

Caring Connections

An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling



*Specialized Ministries and Their Relationship to the
Institutional Church and its Structure*

The Purpose of Caring Connections

Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling is written primarily by and for Lutheran practitioners and educators in the fields of pastoral care, counseling, and education. Seeking to promote both breadth and depth of reflection on the theology and practice of ministry in the Lutheran tradition, *Caring Connections* intends to be academically informed, yet readable; solidly grounded in the practice of ministry; and theologically probing. *Caring Connections* seeks to reach a broad readership, including chaplains, pastoral counselors, seminary faculty and other teachers in academic settings, clinical educators, synod and district leaders, others in specialized ministries and concerned congregational pastors and laity.

Caring Connections also provides news and information about activities, events and opportunities of interest to diverse constituencies in specialized ministries.

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When the Inter Lutheran Coordinating Committee disbanded a few years ago, the money from the “Give Something Back” Scholarship Fund was divided between the ELCA and the LCMS. The ELCA has retained the name “Give Something Back” for their fund, and the LCMS calls theirs “The SPM Scholarship Endowment Fund.” These endowments make a limited number of financial awards available to individuals seeking ecclesiastical endorsement and certification/credentialing in ministries of chaplaincy, pastoral counseling, and clinical education.

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Call for Articles

Caring Connections seeks to provide Lutheran Pastoral Care Providers the opportunity to share expertise and insight with the wider community. We want to invite anyone interested in writing an article or responding to one to please contact one of the co-editors, Diane Greve at dkgreve@gmail.com or Bruce Hartung at hartungb@csl.edu. Please consider writing an article for us. We sincerely want to hear from you!

The 2021.2 issue will focus on Partners in our Ministries as Chaplains. Deadline to receive articles is May 15, 2021. Contact Diane Greve at dkgreve@gmail.com for more information if you wish to contribute.

And, as always, if you haven’t already done so, we hope you will subscribe online to *Caring Connections*. Remember, a subscription is free! By subscribing, you are assured that you will receive prompt notification when each issue of the journal appears on the *Caring Connections* website. This also helps the editors and the editorial board to get a sense of how much interest is being generated by each issue. We are delighted that the number of those who check in is increasing with each new issue. Please visit www.lutherservices.org/newsletters#cc and click on “Click here to subscribe to the *Caring Connections Journal*.” to receive automatic notification of new issues.

Editorial

Bruce Hartung

IN 1997 I WAS HEADING THE PASTORAL PSYCHOTHERAPY INSTITUTE at Lutheran General Hospital in Park Ridge, IL, and very much in the throes of developing a more secure pastoral counselor identity. I was invited to join a LCUSA (Lutheran Council of the USA – remember, those of us who are old enough to do so, when the Lutheran Church in America, the American Lutheran Church, and the Lutheran Church—Missouri Synod forged a very cooperative relationship in specialized pastoral care ministries) “Consultation of Theological Issues That Pertain to the Relationship of the Ordained Ministry and Pastoral Counseling.” At that time, the sainted Rev. Dr. Robert Preus and I were the invited presenters.

A part of my presentation included:

Don Browning suggests that a sociological and historical (rather than a normative or theological) definition of the kinds of activities the church has done and called pastoral care falls under two categories: 1) those activities which aid in “the incorporation of members and their discipline in the group goals and practices of the church” and 2) those activities which assist “persons in handling certain crises and conflicts having to do with existential, development, interpersonal, and social strains.” Browning adds: “Suffice it to say that pastoral care in more recent times had more to do with the latter goal than the former.”

I suggested:

Pastoral counselors tend to be individualistic in orientation, with the emphasis on the person(s) counseled. Their focus is on the increase functioning of the individual, marriage, or family, and sometimes even the parish or denominational structure. Pastoral counselors ‘treat’ these areas. But they tend not to function in a way that would necessarily add people to the parish. The counselor may be desirous of helping the parish look at how it functions, but he/she rarely will use the counseling or consulting which they do to encourage and help their people join the parish or to become socialized into its group culture.

In this presentation I challenged the pastoral counselor to discern the inner meaning of the church denomination and parish for him or herself and challenged the denomination to consider how it really feels about pastors and other “religious professions” doing “ministry” that does not necessarily contribute to the maintenance and growth of the institution. Does “Whoever seeks to preserve his life will lose it, but whoever loses it will save it.” (Luke 17:33 NEB) apply also to institutions?

This ambiguity is an important dynamic in the institutional relationships of persons serving in non-parish-based ministries. I think it contributes to the general

sense of non-parish ministry folks living on the kind-of edge of the institutional church. This is an ongoing conversation that needs to happen. In a small way, this issue of *Caring Connections* takes up this dynamic, as I think this dynamic is still very present and active today and needs ongoing direct conversation.

First off is a section of articles of a general broad expanse each of which present wonderful thoughtfulness and fresh pictures for the future. **Chuck Weinrich** offers a leaves and root picture that begins to capture the mutuality of relationships. **Diane Greve** offers multiple perspectives from both history and a forward look wondering about having a liaison from the Council of Bishops. **Kevin Massey** points us to competency testing instead of endorsement as an important step forward.

Next come two articles from judicatory folk, an LCMS District President, **Timothy Scharr** and an ELCA Bishop, **Craig Alan Satterlee**. These give sensitive insight into the institutional/specialized non-parish ministry dynamic. Timothy Scharr offers a fascinating history of the development of prison ministry in Southern Illinois. Craig Satterlee takes us into his focus on *episkopeo*, seeing that as of equal import as the “oversight and inspection” function of a Bishop.

The next group of two articles give perspectives from the two major professional associations for chaplains and ministerial counselors. **Nancy Wigdahl** approaches ecclesiastical endorsement from an ACPE perspective. **Chris Beckman** calls for “The Order of Chaplains” from his experience as Area Certification Chair for the Association of Professional Chaplains (APC).

The last group consists of five personal sharings, all of which are deep and rich. **Lorinda Schwarz, Chad Leonard, Christopher Laughlin, Greta Bernhardt,** and **Brian Stamm** offer their experiences in ministry in transparent, helpful, and often challenging ways. We are indebted to them for their personal sharing.

All of these authors shed light on the theme of this issue, **Specialized Ministries and Their Relationship to the Institutional Church and its Structure.**

This issue closes with a tribute penned by Diane Greve in memory of Mark Anderson. I first met Mark when we served together on the Dialog '88 planning team. He had that wonderful combination of entrepreneurship and compassion. I grew a lot by being with him.

We are also re-opening our “Responses” section in the hope that our readers will actively engage our articles and periodically respond to them.

This is my second issue of *Caring Connections* as an editor. I am incredibly grateful for the opportunity. I pray the very Spirit of God will bless your reading and your use of the material in this issue.

The Leaf Feeds the Roots, Too*

Charles Weinrich

ALTHOUGH I WAS UNABLE TO FIND a specific Biblical support for the concept stated in the title of this article, I feel that there is a basic truth involved, both in a botanical sense *and* as it applies to the situations of people engaged in specialized ministries. Tree leaves, out on the end of limbs, need the nourishment provided from the roots in order to survive and thrive. Likewise, pastoral caregivers in specialized ministries [chaplains in hospitals, mental health, long term care and prison facilities, pastoral counselors, as well as police and fire chaplains, clinical educators, parish nurses and others] need the support provided by our own churches and church bodies today.

At the same time, leaves have a responsibility to nourish the tree and its root structure as well. Years ago, Deaconess Dorothy Prybylski shared an incident that illustrated the truth of this process. In October of 1997 her property in Omaha, NE, was badly damaged when an unusually early and heavy snowfall caused trees still in full leaf to lose many if not all branches, thereby rendering them unable to survive. So also, pastoral care givers in specialized settings need to recognize that they have a vital contribution to make to the life of the church at large.

Perhaps you can recall the excitement engendered years ago when a congregation or group of congregations would hold a “Mission Fest.” Often the guest speaker was a missionary on furlough from some far distant country. Their message was usually interspersed with vivid stories of work in their particular mission field, and people left the festival inspired by visions of what God was accomplishing in spreading the Good News and bringing various forms of support to people in faraway places.

We can benefit from seeing ourselves as missionaries too. Our mission fields, however, are the ‘jungles’ of hospital corridors, the ‘deserts’ of hopelessness found in prison cells or heard in counseling offices, the ‘storms’ of conflict or loss in fire or robbery, and even perhaps the ‘fertile lands’ in long term care ministry settings. Unfortunately, our stories don’t get told as often as they could. Indeed, many of our specialized skills are going untapped because we have not let the church at large know what ‘nourishment’ we ‘leaves’ have to offer.

A couple of hours of brainstorming by a group of chaplains in Wisconsin identified a host of possible ways in which we can give back to the church from our

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* [This article is an edited reprint of an article originally printed in the Winter 1998 issue of JEDP [Journal of English District Pastors] An unofficial Journal of Theological Opinion and Scholarship]. I also presented this topic as a workshop at Zion X, at Augsburg College in Minneapolis in 1998, in collaboration with Paul Eggold, Staff Chaplain at St. Michael’s Hospital in Milwaukee, WI and Executive Chaplain for the English District of the LCMS. Paul recently died, and I wish to dedicate this article in his memory.

own particular workplace and our own unique abilities. Some examples were: grief seminars; chaplain-in-residence at a seminary; facilitating a clergy support group; citing examples from our own ministries in sermons when asked to be a guest preacher; serving as consultants on health care issues. Some topics which we might be able to present at various conferences, youth gatherings, congregational adult forums, etc. include: “The Art of Listening,” “The Theology and Process of Organ Donation,” “Visitation by Clergy and/or Laity in Hospital/Prison/Nursing Home,” “How to Pray with the Sick,” “Children and Divorce,” “Alcohol Intervention,” “Healthy Congregations.” Hopefully, as you read through this brief listing, you too can see how varied and relevant to the life of the Body of Christ are the gifts which those of us in specialized ministries have to offer.

