The idea of this reporting is to provide accountability from the lowest level to the highest. Based upon these reports the Office of the Chief of Chaplains (OCCH) can understand how the chapel program is doing across the Army. In order to motivate compliance, the OCCH can limit grant monies to those chapels and

installations who comply with this report. Additionally, OCCH may choose to reward chapels */chapel congregations/or installations who demonstrate the most growth or meaningful ministry.

* Chapels will usually host multiple congregations

In addition to this reporting, I think OCCH should require IMCOM to do annual inspections of all chapels (building) paying particular attention to the maintenance and condition of the facility (similar to a Staff Assisted Visit or a Command Inspection Program). Chapel Inspection Program! Example below:

INSTALLATION:

CHAPEL NAME:

EXTERNAL CONDITION: Lawn / landscaping / paint / structure

INTERNAL CONDITION:

Walls / paint / pews / restrooms / childcare facilities / compliance with fire code and other regulatory guidance / hand receipts / work orders

COMPLIANCE WITH AR 165-1:

Offering control sheets / offering procedures / how offering is received

COMMENDATIONS:

ACTIONS FOR IMPROVEMENT:

BIBLIOGRAPHY

Ecclesiology

Burdon, Adrion. Authority and Order: John Wesley and His Preachers. London: Ashgate Press, 2005.

- Donaldson, James and Alexander Roberts, ed. *The Writings of Justin Martyr*. Berkeley, CA: Apocryphile Press, 2007.
- Haight, Roger. *Historical Ecclesiology: Christian Community in History, Volume I.* New York, NY: The Continuum International Publishing Group, Inc., 2004.
- . Comparative Ecclesiology: Christian Community in History, Volume II. New York, NY: The Continuum International Publishing Group, Inc., 2005.
- . *Ecclesial Existence: Christian Community in History, Volume III.* New York, NY: The Continuum International Publishing Group, Inc., 2008.
- Kimbrough Jr., S.T., ed. Orthodox and Wesleyan Ecclesiology. Crestwood, NY: St. Vladimir's Seminary Press, 2007.
- Mann,Mark and Brent Peterson, "Voluntary Association or the Body of Christ? A Wesleyan Ecclesiology for the Church of the Nazarene Today, "Didache: Faithful Teaching 13:2 (Winter 2014)
 <u>http://didache.nazarene.org/index.php/gtc2013/theology/974-voluntarv-or-bodv-theology-mann-peterson-eng/file</u> (accessed February 14, 2014).
- Raser, Harold E. "Christianizing Christianity: The Holiness Movement as a Church, the Church, or no church at all?" Wesleyan theological Journal, 41:1 (Spring 2006).
- St. Clair, Craig James, "Toward a Domestic Ecclesiology: The "Domestic Church " Finds Articulation in Pope John Paul IPs "Theology of the Body" (2007). School of Theology, Seminary Graduate Papers/Theses. Paper 752.
- Stone, Bryan. A Reader in Ecclesiology. Burlington, Vermont: Ashgate Publishing Company, 2012.
- Stackhouse, John G., ed. *Evangelical Ecclesiology: Reality or Illusion?* Grand Rapids: Baker Book House Company, 2003.
- Volf, Miroslav. After Our Likeness. Grand Rapids: Wm. B. Eerdmans Publishing, 1998.
- Wesley, John. *The Works of John Wesley, Volume I.* Kansas City, Missouri: Beacon Hill Press of Kansas City, 1986.
- _____. *The Works of John Wesley, Volume V.* Kansas City, Missouri: Beacon Hill Press of Kansas City, 1986.
- ______. *The Works of John Wesley, Volume VL* Kansas City, Missouri: Beacon Hill Press of Kansas City, 1986.

Ecumenism

Abraham, William J., Jason E. Vickers, Natalie B. Van Kirk. *Canonical Theism: A Proposal for Theology and the Church.* Grand Rapids: Wm. B. Eerdmans Publishing, 2008.

