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



# CARING CONNECTIONS

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# THE PURPOSE OF CARING CONNECTIONS

*Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling* is written 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—not least—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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**News, Announcements, Events:**

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# Editorial

## The Urgent Need for Organizational Care

This second issue of *Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling* is also the first issue to appear in electronic form. The editorial board and I are grateful to Lutheran Services in America, particularly Cynthia Nelson and editorial board member Mark Holman, for generously providing *Caring Connections* its new home on the LSA website. We are also grateful to the Lutheran Church—Missouri Synod (LCMS), especially editorial board chair John Fale and Greg Koenig of LCMS World Relief and Human Care, for arranging and generously providing design services for this issue.

Without such support, the publication of this issue—and the continuation of *Caring Connections*—would not be possible. Together with the continued sponsorship of the Inter-Lutheran Coordinating Committee (ILCC), these forms of collaboration and expressions of collegiality demonstrate once again that *Caring Connections* is truly a joint effort of the LCMS and the Evangelical Lutheran Church in America (ELCA).

The theme of this issue, “Spiritual Care of the Organization,” may seem a departure from a more mainstream focus on ministries to individuals or families receiving services, or on pastoral support for an organization’s staff members. Yet specialized ministries, and chaplains’ ministries in particular, also address the organizational context in which health and human services take place. The articles in this issue suggest that such a focus is part and parcel of ministry in—and to—social ministry organizations. In short, our authors, all with long experience in the trenches of such organizations, show that ministry to the organization is not just an option or desideratum, but a necessity. Kris Linner considers chaplains’ and organizations’ ever more acute struggles with scarcity in light of a divine abundance that both supports and stretches its beneficiaries. Mark Holman outlines challenges posed by the need to minister to the corporation—Harold Everson’s “corporate person”—and then provides examples of the creativity with which chaplains may approach ministry to such organizations and their leaders. Bruce Hartung sees the need for “prophetic conversation-making” in organizational culture, and calls on the pastoral/spiritual care and counseling community to take up the challenge.

From my perspective, this issue’s focus is most timely in an era when charities, particularly not-for-profit healthcare organizations, receive growing public scrutiny for their use of resources entrusted to them. Some are accused of ethical shortfalls, and even (if they are religiously affiliated) of betraying their religious missions in their business-related practices.

These allegations challenge social ministry organizations to be clear with themselves, and with their publics, about how they understand responsible stewardship of resources and evaluate the means they use to generate income. How do organizations carry out their ministries when, from the inside, resources seem scarce, yet outside parties view those same resources as sufficient, or even excessive? How do organizations respond to claims that they misuse charitable resources, or cause suffering to clients/patients through unjust business practices (such as “discriminatory” pricing or “aggressive” billing/collection)?

Whatever the merit of such charges—and however mixed the motivation behind them in some cases—the questions they raise go to the heart of an organization’s culture and to the *spirit* that culture reflects. Spiritual care of the organization in our time must surely speak to ethical practice, but also, and more deeply, to the well-springs of organizational behavior: the convictions, attitudes, relationships, and values—indeed, the *faith*—that can permit organizations to flourish as means of ministry.

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If you have not already done so, we encourage you to subscribe online to *Caring Connections*. By subscribing, you assure that you will receive prompt notification when each issue of the journal appears on the *Caring Connections* webpage—no need to keep checking to see if a new issue is there, or to remind yourself when the next issue is due to appear. You will also help the editor and editorial board form a clearer idea of who our regular readers are and gauge the level of interest the journal is generating. Information on how to subscribe appears on the masthead (p. 3), and also on p. 13.

This issue concludes my tenure as editor of *Caring Connections*. It has been a privilege and a pleasure to serve in this capacity, particularly during the journal’s inauguration and the initial phase of its transition to electronic publication. I am grateful to the ILCC for the opportunity and to the editorial board for its enthusiasm, ideas, and practical support.

The next issue will be in the capable hands of new editor Kevin Massey, who is a chaplain at ELCA-affiliated Advocate Illinois Masonic Medical Center in Chicago. Readers may expect the next issue in early winter, and Kevin and the editorial board expect to take further advantage of the electronic medium by publishing the journal more frequently. You may send editorial correspondence, including article ideas or inquiries, to Kevin at the email address that appears on the masthead.