The chaplains were then joined by some district/synod executives, who engaged them in a provocative dialogue to help sharpen the points they could focus on as they planned to address concerns in the areas where they were located.

Finally, the chaplains also spent an hour or so with a professional writer, who helped them learn how to write their stories for publication in synod/district publications. I had a dear friend who once told me, “They who tooteth not their own horns, the same horns goeth untooteth!” Or, to return to the image with which I started, “The leaves that don’t attend to their roots, the same leaves might end up rootless.”



Chuck Weinrich, now retired, is an LCMS pastor, CPE Clinical Educator, and Chaplain at Overlook Hospital-Summit, NJ, Children’s Hospital of Wisconsin—Milwaukee and The Village of Manor Park—Milwaukee, WI before retiring to Florida, where he supervised a bit with the Florida Hospital CPE group. He and his wife Carol have moved up to Pennsylvania where they live at Buffalo Valley Lutheran Village. Chuck served as co-editor of Caring Connections for several years as well.

Tethered and Untethered: Relating with our Churchbodies

Diane Greve

AS A BRIEF BACKGROUND TO THIS ARTICLE, I was baptized, confirmed and consecrated as a deaconess of the LDA while I was a member of the LCMS. After holding membership in AELC, ALC and LCA congregations from 1977–1987, I landed in the ELCA when the new church body was formed in 1988. I now felt that I had a church home again. I quickly learned that each of these expressions of Lutheranism had their own polity around their relationship with those of us who were not *parish* ministers. While I have written this from the experience of one who is now in the ELCA, I hope it may have some applicability or generate some possibility for other Lutherans as well.

In the ELCA, most chaplains, pastoral counselors and clinical educators (MCPCCE) receive their call through their synod council. Those who serve in federal chaplaincy settings receive their calls from the ELCA Church Council. Some chaplains I know have their rostering call through a parish where they serve part-time. But most of us are called by our synods where we serve.

Being under call from our synods to provide chaplaincy or pastoral counseling can be a rather untethering experience unless we as ministers and synod leaders make every effort to remain tethered. I see this as a mutual responsibility. And is this an obligation or an opportunity? Or some of both?

Our synod staffs may not always know how to support those rostered ministers who are not serving as parish deacons or pastors. What credentials does a chaplain need to be issued a call? When can a word and sacrament minister be ordained without 3 years in a parish? What about word and service ministers? Some synods have few or even no board-certified chaplains in their synods. Some synod leaders are unfamiliar with the ecclesiastical endorsement and board certification process. And many MCPCCE folks don't know what support might be helpful from the synods.

Those who serve in MCPCCE may be more connected to their institutions or agencies than to their synods. They are paid by various entities outside of the parish. Some work Sundays and have limited opportunity for Sunday worship. Few have budgeted resources for continuing education that goes beyond their employers' needs. Most often, attending faith group events needs to take place on their own time and at their own expense. And most

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programming at the gatherings of rostered leaders revolves around parish life making it hard to justify to many employers that this is continuing education.

How does Churchwide support MCPCCCE? When the ELCA was first formed in 1988, there was a budget for a staff member, Serge Castigliano, at the Churchwide office who worked full time supporting MCPCCCE folks.¹ In his role with the ELCA, he advocated for our ministries in various ways. He provided a newsletter, organized endorsement panels, distributed financial assistance to those seeking endorsements and certifications, and created continuing education opportunities for the chaplains, pastoral counselors and clinical educators.

In large part due to a funding issue with the ELCA Churchwide entity, the position had been cut back considerably over the years from full-time to part-time, to a deployed consultant. Don Stiger was part-time in Chicago; then, Bryn Carlson and later Judy Simonson were brought on as deployed staff over the course of several years, to work part-time with endorsements.

In 2016, Don Stiger as a co-editor for *Caring Connections*, interviewed Steve Bouman, executive director for the Domestic Mission Unit of the ELCA for the 2016.² *Caring Connections*. His comment then was,

I also think Synods need to step up — to claim these ministries on their territories. By that I mean Bishops getting more fully oriented to the nature and importance of these ministries when they are elected, to actively honor these calls, meet regularly with all in MCPCCCE on their turf, and take more primary responsibility in supporting them. These ministries need to be seen right on the ground, where they are lived out day-to-day.

The Synods had a lot put on their shoulders. New bishops were/are overwhelmed by all the aspects of this new ministry. And resources are limited. So, what might the synod's role and responsibility realistically be as the entity issuing the call?

I believe bishops and synodical leaders benefit from seeing the MCPCCCE people “on their turf” as serving on behalf of their synod. While MCPCCCE folks usually are not allowed to “preach the gospel,” they are always living the gospel of Jesus as they embody the love and grace of God among broken and hurting people.

Also, I believe that bishops and synod councils need to understand the professional credentials required for these ministries so they can appreciate these ministries more fully. In addition, someone from the synod leadership might visit those under call in the context of their ministry sites soon after the call is issued. This would be good for the bishop, a member of the bishop's staff and/or a member

While MCPCCCE folks usually are not allowed to “preach the gospel,” they are always living the gospel of Jesus as they embody the love and grace of God among broken and hurting people.

¹ Prior to holding this position, he worked for the Lutheran Council USA (LCUSA), a pan-Lutheran group on behalf of specialized pastoral ministries.

of the synod council. At the very least, phone them and make a connection. And, pray for them as a synod council and encourage the congregation where they hold membership to include them and their ministry in prayer. Recognize the ministry they provide on the margins as valid ministry. They don't have to volunteer in the congregation or lead workshops on pastoral care to be legitimate ministers. Many are already fulfilled by their current ministry. If they want to do more, they will come forward. Hear them when they do.

What might the MCPCCE person's role and responsibility be as a rostered and called minister of the synod? Maintain a meaningful relationship with your congregation. This does not mean you need to volunteer for all the pastoral responsibilities you would have as a parish pastor. But worshipping regularly as you are able helps to maintain a relationship with your faith community. Arrange for an installation when you begin a new call. Make it a priority to attend the annual Bishop's Theological Conference and the Synod Assembly. Be visible. Complete your annual report. And invite the bishop or a bishop's representative to participate in a closing ritual upon your retirement when under call with the synod. These activities may help you experience more connection with your synod.

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I also wonder about arranging for a liaison from the Council of Bishops. A bishop would be selected to be a support to the MCPCCE staff member and those serving in these ministries. They can also advocate for the affirmation and interpretation of these ministries within the larger church. The Federal Chaplains have such an arrangement. So how might we create a comparable relationship with the Churchwide expression of the ELCA? This bishop might also support the orientation of new and re-elected synodical bishops.

I have served on Zion planning committees, endorsement panels, as Region 3 MCPCCE Coordinator, and on the Inter-Lutheran Coordinating Council for Specialized Ministries. In these roles, I had the opportunity to learn more and more about the credentialing and politics of the ELCA around these matters.

After I retired from my ministry as a clinical pastoral educator in 2016, and at the behest of Bishop Ann Svennungsen, I am serving as the ambassador for MCPCCE in the Minneapolis Area Synod. In this role, I am elected to the synod council and attend the deans' meetings. I also advocated with the synod council to consider how to issue calls to MCPCCE rostered ministers. I initiate the gathering of MCPCCE people with the bishop and her assistant who has us in his portfolio. When I first took this position, I met with the bishop's staff member who oversees roster and call. She and I discussed her process in issuing calls to chaplains. We clarified her process and we reviewed the ELCA's expectation of 4 units of CPE, endorsement and board certification. At that time, calls were being issued when a rostered minister contacted

the bishop's office after they had been hired as a chaplain by an institution or agency, whether or not they had the above criteria in place. I, along with the bishop's staff, decided to meet with those who were not board certified in advance of their call to determine their process toward attaining their professional credentials. A covenant is signed to put expectations in writing. Then the council would issue a 2-year term call. The synod council approved this policy and procedure. So now when someone comes to the Minneapolis Area Synod requesting a call to chaplaincy, we have standards to use as a guide in issuing a call.

Summary

I found that the longer I worked for an institution, the more I felt tethered to that institution. The hospital paid my salary and set the terms of my employment. The gatherings of rostered leaders often focused on parish life. Yet, the road goes both ways. Having a mutually supportive relationship also requires holding one another accountable. As chaplains, pastoral counselors and clinical educators, what do we need/want from our church bodies? How might our synods see us as unique leaders who don't fit in a box. I suggest we continue this conversation with our synod leadership and the synod councils who issue most of our calls. Complaining will not get us where we want to be. Quality conversation has more possibility.



Diane Greve is an LDA deaconess, an ELCA retired minister of word and sacrament and a retired ACPE certified educator. She lives in Minneapolis and is a co-editor of Caring Connections.

Why We Don't Need Ecclesiastical Endorsement in Healthcare Chaplaincy

Kevin Massey

I AM GRATEFUL TO THE EDITORS of *Caring Connections* for the kind invitation to share some thoughts about the purpose of Ecclesiastical Endorsement in Healthcare Chaplaincy. I was proud to edit and co-edit the journal for some of its early years. I am pleased how the journal continues to provide informative, creative, and sometimes provocative thought for our field. The thoughts I share in this piece are exclusively my own. I am not in any way writing on behalf of my employer and don't write on behalf of any organization of which I am a member.