Ethnography

- Ammerman, Nancy T. and Dudley, Carl S. Churches in Transition. San Francisco: Jossey-Bass, 2002.
- Moschella, Mary Clark. *Ethnography as a Pastoral Practice: An Introduction*. Cleveland: The Pilgrim Press, 2008.
- Mowat, Harriet and Swinton, John. *Practical Theology and Qualitative Research*. London: SCM Press, 2006.
- Rusaw, Rick and Swanson, Eric. *The Externally Focused Church*. Loveland Colorado: Group Publishing, 2004.

Spangler, Jeff. "Why do they Stay" paper for Dr. William Selvidge, Ethnographic Research, April 18, 2015.

Spradley, James P, The Ethnographic Interview. New York: Harcourt, Brace, Janovich, 1979.

Leadership

Giuliani, Rudolph W. Leadership. New York: Hyperion, 2002. Military chapel

literature

- Army regulation 165-1. *Religious Support: Army Chaplain Corps Activities*. Washington DC: Headquarters, Department of the Army, 2009.
- Brinsfield, John W., William C. Davis, Benedict Maryniak, James I. Robertson, Jr. Faith in the Fight: Civil War Chaplains. Mechanicsburg, PA: Stackpole Books, 2003.
- Catholic Encyclopedia, "Chapel" Last modified March 15, 2014, Accessed January 28, 2014, http://www.newadvent.org/cathen/03574b.htm.
- Greenwood, Charles L. "The Constitutionality of the Military Chaplaincy," *Church and Society,* (March-April 1974): 25-35.
- Gushwa, Robert L. The Best and the Worst of Times: The United States Army Chaplaincy, Volume IV, 1920-1945. Washington D.C: Office of the Chief of Chaplains, 1977.
- Honeywell, Roy J. Chaplains of the United States Army. Washington D.C: Office of the Chief of Chaplains, 1958.
- Hurley Paul K. Sustaining Souls. Carlisle Barracks, Pennsylvania: US AWC Strategy Research Project, 2013.

Hutcheson, Richard G. The Churches and the Chaplaincy. Atlanta: John Knox Press, 1975.

- Patterson, Eric, ed. Military Chaplains in Afghanistan, Iraq, and Beyond: Advisement and Leader Engagement in Highly Religious Environments. London: Rowman & Littlefield, 2014.
- Peck, John Steven. *Postmodern Chapel Services for Generation X and Millennial Generation Soldiers*. Ft. Leavenworth, Kansas: U.S. Army Command and General Staff College, 2008.
- Pike, John. U.S. Army Announces Installation Management Command. <u>Globalsecurity.org</u>. 4 August 2006. <u>http://www.globalsecurity.org/military/library/news/2006/08/mil-060804-army01.htm</u> (retrieved 03 November 2015).

MissioDei

- Johnson, Todd, ed. *The Conviction of Things Not Seen: Worship and Ministry in the 21st Century*. Ada, MI: Brazos Press, 2002.
- Keller, Timothy. Center Church. Zondervan, Grand Rapids, Michigan, 2012.
- Miller, C. John. Outgrowing the Ingrown Church. Grand Rapids: Zondervan, 1986.
- Newbigen, Lesslie. The Gospel in a Pluralist Society. Grand Rapids: Eerdmans, 1989. Missio Dei
- Schwanz, Keith. Wesleyan Perspectives of the Missio Dei. Kansas City: Beacon Hill Press, 2010.
- Stone, Bryan. Evangelism After Christendom: The Theology and Practice of Christian Witness. Ada, MI: Brazos Press, 2007.
- Wright, N. T. Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church. San Francisco: Harper Collins, 2008.

Wesleyan Studies

- Clapper, Gregory S. As if the Heart Mattered: A Wesleyan Spirituality. Nashville: The Upper Room Books, 1997.
- Knight, Henry H. *The Presence of God in the Christian Life: John Wesley and the Means of Grace.* Maryland: Scarecrow Press, 1992.