# God Brings the Abundance

Because God provides, we must grab hold of the slender thread of faith and help our organizations move forward with hope.

It was a desperate time for the widow of Zarephath. In a patriarchal society, the death of her husband had left her without any social standing or financial resources. She was as destitute as the drought-parched land she lived on. The sun had scorched the earth, drying up all the crops. The land and its people knew scarcity.

Worn, weary, and heavy-hearted, she gathered sticks. She walked home to kindle one more fire to cook her last bit of meal for herself and her son. She was at the end of her rope. Her food and her hope had run out. She and her son would soon die of starvation.

With crushing desperation she trudged home. Suddenly she heard a man's weak whisper, "Bring me a little drink of water in a vessel and bring me a morsel of bread in your hand" (1 Kings 17:11-12).

With tear-filled eyes she explained that she had only enough meal and oil to make one last cake before she and her son would die.

Elijah, a foreigner to her drought-stricken land, handed her a slender thread of faith, the promise that God would provide. He said, "Fear not; go and do as you have said; but first make me a little cake of it and bring it to me, and afterward make something for yourself and your son. For thus says the Lord the God of Israel, 'The jar of meal shall not be spent, and the cruse of oil shall not fail, until the day that the Lord sends rain upon the earth'" (1 Kings 17:14-15).

That promise gave her enough hope to endure. She trusted Elijah's assurances and gave him the bit of food she had left. It was enough. It was more than enough. God brought forth abundance out of scarcity. To her hopeless desperation Elijah brought God's hope and consolation. God provides.

The widow of Zarephath knew scarcity and experienced the abundance of God. As practitioners of pastoral care and counseling, we also know scarcity. We are in a drought. Funding sources are drying up. Resources are shrinking. Department budgets are being downsized. Justice is being choked as millions and millions of people are without health insurance and cannot afford adequate care. Indeed, we know scarcity while we minister to those who hang onto an ever-thinning thread of hope.



We hear the stories of those who are barely surviving the scarcity of their lives. We hear the story of the woman who is trying to crawl out from under the oppression of an abusive relationship. A family stands thirsty for some hopeful sign that the abundance of medical technology will make a difference in their loved one's health. We see the fear of the child who has been sexually assaulted. The pain of the resident who has experienced loss after loss touches us. We listen to the hopelessness of the prisoner whose future looks

*We know scarcity and yet, like the widow of Zarephath, we have seen the abundance of God at work.*

bleak. Those we counsel with and care for teach us of scarcity, the scarcity of hope, peace, and healing in their lives.

We know scarcity and yet, like the widow of Zarephath, we have seen the abundance of God at work. The 12-step program begins to make sense and is fully embraced by the recovering alcoholic, and there is a second chance at life. Years of family conflict are reconciled before the

patient dies. The 104-year-old continues to be sustained with the hope of the Gospel as she comes to services and Bible study at the nursing home. The isolation of the teenager struggling with anorexia is broken as she joins group therapy. The halfway house provides the support the ex-convict needs to make a new start in the community. Donating organs brings some sense of meaning and peace to the parents who grieve the death of their child. God provides.

We, like Elijah, offer a slender thread of hope to those we minister with. In some mysterious way it is enough. Our ministry of presence

## *We are called to speak against the prevailing cynicism of the day.*

brings God's abundant hope and peace to those who are at the end of their rope and who teeter on the edges of despair. We bring our bit of scarce oil and meal; a listening ear, a quiet presence, a compassionate touch; and God provides. God provides abundantly through our own scarcity.

Anne Lamott, in her book *Operating Instructions*, tells this story:

*I heard an East Indian doctor talking about autistic kids who were so severely withdrawn that if you stood them up they would just fall over. They'd make no effort to stand or even to shield their faces when they fell. Then these people working with them discovered that if they ran a rope from one end of the room to the other and stood the kids up so that they were holding on to the rope, the kids would walk across the room. So over the months they kept putting up thinner and thinner pieces of rope, until they were using something practically invisible, like fishing line, and the kids would still walk across the room if they could hold on to it. And then the adults cut the fishing line into pieces, into twelve-inch lengths, and handed one to each kid. The kids still walked. What an amazing statement of faith.<sup>1</sup>*

Those kids knew scarcity. Yet, when they were given a slender thread of faith, they literally moved out of their scarcity.