I have a well deserved reputation for having iconoclastic opinions about the formation, training, and certification of healthcare chaplains, having written and spoken widely about these topics.^{1,2} These endeavors of mine have at times been to the consternation of mainstream leaders and organizations involved in the formation and certification of healthcare chaplains. This is perhaps due to how mainstream my own personal and professional chaplain training and certification has been. I was trained in three different Association of Clinical Pastoral Education accredited centers. I am a Board Certified Chaplain in the Association of Professional Chaplains.

The focus of my challenges to both the process of training and process of certifying chaplains has been the fact that those processes contains no objective element of verifying true competence. The process involves myriad different channels of self-reporting competence, whether through verbatims, essays, and committee appearance. Never is one's competence providing spiritual care to patients, families, and team members actually observed and verified. Thus the verbatims, essays and interviews involved in training and certification serve as proxies to true competence testing. Put more simply this process is essentially saying someone is competent because he or she says they are. In my writings challenging this current processes of training and certifying chaplains, I have noted that some element of objectively verifying competence, such as in simulation, could strengthen these processes.^{3,4}

Never is one's competence providing spiritual care to patients, families, and team members actually observed and verified.

1 "Education for Professional Chaplains: Should Certification Competencies Shape Curriculum?" George Fitchett, Alexander Tartaglia, Kevin Massey, Beth Jackson-Jordon & Paul E. Derrickson *Journal of Health Care Chaplaincy* 2015 Oct-Dec;21(4):151-6.2014.

2 2014 Surfing through a Sea Change: The Coming Transformation of Chaplaincy Training. Kevin Massey, *Reflective Practice: Formation and Supervision in Ministry* Vol. 34 pp 144-152.

3 Ibid. p. 149

4 2017 "Spiritual Care Encounter—Journeying with a Grief Stricken Family." Marilyn Barnes and Kevin Massey. *Simulation in Health Care* Vol. 12, Number 5, October 2017

The Spiritual Care Association leadership seems to have based their inclusion of a propositional knowledge exam and simulated patient encounter in their certification process in response to these challenges, and also introduced a controversial change over and against some healthcare chaplaincy certifying organizations, that is the elimination of any element of Ecclesiastical Endorsement.

In this piece I will discuss my agreement with the elimination of Ecclesiastical Endorsement from healthcare chaplaincy certification. I come to this opinion, ironically from a position of having a personal and professional rather mainstream experience of Ecclesiastical Endorsement. That is to say, I am certified by what was at that time the Inter-Lutheran Specialized Ministry Endorsement and Specialized Ministry Call to my ELCA Synod. I further have the ELCA's Federal Chaplaincy Ecclesiastical Endorsement for my role as a Civil Air Patrol US Air Force Auxiliary Chaplain. I found both Endorsement processes to be well organized, thoughtful, and challenging in the sense that they required me to purposefully portray my commitment for and qualification for specialized ministry. They also reinforced my challenge to certification that they are likewise built upon varying types of self reported competency.

Military chaplaincy seems to have brought about the origin of Ecclesiastical Endorsement as we have it today. In 1901⁵ the Department of Defense (then War Department) began requiring applicants for military chaplaincy to provide evidence of endorsement for that ministry by their faith community. I came up short trying to research exactly why the Department of Defense began this requirement in 1901. My experience is that rarely if ever does something like this begin other than by impetus of a problem. The endorsement requirement was likely enacted to solve some kind of problem. My suspicion is that the problem was probably the observation that persons without a demonstrated authorization by their faith community to serve in military chaplaincy was resulting in poorer quality chaplains.

This requirement can be satisfied in a number of ways that the Department of Defense recognizes according to broad criteria. In practicality, this ranges from the very comprehensive process used by both the ELCA and the LCMS, to somewhat cursory processes that do little more than give evidence of membership in good standing by clergy applicants for the endorsement.

Inasfar as the Department of Defense and the chaplain certifying organizations that require Ecclesiastical Endorsement tolerate such a broad variance in what that endorsement actually requires of applicants implies to me that the endorsement is in fact serving as just another version of the proxy for the demonstration of competence

My suspicion is that the problem was probably the observation that persons without a demonstrated authorization by their faith community to serve in military chaplaincy was resulting in poorer quality chaplains.

5 National Conference on Ministry to the Armed Forces. www.ncmaf.net

I mentioned regarding the essays and interviews associated with certification. Again, put more simply, the endorsement is saying someone is competent because their faith group says they are.

Parallel to my observation that endorsements are largely another proxy for true competency testing are my experiences with chaplains who do not, and essentially cannot, secure an endorsement from their faith group. I have worked with and actually observed the competencies of a number of chaplains who for a variety of reasons are outside the confines of endorsements, whether because their faith group doesn't endorse these individuals or because these individuals come from faith traditions without a recognized endorsing body.

My definition of the core of healthcare chaplaincy is that it is the art of helping another person draw upon their own spiritual and/or religious perspective, tradition, and resources to be a source of strength and hope in a time of struggle. That has little to do with the care provider other than perhaps by the care provider having a broad knowledge of spiritual and/or religious perspectives, traditions, and resources so as to help others access those things. Yet that broad knowledge could be acquired and held by someone who doesn't even have a religious practice yet alone hold endorsement for ministry by a recognized endorsing body.

In summary, Ecclesiastical Endorsement likely stems from some urge to somehow verify competence for the ministry at hand, and rather than finding a way to objectively verify that competence, it serves as a verification by proxy. Chaplain certifying organizations perpetuated that verification by proxy. I want our field to hold out for the obviously more challenging yet more promising endeavors that actually testing and objectively verifying competence could bring.



Rev. Kevin Massey, BCC, an ordained pastor of the Evangelical Lutheran Church in America, is System Vice President of Mission and Spiritual Care for Advocate Aurora Health, a 25 hospital system based in Illinois and Wisconsin. Rev. Massey is a frequent writer and speaker on the topic of reforming chaplain formation and certification.

To the Least of These . . .

Timothy Scharr

THESE WORDS OF JESUS COME AS A SURPRISE to those who hear them. They ask earnestly. “Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?” Jesus replies, “Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me” (Matthew 25:37–40).

To see Christ in our neighbor is a work of the Holy Spirit. The Spirit leads us to honor the Father by serving those for whom Jesus died. God so loved the world that He sent His Son, not to condemn the world, but to save it through him (John 3:16–17). Humanity shares a common heritage. All have sinned and fall short of the glory of God (Romans 3:23). At the right time Christ died for the ungodly; while we were yet sinners Christ died for us (Romans 5:6–7). “One has died for all. therefore all have died, and he died for all that those who live might no longer live for themselves but for him who for their sake died and was raised” (2 Cor 5:14–15).

Every person is a soul for whom Jesus died and rose again. Blinded by their own sin and self-righteousness, many do not understand their true condition as sinners in need of the redemption that comes through faith in Jesus Christ alone. It is the love of Christ that compels Christians to love their neighbor as themselves. It is the love of Christ that turns inward focused sinners into saints who share this salvation with everyone, everywhere. This is the mission of the Holy Christian Church until her Lord returns.

Such a task is too great for individual believers to accomplish. When the Lord brings us to faith we become part of a much larger family. God is our Father, Jesus is our brother and the Spirit incorporates us into the body of Christ. The body of Christ finds expression in local congregations. Local congregations join together with others that profess the same confession of faith.

In The Lutheran Church—Missouri Synod these become circuits, districts and Synod. Together we can do more by pooling people, talents, skills and resources for the Lord’s work.

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Congregations of the Southern Illinois District have been engaged in prison ministry for over 115 years. Initial work focused on the Southern Illinois State Penitentiary in Chester and has continued to the present. Pastors from St. John’s Lutheran Church in Chester served this prison in addition to their regular parish duties. Notable chaplains that developed and enhanced prison ministry include Rev. Henry Gereke. He had been the US Army Chaplain appointed to serve the German

Nazi leaders on trial at Nuremberg. Rev. Arnold Ranta became a full-time chaplain to both the Menard Penitentiary and Chester Mental Health Hospital.

In the 1980's District prison ministry expanded under the guidance of Rev. Ranta and Rev. Maurice Alms. Pastor Alms served halftime as a parish pastor and the other half as chaplain to state facilities near his congregations, first at Our Redeemer, Golconda and later at Holy Cross, Livingston. Pastor Alms, along with Rev. Jim Rivett, expanded prison ministry to the new facilities springing up in Illinois.

The first coal discovered in North America was found along the Illinois River. Coal mining began in 1810 along the Big Muddy River south of Murphysboro. By the mid 1830's coal mining was expanding throughout the state. Coal mining led to the founding of many communities and congregations. As the large union strip mines closed the economic loss deeply hurt many towns. By 2000 the remaining mines were mostly non-union and underground. High paying jobs were lost.

Communities saw an opportunity as the State of Illinois expanded its prison system. New facilities were constructed around the state with many southern communities competing for the prospect of new state union jobs in their town. These positions would help them in their transition from a coal/agricultural to a service/agricultural based economy. These new prisons opened the door for ministry.

Pastor Alms and Rivett recruited pastors to serve as part-time chaplains in facilities near their homes. The Southern Illinois District Mission Board provides a nominal subsidy to congregations who allow their pastor to serve an institution one day a week. Today, the District Prison Ministry is actively serving fourteen institutions with nine ordained and five lay volunteers. Some chaplains serve more than one institution. The Covid-19 pandemic has restricted visitation within these institutions. The District continues its subsidy in the hopes that chaplains will again gain access to their prison, jail or hospital ministry.

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The continued demographic shift from rural to urban impacts communities and congregations. People move away in search of employment. Young people leave home and settle where they can use their talents the best. Congregations that once supported a full-time pastor are pairing up with a neighboring church to share one. The number of dual point parishes in the District has doubled in the last six years. This reduction in force has also impacted the number of prison and jail ministries that can be served. Currently we have vacancies at eight facilities where we once had an active ministry. The Lord knows our needs and we trust that He will provide chaplains for these institutions in His good time.

Ministry to a federal penitentiary, state prison, county jail or state hospital does not result in immediate growth for either the congregations or the district. Some would argue that the return on investment is not worth the time and money

expended. Visible fruit may be slow in developing. Some will ripen elsewhere. Yet, our chaplains report several baptisms and confirmations each year. Men and women reentering society face many difficulties. Deaconess Sandy Bowers developed a “Freed in Christ” curriculum to assist in reentry. The 2018 Southern Illinois District Convention approved moving forward in the development of a “Lutheran House of Mercy” to provide transitional housing for those newly released. A non-profit Recognized Service Organization to accomplish this remains a work in progress.

All forms of social ministry are for *“one of the least of these my brothers”* (Matthew 25:40). The Lord works through His Word and through His people to those whom society would rather forget. They too, are in need of both repentance and the forgiveness of sins in Jesus’ name. Those incarcerated bear the stigma of conviction for a crime. What better group to honestly discuss sin, death, failure, forgiveness, mercy, grace and hope? The Holy Spirit *“works faith, where and when He wills in those who hear the good news that God justifies those who believe that they are received into grace for Christ’s sake”* (Augsburg Confession V).

The Lord blesses us with the opportunity to bring His message to men and women in the numerous correctional facilities in our part of Illinois. Eternity will reveal the Lord’s harvest. If even a cup of cold water given in His name is noted, how much more the proclamation of His Word? Faithful men and women continue to engage in this work believing that our labor in the Lord is never in vain or without fruit (1 Corinthians 15:58). What is done in faith for one of the least of these is done unto Jesus.



The Rev. Timothy Scharr serves as President of The Lutheran Church—Missouri Synod Southern Illinois District, an office he has held since August of 2010. Previously he served congregations in Nashville, Illinois; Wenatchee, Washington and Indianola, Iowa. Rev Scharr has experience in both police chaplaincy in Iowa and jail ministry in Washington. He and his wife Kathy have two married daughters and five grandchildren. The Scharr’s reside in Aviston, IL.

Episkopeo Specialized Ministry

Craig Satterlee

HOW DO I, AS A BISHOP, relate to pastors and deacons who serve in specialized ministry? I *episkopeo* them. I like this word for its complexity of meaning: to look upon, inspect, oversee, look after, care for. I pray those in specialized ministry, and all pastors and deacons, experience from their bishop as much looking after and caring for as they do oversight and inspection. So, how do I *episkopeo* the pastors and deacons in specialized ministry that I am entrusted to oversee and care for?

“[Jesus] called the twelve and began to send them out two by two” (Mark 6:7). Jesus sends some of the pastors and deacons I *episkopeo* to hospitals, hospices, colleges and universities, seminaries, and military bases. I appreciate Jesus’ wisdom in sending the twelve “two by two.” Yet, those who serve in specialized ministry are often sent alone. As a bishop, I intentionally asked myself how, representing the Church, I might walk alongside them as a companion, the way I imagine pairs of Jesus’ first disciples, to a greater degree, relied on one another as they were sent.

Without a doubt, my question and commitment to walk alongside leaders in specialized ministry grows out of my own experience in “specialized ministry” as a seminary professor. Bishops of both the synod from which I was sent to graduate school and the synod to which I was assigned as a seminary professor found ways to keep me tethered to the synod, even though, in both instances, I lived several states away. Sometimes, tethering took the form of support; sometimes, tethering took the form of accountability. At their best, I experienced both forms of tethering, like Law and Gospel, as expressions of God’s love for me; I also experienced support and accountability from my bishop as the Church’s — and my bishop’s — regard for the ministry to which I was called.

As a bishop, I respect those who serve in specialized ministry and highly regard the work they do enough to both support them and hold them accountable. I try to express my respect for the pastors and deacons whom I *episkopeo* in six ways, all of which can be identified with an R, though I may be stretching things here.

First, our staff works to *recognize* those in specialized ministry. To recognize means both “not ignoring” and “honoring or appreciating.” My staff and I need to be intentional not to ignore our leaders in specialized ministry, since we do not have the same contact points with them that we have with pastors and deacons who serve in parish ministry. I text with some, telephone others, and my assistants do the same. We genuinely appreciate when those in specialized ministry complete their annual

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report, which I answer, attend conference meetings and synod assembly, and are able to say hello when I am in their neck of the woods. I also appreciate when those in specialized ministry, who might be feeling ignored by the bishop, reach out to say it has been too long since we talked, rather than allowing neglect to fester.

On behalf of the church, we look for ways to honor and appreciate those in specialized ministry and are grateful when congregations where they worship do the same. For example, in Michigan, and perhaps in other places, October is Pastor Appreciation Month. I love hearing about the creative ways congregations express their appreciation for their pastor or deacon. This year, it occurred to us that those in specialized ministry may not have a faith community that recognizes them. So, we sent treats and a letter of thanks to our hospital and hospice chaplains, asking that both be shared with their colleagues.

Second, we *recruit* those in specialized ministry to bring their expertise to the ministries of our synod. We have a long history of professors teaching in our lay ministry training program. We have invited chaplains to serve on our candidacy committee. I continue to be grateful to the chaplain who served as the chaplain at the synod assembly where I was reelected, for the pastoral care she provided especially to my wife and daughter.

Third, I *refer* to leaders in specialized ministry. I was taught the importance of referring to professionals in pastoral care; this has become more evident to me as a bishop, undoubtedly because the issues I deal with are more complicated. I do not refer people. I do refer situations and circumstances and seek wisdom. I consult. I value expertise. I am especially grateful for pastors and other leaders with clinical training who serve on our synod's response team, which assists me as I respond to boundary violations by leaders and in congregations.

Recently, when I was asked for guidance on providing pastoral care after a year of living in a pandemic and facing what may turn out to be the direst phase, I reached out to our chaplains. The advice they offered was not revolutionary. It was simple and profound, things we may have once known, but needed to be reminded of during this time.

Fourth, we *receive* from those in specialized ministry; that is, we find opportunities to listen to them. Some of those opportunities are by design. For example, once a semester, our Director of Evangelical Mission convenes our campus pastors so we can receive from them and they can receive from each other. Our synod changed funding of campus ministry to grants with an application process. We now get to learn the innovative things our campus pastors are doing. We quickly recognized the synergy that would result from bringing them together. As bishop, I get to listen and be inspired.

On behalf of the church, we look for ways to honor and appreciate those in specialized ministry and are grateful when congregations where they worship do the same.

Sometimes receiving is spontaneous. I am periodically humbled by moments when someone in specialized ministry invites me to receive their hearts by listening. I do my best to forgo my desire to advise and fix and receive whatever I am given. Through this kind of listening, I learned what it was like for a military chaplain to tell a family a soldier, their spouse and child, is dead. Through this kind of listening, a hospital chaplain invited me into a space to prepare spiritually before heading into an ethical conference to determine a plan for responding should the hospital be pushed beyond capacity by COVID-19 patients.

Sometimes, I receive from leaders in specialized ministry whom I do not *episkopeo*, just as I once received from students for whom I was not academic advisor. In those instances, I rejoice that people seek out what they need. I also hope and pray that those whom I *episkopeo* have someone who they trust to receive from them, when that person cannot be me. I regularly recommend that parish pastors consider whether someone in specialized ministry might be a place they can turn for someone to listen and receive. I suspect much pastoral care of pastors occurs in the Pastoral Care Office at the hospital.

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Fifth, I appreciate prompts that lead me to *reflect* on the specialized ministries of those I *episkopeo*. Some prompts are external. The pandemic, for instance, causes me to spend a great deal of time reflecting on the work of hospital chaplains. My relationship with chaplains in police and fire departments, as well as the military, causes me to hear local, national, and international news with a personal connection to first responders, soldiers, sailors, Marines, and women and men in the Air Force and Coast Guard.

Some prompts come from those who serve in specialized ministry. I confess how I receive them is shaped by how they are presented. Jesus says, “In everything do to others as you would have them do to you; for this is the law and the prophets” (Matthew 7:12). I prefer the old adage, “You get more flies with honey than with vinegar.” I find I do not respond well when people serve vinegar by first balling me out and then ask for a favor.

By far, the best prompt is the opportunity to visit. I love to attend campus ministry events. I miss the days when a chaplain and I could have lunch. A few years ago, I was privileged as a bishop to visit a deployed military chaplain and his stateside military base. I toured the base, went to church, attended ceremonies, saw some training, learned how a military funeral works, and talked to men and women in uniform. I told them I would pray for them and for their families; I do, every day. I continue to reflect on our ministry in the military, which I have come to regard as a very important ministry to young adults. I hope I get to visit a place of specialized ministry again.

Sixth, I *remember* those in specialized ministry I *episkopeo*. Saint Paul writes, “I remember you in my prayers” (Ephesians 1:16). I remember them by name; I remember their families. Remembering them in prayer takes my prayer outside the church and sends me with them to the places they are sent. “[Jesus] called the twelve and began to send them out two by two” (Mark 6:7). I thank God for days when I get to be their companion, if only by prayerfully walking silently alongside.



Bishop Craig Alan Satterlee, Ph.D. serves the North/West Lower Michigan Synod ELCA. Learn more about Craig at <http://craigasatterlee.com>

ACPE and Spiritual/Religious Tradition Endorsement and Evolving Institutionalism

Nancy Wigdahl

READERS OF THIS ARTICLE HAVE LIKELY EXPERIENCED the rigorous process of endorsement by their respective faith group as a necessary qualification for further credentialing in a spiritual care organization. The Association for Clinical Pastoral Education: The Standard for Spiritual Care and Education (ACPE), is among the spiritual care organizations who, in 2016–2017, affirmed the Common Qualifications and Competencies for Professional Chaplains. Qualification (QUA) 1 requires that a candidate must “provide documentation of current endorsement or of good standing in accordance with the requirements of his/her own faith/spiritual tradition.” Evidence of this qualification is mandatory at the entrance into ACPE Educator training. Each educator must maintain this endorsement or accountability to their respective faith group throughout their span of active educator status and must report to ACPE any losses or changes in endorsement.

In 2010, Deryck Durston, then the Associate Director of ACPE and a pastor in the ELCA, wrote an article enumerating the rationale for endorsement by a candidate educator’s faith/spiritual tradition (*Caring Connections*, Vol. 7 No. 1, 2010, p.13). These rationales still hold true, including, the need for a supportive faith group as a candidate develops competence in being an educator and the value for a faith group identity to which an educator is accountable and in which an educator is a member in good standing. The ACPE Code of Professional Ethics further reiterates the standard that members maintain good standing in their spiritual/religious tradition.

ACPE has come to recognize that it needs flexibility in what counts as endorsement because faith groups are diverse amid the current plurality of faith groups. I have experienced this need for flexibility in my work as an ACPE educator in response to students of diverse faith/spiritual backgrounds who are seeking both training for and credentialing in spiritual care organizations.

Some ACPE educators of various faith/spiritual traditions have elected to be members of the Federation of Christian Ministries (FCM) which is a convention of faith communities and churches that will also endorse and commission persons for ministries including spiritual care ministries such as chaplaincy, clinical pastoral education and pastoral counseling. Members of FCM must adhere to ethical and competency standards as established by FCM while maintaining involvement in their respective denomination/

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local faith community (www.federationofchristianministries.org). Candidates for FCM endorsement must complete essays, a background check, provide CPE evaluations, document education and theological acumen, pay annual fees, and, engage in an interview with a membership panel for approval. ACPE also accepts the endorsement of FCM for its educators.

Candidates for ACPE Educator who may elect to seek endorsement from FCM and who are also Lutherans may serve to challenge those of us who are Lutheran institutionalists. However, this opportunity to seek legitimate endorsement from a denominational umbrella group is a dynamic of twenty first century pluralism and a decreasing allegiance to traditional institutionalism among candidates for ACPE Educator and the persons they serve. Candidates for educator training who are Lutheran need to weigh their allegiance to their Lutheran identity and their needs for ongoing denominational support alongside any advantages of endorsement from a pan-denominational group like FCM. Further, Lutheran ACPE educator candidates must also consider a future of intentional and assertive maintenance of an ongoing relationship with their respective synod/district and denominational leadership.



Nancy Wigdahl is a retired ELCA pastor and ACPE Educator who lives in the Minneapolis-St. Paul area. She continues to be active with ACPE as a contract Educator and a volunteer with both Certification and Accreditation.

The Order of Chaplains

Chris Beckman

A CALL FOR THE CREATION OF A LUTHERAN ORDER OF CHAPLAINS: a group of specially trained and endorsed ministers, who are deeply committed to the whole Church, have a mission to serve in a broadly ecumenical context and hold a passion for deeply introspective and intrapersonal spiritual relationships? One understands why Lutheranism did away with the old monastic orders, but something was also lost: a collection of dedicated clergy and lay leaders deeply committed not only to the parish and synodical expressions of the church, but who also hold a passion for one particular strand of the Gospel mission, that is, spiritual care. As someone who continues to find value in the Benedictine focus on work and prayer, shares in the call to address poverty with the Franciscans, who welcomes the encouragement to improve preaching with the Dominican Order and shares the scholarly zeal of the Society of Jesus is there not a place for an Order of Chaplains?

During this pandemic I purchased a modern icon depicting Henri Nouwen, who I have begun calling “The Patron Saint of Chaplains.” Whether he is ever canonized or not misses the point: Henri Nouwen has been for generations of chaplains one of the major lights on our path to discovering the art of pastoral care, doing the deep soul work required of our “order” and exploring the guiding image for many of us chaplains, that of “The Wounded Healer.” Could not an Order of Chaplains find a place in the work of the Church centered around soul work, building bridges to the entire ecumenical world and serving the whole Church as faithful specialized ministers who discovered healing in their own woundedness? Might an Order of Chaplains serve in this modern world as a facilitator of the great faith dialogue that is growing among the three Abrahamic faiths? Could an Order of Chaplains help guide faith communities who are already dialoguing with Native Americans, Buddhists and Agnostic seekers? Chaplains could aid people of faith as they recognized shared Christian environmental concerns with the Dakota Shaman, wondered about the compassion of Jesus and how it compares to Buddhist notions of compassion and welcomes the challenge of the Agnostic seeker who calls us all to discover truth in all parts of Creation.

Part of the recognition of a separate Order of Chaplains acknowledges some of the existing tensions among trained chaplains and their parish colleagues. All of us chaplains know of parish colleagues who wonder if we went into chaplaincy mostly

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because we “failed in parish ministry.” The adverse is also common among chaplains, who wish their parish brothers and sisters had benefitted from more units of CPE! This complex relationship becomes often more clouded when even ecclesiastical officials do not always know or understand the Endorsement for Specialized Ministry process. The Lutheran Churches are primarily parish-based denominations and even though Lutherans were instrumental in the formation of ACPE and the Association of Professional Chaplains the understandable “parish bias” often leaves specially trained chaplains feeling left out, marginalized, misunderstood and even undervalued. As the corporate chaplain for the largest collection of long-term care communities in Minnesota, I manage a team of nearly twenty chaplains, preach more often than a solo pastor and supervise numerous clinical sites for CPE students; and yet, I have still heard the sentiment: “When are you going to get back into ministry?”

Perhaps within Lutheranism the Order of Chaplains could be envisioned as an organization of specially trained and endorsed ministers who are deeply committed to the Lutheran Church and function “alongside” of the usual parish-based order? This would acknowledge and support the reality within which chaplains serve. The Biblical wisdom holds that one cannot serve two masters without loving one and hating the other. Chaplains, in order to maintain good standing, attempt to serve not only two masters, but three: a Lutheran denomination, a board certification agency like the APC and the hiring institution that employs the chaplain. Managing and navigating the complexity among these three can be “Byzantine,” at best. Does the Bishop understand the Endorsement for Specialized Ministries and are they willing to issue a call? They can be frustrated that the specialized minister accepted a new position in their jurisdiction or left one without their full input. Does the denomination expect the chaplain to serve actively on committees or in pulpits? “Why do you qualify for a housing allowance?,” “Why do you cost so much?,” and “Do you really need a Master’s degree?,” wonders the administrator to whom you report. And how do you explain to someone with an MBA the formation and training of a chaplain and what the “curriculum” for CPE contains? Attaining Board Certification begins an ongoing process of annual reports, 50 hours of continuing education, five-year reviews and an expectation to volunteer time to sit on certification committees and national boards. In fact, keeping track of these similar, but sometimes competing policies, procedures, ethics requirements, HR Guidelines, benefit plans, annual reporting and even expectations of “dues” can tax the most careful of chaplains. To faithfully serve these three “Masters” requires the chaplain to proceed with great care, a deep understanding of each bureaucracy, an awareness of the numerous written and unwritten rules and often, most importantly, persistence and punctuality.

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The world of chaplaincy continues to change, along with the expectations for training, certification, endorsement and credentialing. Many of these changes raise concerns. As a hiring manager, I regularly see job ads now that require candidates come from a “recognizable” divinity school and “recognizable” denomination. Routinely, I encounter students and seminarians who discover the traditional denominational paths to ordination and endorsement are far too cumbersome and restrictive and instead pursue online opportunities. So many of the credentials and ways of preparation that were once the expected “norm” are seemingly up for debate: an M.Div., ordination or commissioning, parish service, endorsement, a CPE residency and board certification. The Spiritual Care Association has recently begun to challenge APC and ACPE around several long-held notions about the proper formation of a chaplain. Along with reducing the number of units of CPE required (from 4 to 2) for certification, SCA has also eliminated the endorsement requirement. They argue that endorsement is not a proven determiner of quality chaplaincy and that for certain religious traditions which hold to a more apprenticeship model of training (i.e. Native American, Buddhist, some Islamic traditions) endorsement is not a part of their tradition and thus a barrier.

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This chaplain, however, continues to advocate for a tradition of preparation that includes an M.Div., ordination and/or commissioning, some parish experience, a CPE residency, endorsement and board certification. None of these, of course, guarantee that a chaplain will ultimately end up being qualified or competent to serve as a specialized minister. It does, however, insure that the formation process of a chaplain is one that is varied, intensive and values growth over time. Through time, experience and multiple encounters with different types of education and supervision both the chaplain and judicatories can more fully help the chaplain discern if they belong in the Order of Chaplains. Endorsement, in particular, is one area that is most up for debate about its future viability. I still argue for the endorsement process. Endorsement insures that the chaplain has a certain amount of connection to a denomination and some form of on-going supervision and support within the denomination. Maintaining a strong relationship with a denomination is often one of the more complex and difficult relationships for a chaplain to keep healthy. Having capable church leaders like Bishops and District Presidents who can understand and assess the advanced training and maturity needed to serve as a chaplain in a complex faith environment is also vital for chaplain development and support. When I was endorsed for specialized ministry, it was still a joint process with the LCMS and ELCA. It was one powerful example of how a pan-Lutheran Order

of Chaplains could serve as an ecumenical bridge builder between church bodies who haven't always recognized one another's gifts of faith. Endorsement also provides chaplains with a conduit to share the gifts of chaplaincy with the entire Church. The chaplain who brings gifts of introspection, ecumenism and a deep understanding of modern and historical spiritual disciplines could be a vital support to the Church as she faces a future of uncertainty, competing values and a need to support people of faith who are ever more depleted by the modern world. A Lutheran Chapter of the Order of Chaplains might also offer well-trained, experienced, deeply caring ministers a bit more standing, recognition and sense of value in the life of the Church. These dedicated Sister and Brother Chaplains, as with other Gospel ministers, are as deeply committed to the Means of Grace and the centrality of God's Grace. They serve faithfully and with a great sense of passion for sharing the sacred Art of Spiritual Care.



The Rev. Chris Beckman, BCC, is Director of Corporate Spiritual Care for Ebenezer Society in Minneapolis, Minnesota. He is endorsed for Specialized Ministries with the ELCA and is an Area Certification Chair with the Association of Professional Chaplains.

Synodical bodies, friends or ?

Lorinda Schwarz

AS A WOMAN WHO ENTERED THE WORLD OF CHAPLAINCY and an LCMS rostered Deaconess, I have always been aware that there are those within my Synodical body who believe that “Chaplain” is synonymous with being “Ordained” and that only those holding ordination should fill the position of Chaplain.

That being said, those within, what is now called the Office of Specialized Pastoral Ministries (it has been known by many titles over the years), have always been supportive and assisted me in a variety of ways throughout the years. From encouraging me to seek endorsement and certification as a Chaplain to calling to check up on how things are going. They have inspired me to seek excellence in the work I do as Chaplain as well as helped me see the importance of the ministry I am involved in.

I serve as Chaplain at a state prison (with a population which is male, medium security, 1700 beds). I have been there for over 25 years and have known numerous individuals who have held the office of caring for and supervising Chaplaincy for Synod over those years.

No matter what the winds of Synod seemed to be tossing about I always felt supported by the individuals who held that office. While I have many stories from over the years of encounters with those individuals, one of real care stands out to me.

At one point in time, I had been certified by the APC as an associate Chaplain (and obtaining that had been a difficult journey — supported and assisted by the individual holding that office). I had decided to switch my certification, some years later, to the NACC (National Association of Correctional Chaplains). I had neglected to inform the SPM office that I was doing this. One day I received a phone call from the individual in the SPM office asking if I was alright. I was a bit shocked and totally unaware of what had been the cause of this phone call. It seems that without informing me the APC had told Synod that my certification had lapsed. The SPM Office had called, not to say, what in the world are you doing or asking why I had let it lapse, but rather to ask if I was ok. The individual on the other end of the phone wanted to know if I was ill or had lost my job. Their primary concern was not the certification but rather my own personal health and well-being. I was impressed that they would call and ask if I was ok. When I explained the situation, they told me to mail the new certification in when I received it, but that was not the reason they called. They really wanted to ensure that everything was alright with myself and my family and were relieved that it was.

Their primary concern was not the certification but rather my own personal health and well-being.

So, no matter what I feel about the over arching views of Synod on a variety of subjects, I do feel and believe that the individuals in the Office of SPM really take their ministry to Chaplains very seriously. They carry their commitment to the Gospel of Christ out in the way they reach out to Chaplains across the Church.

I would have to say that the discernment of the person in the SPM office to help guide those serving in often isolated situations is a primary concern for who fills that office. Offering a listening ear, a safe space to explore career decisions, support when seeking endorsement and certification, and caring during difficult situations needs to continue to be a priority within this office.



Lorinda Schwarz is an LCMS Lutheran Deaconess serving as Chaplain at Eastern Oregon Correctional institution (EOCI) in Pendleton, Oregon. She has served in a Chaplaincy position for the Oregon Dept. of Corrections for 28 years at both EOCI and Two Rivers Correctional Institution in Umatilla, Oregon.

Sent by the Church! “Trust the Process”

Chad Leonard

MY STORY IS LIKELY SOMEWHAT DIFFERENT FROM OTHERS in that I began within the ordained ministry route within The Lutheran Church—Missouri Synod in my early 20s and then transferred to the commissioned Lay Minister route when my vicarage showed me that I did not desire to be in full time parish ministry. The title of this article is a phrase which my CPE supervisor Fr. Michael McMillen would often say to me and my other CPE colleagues in our year of residency, “Trust the process.” His words have rung in my ears and heart ever since those life changing 4 units of CPE in 2005–06 at Elmhurst Hospital in Elmhurst, IL. I hope to encourage you in the same way through this article as I have learned some very valuable lessons in my specialized pastoral ministry journey and with the denomination.

I struggled to understand and embrace my journey with the denomination until going through my endorsement process in 2013 and subsequent yearlong mentorship with the Rev. Lee Joesten. This entire process allowed me to find a deeper sense of healing from my own emotions of how I felt that I did not fit within the denomination as a Lutheran Lay Minister and former ordained ministry candidate. In certain ways I felt like I was a failure and damaged goods with regards to the denomination. Lee helped me to discover that it was incumbent upon me to state first to myself why I felt that I belonged as a chaplain and specialized pastoral minister within the LCMS. I can still recall the two of us sitting in the back wing of the children’s ministry area at St. Andrew’s Lutheran Church in Park Ridge, Illinois and my feeling that I did belong within the denomination and that I did have something to offer. He would often tell me to claim what it was that I uniquely brought to the field of chaplaincy and to the denomination. This mentorship period helped me regain my confidence as a chaplain and specialized pastoral minister within the LCMS.

The formal receipt of my endorsement certificate by my former district President Dan Gilbert was another important moment in my life and step in my journey. His encouraging words to me within the context of my local congregation on that Sunday morning in 2015 was a wonderful affirmation of the hard work I had put in over the last 10 years. He intentionally recognized that my ministry as a specialized pastoral minister was a valuable part of the of the church at large even though it was not as public as other forms of ministry. I deeply appreciated the way he personally spoke of my value to the mission of the church at large as a specialized pastoral minister. I also was aware of how it

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was important that I had a prior relationship with President Gilbert and had been regularly updating him on my current ministry, and that we had met when I was new to the district to talk openly about my journey in ministry (joys, challenges, etc.) and offer my support and prayers to him and the district. Communication with my district president was a good lesson here for me!

I have also found that remaining connected to a local congregation is an important part of maintaining connection and accountability with the denomination. I came to my current congregation, Trinity Lutheran Church in Lisle in 2008 after completing my 4 units of CPE and Master of Arts in Theology at Concordia Theological Seminary in Fort Wayne, IN. Trinity has been a very loving and caring congregation for me, and early on in my time there I became active in the visitation ministry while also serving part time at two local hospitals as a chaplain. I was formally called to Trinity as a certified Lutheran Lay Minister and coordinator of care ministries in 2011. God certainly used my time at Trinity to help clarify my relationship with the local church. I have learned a great deal in working with our pastors and ministry staff about how I can use my gifts and abilities as a specialized pastoral minister within the local church and community. I have learned it is incumbent upon me to continue to challenge myself to consider ways I can serve my local church, and this has consisted of my involvement in our church's visitation ministry, grief ministry, annual community service of remembrance, being available to assist with funerals and memorial services as needed, etc. My completion of training within the Lutheran Lay Minister certification program at Concordia University Wisconsin in 2011 has been very valuable in preparing me for learning my role and function in working alongside pastors and other commissioned ministers at the local church level. I have found it valuable to reassure our pastors that I am available to talk with them and process through questions or concerns they might have regarding caring for people in our congregation during times of sickness and death. Our pastors have called me on several occasions to either process through their own ministry to a member and family who are sick or dying and to request my involvement in care.

In 2013, I chose to go from hospital chaplaincy to hospice chaplaincy and in so doing I discovered that this uses my gifts and skill set in a unique way. I take seriously that I am an LCMS endorsed chaplain and represent the LCMS as a witness to the Gospel in the context of mercy. I realize that I help to bring the love of God in Jesus Christ to those in need in the hospice context and thereby when I go out to others on a weekly basis, I try to envision that what I do is a vital part of the mission of the church's witness and mercy outreach to the ill, the imprisoned, the elderly, the troubled, the conflicted, the weary, the tired and the afflicted. I try

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to visualize this relationship in my own time of reflection and prayer before I go out to serve my patients and families as a hospice chaplain, because this can be very lonely work at times. To help keep me renewed and not burn out in this sometimes exhausting but rewarding ministry, I have realized that I must remember that I do not go alone, I go sent by the Church! And as I look back on my journey within specialized pastoral ministry, I thank God for it and look forward to God's future plans for me!

I also want to mention that I have found that my confidence as an endorsed chaplain and part of the church at large is renewed in learning from the past. Our Lutheran heritage is rich with some amazing resources as it relates to specialized ministry. I have found these resources to be especially helpful and encouraging to me in my journey as an SPM. I believe these are all available on amazon.com.

1) *Dear Soul: A Manual for the Rightful Art of Dying*, by Martin Moller, 2) *A Booklet of Comfort for the Sick & On the Christian Knight*, by Johan Spangenberg, 3) *Starck's Prayer Book*, by Johann Friederich Starck, 4) *Seed Grains of Prayer*, by William Loehe, 5) *The Pastor in the Sickroom: A Handbook of Lessons and Prayers for the Visitation of the Sick*, by Charles Dietrich August Frederick Abbetmeyer, 6) *Handbook of Consolations for the fears and trials that oppress us in the struggle with death*, by Johann Gerhard, 7) *Sacred Meditations*, by Johann Gerhard.

Lastly, I have enjoyed the opportunities to be together and talk with other specialized pastoral ministers in the context of past conferences/gatherings and I have certainly missed being able connect as much with others during the current pandemic. I would love to see more virtual options for connecting as a group of specialized pastoral ministers in the future. I know I would it helpful from me to hear from and talk with others about their relationship with the denomination at large (successes, challenges, etc.). This journal is a way of doing that! Thank you!



Chad Leonard has served as a hospice chaplain since 2013 with Seasons Hospice. He is a commissioned minister in the LCMS and received endorsement for chaplaincy in 2015. He also has a background in social work, receiving an MSW in 2011.

Bureaucracy and Cookies: How My Synod Office Helped Me Build Relationships with My Soldiers

Christopher Laughlin

My opinions are my own and do not reflect those of the US Army Chaplain Center and School, the US Army Reserve, or the US Army Chaplain Corps.

“No one responded to my e-mail.”

“They lost my paperwork — again.”

THESE ARE THE PHRASES THAT I HEAR in my head when someone complains about “the institutional Church” or “Church bureaucracy.” I’ve served on a committee or two, and I’ve delved into *Robert’s Rules of Order*. As a parish pastor and an Army Reserve chaplain, I understand how frustrating church bureaucracy can be.

But I’ve also seen how the institutional Church can link congregations with those who serve in specialized ministry:

In 2016, I was the pastor of Hope Lutheran Church in Marlette, Mich., and the chaplain of the 3rd Brigade, 95th Division in Beaver Dam, Wis. I asked my bishop how I could connect my parishioners with my Soldiers, and he suggested that I ask my parishioners to make cookies and show them pictures of my Soldiers enjoying them.

(I think my bishop is writing his own article for this edition, so I’ll let him speak for himself.)

I would bring back pictures of my Soldiers and put them on the cork board or project them on the screen before worship. The good people of Hope Lutheran Church enjoyed making the cookies, and my Soldiers enjoyed eating the cookies.

In February 2017, my commander called me and asked me to be the chaplain for a basic training battalion which the 108th Training Command, to whom we reported, was standing up at Fort Leonard Wood in Missouri. I asked my bishop if we could expand the cookie-making from one congregation to the whole synod, and during synod assembly in May of that year I asked the congregations of the synod to send cookies for my Soldiers throughout the year. My sign-up sheet had slots for about 48 weeks: every week had a name before the end of synod assembly as individuals and congregations signed up with joy.

The bishop, and the congregations of the synod, were very supportive. Each week, a different individual or congregation from within the synod sent cookies for my drill

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sergeants and trainees. When the bishop came to visit in February 2018, he brought greetings on behalf of the congregations of the synod. The bishop also reported back to me that congregations and individuals really enjoyed sending the cookies.

We offered those homemade, Lutheran cookies to trainees after the “Liturgical Worship Service” on Sundays. As one of the very few refuges a trainee has from their drill sergeants during the week, worship is a balm for many of them. I understand, because worship – and the cookies that followed – were one of the few activities to which I could look forward each week. (In basic training, cookies are considered “contraband.”) We were able to offer the same cookies and juice that I received – what you might call “grace upon grace” (or perhaps, in this case, “grace after grace”). They serve as a nice reminder of humanity and the world outside of basic training.

I took those homemade, Lutheran cookies with me on ruck marches and gave them to drill sergeants on breaks. As demanding as basic training is for trainees, drill sergeants have to turn civilians into Soldiers. Drill sergeants work long, stressful hours; they’re up before the trainees and often get to sleep after the trainees, while making sure the trainees are safe, healthy, and trained. The cookies remind them that someone loves them and cares about them, and that civilians could find ways to be supportive of Soldiers they had never met. Cookies were one of the ways I built relationships with my drill sergeants, who had many stressors in their lives and often needed to talk to someone.

I had those homemade, Lutheran cookies in my office for anyone who stopped to say hello. More than once, I had a Soldier tell his fellow Soldiers that he was going to my office for a cookie, but he really wanted to talk about something serious in his life and didn’t want anyone else to know what – in those instances, the cookies were an excuse that evaded the stigma of “going to see the chaplain.”

Through the institutional Church, Lutherans from all over Michigan brightened the lives of trainees, drill sergeants, and support Soldiers. I’m not saying any Church bureaucracy is ideal – far from it; I’ve had my own frustrations with my denomination’s bureaucracy, *including* unanswered communications and lost paperwork. But I’ve also seen it work for the good of drill sergeants during a long march; I’ve seen Church bureaucracy reach out with God’s love and respite to trainees at the end of worship, getting ready to face the week. Congregations helped me build bridges with my Soldiers for their sake and the sake of the Gospel.



The Rev. Christopher Laughlin is the pastor of Messiah Lutheran Church in Constantine, Mich., and an IMA chaplain-instructor of the Chaplain Captains Career Course – Reserve Component at the US Army Chaplain Center and School in Fort Jackson, SC. A native of New Jersey and a graduate of Wartburg College and the Lutheran Theological Seminary at Gettysburg, he lives in Constantine with his wife, the Rev. Rachel Laughlin (pastor of Prince of Peace Lutheran Church in Portage, Mich.) and three cats.

Lessons of a Deaconess Chaplain in the Coastal Pacific Northwest

Greta Bernhardt

WHEN I FIRST ARRIVED IN NORTHWEST OREGON I was invited by a co-worker to join a Christian women’s retreat that was being hosted by a local ELCA congregation. The theme was how to offer compassion, support, and encouragement amongst Christian Women. Since they were aware that I was the hospital chaplain, one of the ladies asked me to speak at the retreat on the topic of Compassion in Action. I agreed assuming this request to be a didactic or interactive discussion. However, when I met with the organizers, including the female pastor, I was told they expected me to deliver this topic as the sermon during the opening church service.

I politely explained that I am a Deaconess and not a pastor and that in my scope of duty it is not my calling to preach or deliver a message in any sanctuary let alone a sanctuary of another church body. Immediately the temperature of the room became cool. The pastor said it was a shame that my synod was “holding me back” and blocking me from doing “real” ministry. After a conversation with my circuit visitor and district president, I approached the organizers and offered to speak to the group on the topic of compassion in another format. My offer was not accepted so I regrettably declined the invitation to participate. From that time forward I was treated differently by my co-worker. She no longer addressed me as Deaconess instead choosing to use my first name even in situations that called for more formality. I felt shamed and demeaned.

I was hurt and offended. The call to serve the church comes from the Lord to individuals based on the gifts He has given. I am proud to be called by our Lord to serve Him as a Deaconess chaplain and social worker. I have been called to diaconal ministry which is an important support to the Office of Public Ministry. I serve those who are grieving, in despair, and desperately need to be met where they are and be given support and encouragement of a listening ear or words found in Scripture.

Ministry in the Pacific Northwest is challenging on its own. The area has a high number of “nones” or those that identify as “spiritual but not religious”. The nearest Lutheran Church—Missouri Synod congregation is over 20 miles away from Astoria, OR. The coastal area is quite rural which adds to the feeling of being cutoff from district support. The community is diverse. No matter what faith tradition or

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denomination, it is beneficial for rural ministers to support other rural ministers and embrace the diversity in order to best meet the spiritual needs of the community, not demean, shame, or bully someone over these differences.

I have learned much in the last two years. First and foremost, I have learned that you have to be intentional and work at making connections. Although I must travel over 2 hours each way, I attend the monthly circuit Winkel gatherings to maintain connection with my synodical identity. The Bible study, discussions regarding Christian doctrine, worship and fellowship time spent with my brothers is very meaningful. I have found the pastors of the circuit congregations to be welcoming, supportive, and encouraging of my deaconess ministry. In turn my presence has been beneficial to the pastors as I have been able to provide compassionate support and offer the perspective of deaconess and chaplain on issues facing the church.

As a hospital/hospice chaplain serving the community, it is important to make connections with community ministers that can help meet the specific needs of my patients. I need to be able to have a rabbi on speed dial for the moment when a daughter requests a Shabbat for her dying mother or a priest at the ready when someone requests Catholic rites. I found a group of ministers in the community that met monthly to plan a yearly event that focused on promoting compassion in our community. Many members of the group were retired ministers from various religious backgrounds such as Baptist, Episcopalian, Judaism, Lutheran, Methodist, and Eastern spirituality. While my work duties did not allow me much time to assist, I made community connections with these ministers for assistance with my patients when the need arose. Through that group, I was invited to join a group of women ministers that met monthly for lunch. Sadly, in this time of COVID-19, we can no longer gather for lunch but we can and do reach out to each other virtually for support and encouragement.

I have learned that it is important to embrace my identity as a Missouri Synod Lutheran, a Deaconess, a chaplain, a social worker, and a child of God. God has called me to this community for God's purpose. While it is not always clear to me (I sometimes wonder why I am here), I rest in the assurance that God is in control of everything. Whether I am ministering to a middle aged man with lung cancer who is struggling with accepting his terminal diagnosis, an elderly woman who feels that God has "forgotten" to call her to Heaven, or helping a homeless person find food and shelter, it is Christ working in the world through me to care for His sheep that matters. I do not go seeking these people, but guided by the Lord, they find me. It is important to meet people where they are and show them the love of Christ by attending to their needs.

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In small communities, especially rural or coastal towns where support from “our own” may be limited or not readily available, it is important the Church, the Bride of Christ, come together to meet the spiritual needs of the people we are privileged to serve. It is also important that the Church come together to support and care for the ones called to serve.



Deaconess Greta Bernhardt, MA, MSW, CSWA, lives in Long Beach, WA and works in Seaside, OR as a Deaconess Social Worker/Chaplain for Providence Seaside Hospital/ Providence North Coast Home Health.

Parish or Perish?? Bridging the Extra and the Ordinary Ministry

Brian J. Stamm

AS A SEMINARIAN AT THE LUTHERAN SEMINARY AT GETTYSBURG in the late 1980s, we were required to be evaluated yearly by a faculty committee. I believe it was during my second year when the committee leader asked me to speak about ministry and how I understood my call to it through the Church. My explanation was in alignment with the Lutheran Confessions, but somewhere the conversation came around to my interest in military chaplaincy. I knew I had encountered a concern by the change in the tenor of the conversation and the body language of my interviewers. The issue was addressed head-on. I was informed gently yet firmly that “this institution,” as its core mission is to prepare clergy to serve parishes. My committee further informed me that they highly approved of ministries such as chaplaincy, but only after having served in parish ministry. They recommended that I focus for now, in my preparation for ordination, on Word and Sacrament ministry in a congregational setting. Maybe it was only me who saw the irony that the seminary is surrounded by a national military park, the original building was a military hospital, and historic field artillery were displayed outside my dorm window. I never brought up the subject again.

As someone who has since served three years as a church pastor and 26 years as a Navy chaplain, I believe my seminary faculty advisors and evaluators (and the ELCA policy that requires civilian ministry prior to being a military chaplain) had it right. The core of ministry must belong to the local parish where Word and Sacrament are found with a sense of regularity, relative permanency, and among a diversity of ages.

So what is the place of other Word and Sacrament, Word and Service, and lay ministries such as those of chaplains, teachers, administrators and even bishops? What role do they play in the life of the church? For the purposes of this discussion, I suggest we call these examples “*extraordinary ministries*” which distinguishes it from parish ministry (often Word and Sacrament) which we will call “ordinary ministry.”

Ordinary ministry has the great advantage of stability. Those who serve in this role are able to advance spiritual growth in both congregations and individuals. These ministers might present with their congregants through various events in life that are crossroads of faith. The same pastor might see a child born, baptized, confirmed,

What is the place of other Word and Sacrament, Word and Service, and lay ministries such as those of chaplains, teachers, administrators and even bishops?

and married. The same pastor might be present to share the gospel in the event of a family member's death. This is what a church community should be.

Extraordinary ministers are those who are adjunct to the ordinary. Those in this work are men and women who lead as chaplains, religious teachers, administrators, or work for church-centered institutions. As ordinary ministry can't be in all places where church members find themselves in life, the extraordinary plays a vital and necessary role as an extension of the parish. Chaplains, teachers, and administrators continue the ministry of the parish in many far-reaching places and beyond barriers such as a military environment, a prison wall, or a classroom.

As a military chaplain, I have always thought of my work as an extension of every Lutheran congregation. I provide for Lutherans and offer an expression of Christian faith to all who believe in the gospel, as well as to those who are looking for a means to understand Christianity. As

extraordinary ministers, who rarely stay in one place for long, we seldom have the privilege of knowing the "rest of the story." We must be content that we can advance the faith and work of God through our hands without needing to see the outcome. This description is aligned with the movement and agility characterized in the ministry of the Apostle Paul. As Paul writes, "...one plants, another waters, another harvests..." (1 Cor. 3:6-9). Extraordinary ministry plants seeds and nurtures faith in a ministry of action and presence out in the world that promotes growth inside the parish.

In its history, Lutheranism has not given much thought to the connection of the role of these two ministries. Some theologians have suggested that Lutheranism has an underdeveloped ecclesiology which may be part of the problem. (*Mother Church*, Carl Braatan, p 27, Fortress Press) Perhaps if this underdevelopment exists, it might be subconsciously rooted in our religious DNA from Luther's own monastic background, and more significantly, from his struggle against the church hierarchy who resisted and confronted attempts toward reformation. Ministry that is not parish-based requires a larger expression of Church, including bureaucratic leadership to facilitate its function. A faith group that hasn't placed a great deal of consistent thought on how it ought to be organized would naturally not have given much thought to the connection between the ordinary and the extraordinary ministries. I recommend that if we understand extraordinary ministry as an *extension* of the parish, we are true to our understanding of a parish-based ecclesiology aligned with our historical theological roots. This will promote a greater advancement of the gospel projected beyond the limits of location and other barriers.

So how can this happen? We could advance the relationship between the ordinary and the extraordinary ministries with some intentional efforts and a better

As ordinary ministry can't be in all places where church members find themselves in life, the extraordinary plays a vital and necessary role as an extension of the parish.

foundational understanding of the partnership. For those of us in extraordinary ministry we must think that our ultimate goal is to meet individuals along the way of life in extraordinary circumstances and to connect these individuals to congregations. Extraordinary ministers should take every opportunity to support local congregations and their pastors. For example, as a military chaplain, I am occasionally asked to perform baptisms of children of military families who are Lutheran. These parents are often surprised to discover that I will not perform the sacrament unless the family or military member is associated with a local congregation. I am an extension of the congregation as an extraordinary minister. I don't want to facilitate a lifestyle where baptism in Christ is desired apart from the family of God; a relationship in which the parents promise to maintain at the baptism of their child.

Further, by taking an active part in congregations, extraordinary ministers allow the people of a parish to know of the work that is being done as an extension of their congregational ministry. Extraordinary ministers should understand the importance of attending church wide, district, and synod events to reinforce and inform the partnership.

Likewise, there needs to be a stronger understanding, recognition, and appreciation of the extraordinary ministry by parishes and their leaders as a significant part of their ministry. Lay members and clergy must never ask an extraordinary minister why he or she "left ministry." At church or synodical events, extraordinary ministry needs to be recognized as significant partners. Synods, districts, and other jurisdictions need to be intentional about developing a greater appreciation for those who work in the extraordinary. Synod or districts can promote the relationship by inviting chaplains and others to participate in organized activities and be invited to interact with local clergy groups. All information distributed by a synod or district should also be reviewed to assure there isn't a congregational bias.

A few years ago, I sent in my registration to attend a Synod Assembly of which I have been a member of since my ordination in 1991. When I checked in at the registration desk, I discovered my status had been changed from "pastor" to "visitor." I presume this was because the organizers couldn't find a congregation associated with my name. One synod delegate was curious why I was there in a Navy uniform, asking if I was a reservist needing to drill that weekend. Because the seating at the event was by round tables of congregations, it left extraordinary ministry members nowhere to sit. This small exclusion, albeit unintentional, sent a message to everyone present that extraordinary ministers are not in full partnership. As we work toward greater integration of the ordinary and extraordinary partnership, we will be more

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effective in proclaiming the gospel that reaches into institutional settings where the church member is temporarily residing.

As I expound on the topic of ordinary and extraordinary ministry, it occurs to me that we only need to look to our own roots to see the benefits of an integrated partnership in the effort of ministry. Martin Luther's work in initiating the Reformation was as an extraordinary minister. Luther was not a parish pastor. His call to ministry was to be a teacher to prepare others for ministry or to work as faithful lay persons. Luther never missed an opportunity, right up to days before his death, to preach the gospel in local churches while never having been a church pastor. He created close relationships with church pastors to provide needed support in effectively reaching the people of God. His extraordinary ministry was to bring teaching of sound doctrine that is faithful to the scripture. Luther understood this very important role and how the two ministries need to work together. He understood that for the people it was "parish or perish" and the ordinary and extraordinary share a common mission to connect people to the greater family of God — in congregations.



CAPT Brian J. Stamm, Chaplain Corps, USN is an active duty chaplain currently serving as the Force Chaplain for Commander, Navy Reserve Forces Command in Norfolk, VA. He has a Master of Divinity degree from United Lutheran Seminary, Gettysburg, PA; a Master of Military Studies degree from Marine Corps University, Quantico, VA; and a Doctor of Ministry degree from United Lutheran Seminary, Philadelphia, PA.

IN MEMORY



Rev. Mark Anderson died on November 5, 2020 at the age of 86. He had been a leader among Lutheran chaplains, pastoral counselors and clinical educators in Minnesota and around the larger church. Many will remember him as providing leadership for Dialogue 88 and with ACPE Standards.

Mark was in the first group of CPE residents at Fairview (Minneapolis) in 1960 with Elof “Gus” Nelson. Mark was instrumental in beginning the Zion Conferences and attended them for many years. He served as a CPE educator at Metropolitan-Mt. Sinai hospital in Minneapolis and for the Ministerial Health program with Fairview. He and his wife, Donna, treasured their home along the North Shore of Lake Superior and enjoyed having friends, family and colleagues visit them there. He will be missed by his many friends, family and colleagues.

Contact Information with The ELCA and LCMS Comes Through These Links

- [Specialized Pastoral Ministry - The Lutheran Church—Missouri Synod \(lcms.org\)](#)
- [Ecclesiastical Endorsement - Specialized Pastoral Ministry - The Lutheran Church—Missouri Synod \(lcms.org\)](#)
- [Scholarships - Specialized Pastoral Ministry - The Lutheran Church—Missouri Synod \(lcms.org\)](#)
- [Serve as a Chaplain - Ministry to the Armed Forces - The Lutheran Church—Missouri Synod \(lcms.org\)](#)
- [Federal Chaplains - Evangelical Lutheran Church in America \(elca.org\)](#)
- [Specialized Pastoral Care - Evangelical Lutheran Church in America \(elca.org\)](#)

RESPONSES

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awaiting the responses of our readers...