In the face of scarcity in our organizations, we may feel paralyzed, frozen by our fears for the future and, like the autistic children, unable to move. We may be stymied by the cynicism of the culture in which we work. Yet, because we live in God's abundance, we must grab hold of the slender thread of faith and help our organizations move forward with hope.

We are called to speak against the prevailing cynicism of the day as we help our organizations live through these scarce times. We are to advocate for holistic care while organizations focus on the bottom line. We are called to speak for those whose voices cannot be heard from their parched deserts of scarce resources.

We know scarcity in ourselves, in those we have the privilege to minister with, and in our organizations, and at times it feels as if we have little to offer. It feels as if our voice is lost in the wilderness of corporate America. Yet we offer the slender thread of faith, and from that thread God offers more. James Hersch, in his song "Slender Thread of Faith," puts it this way:

*... hanging by a slender thread of faith / ... / Far above the greedy and the trouble they create / ... hanging by a slender thread of faith / ... / I know that sometimes it's hard to hang on / But this thread is guaranteed / To be just as long and just as strong / As you will ever need.<sup>2</sup>*

In these times of scarcity, we hang on to the slender thread of faith, trusting that God will bring the abundance. God provides.

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1. Anne Lamott, *Operating Instructions: A Journal of My Son's First Year* (New York: Fawcett Columbine, 1993), 198.

2. James Hersch, "Slender Thread of Faith," *Innerweather*, compact disc, Whitewater Music, 1991.

# Higher, Deeper, Farther: The Chaplain's Role in Providing Pastoral Care to the Corporation

One area that challenges us to reach higher, deeper, and farther is providing ministry to the corporations we serve.

Lutheran chaplains have been trained well to provide pastoral care within specialized settings. Under the tutelage of gifted mentors, we've studied in some of the world's finest healthcare organizations, we've been immersed in stimulating arenas of contextual learning, and we've been privileged to learn from "living human documents" as they endured nearly every imaginable predicament.

Therein lies our strength. We have been trained to provide competent pastoral care to patients and residents, their family members, and staff.

But one area that challenges us to reach higher, deeper, and farther is providing ministry to the corporations we serve.

Harold Everson, in *The Corporate Person*,<sup>1</sup> identifies the corporation as "a legal entity, an artificial being. To incorporate means to create a body or corpus that in the eyes of the law is every bit as legitimate and real as flesh and blood." A faith-based organization has a particular life, and it has particular privileges, responsibilities, challenges, and commitments.

How does the chaplain care for such a body? How does she attend to the body dis-eased by runaway costs, sinking reimbursements, competing interests of stakeholders, and the evolution (or devolution) of mission-grounded services? How does he help the corporation's leaders keep their bearings through the white waters of regulation and fast-changing market forces?

A first step is for chaplains to recognize that their role reaches beyond providing care to individuals seeking services, to providing care to the corporation through its leaders serving in the board room and the executive offices. The chaplain is equipped with unique gifts that allow her to listen to the struggles, tease out and articulate the critical issues, explore the riches of scripture, and bring to bear the wealth of our Lutheran tradition. As a result, the mission of the organization may be seen in new light and with new vision.

One colleague who creatively attends to the corporation is Rev. Mark Cerniglia, Director of Community and Congregational Partnerships at Lutheran Family Services in the Carolinas. Cerniglia combines well-honed writing skills with a gift for integrating theology, the organization's mission, and the life experience of his co-workers.



Recently, after writing a staff memo recalling that the following day marked the beginning of Lent and announcing that all were invited to the nearby church's Ash Wednesday service, Mark was presented with a challenge from a colleague: "Now, explain to this Baptist what Lent is!" That request caused Mark to pause, reflect, and write again—first, in his journal:

*I am so steeped in the rich rhythms of the liturgical calendar that I forget that most Americans are clueless about it. They may know that today is Mardis Gras and that there's some big*

*How does the chaplain care for the body dis-eased by sinking reimbursements and the evolution (or devolution) of mission-grounded services?*

*celebration in New Orleans, but they don't know its origin as the last feast and revelry prior to the Lenten fast. The seasons in American culture are no longer defined by the life of Jesus Christ but by what Hallmark decides to promote. Thus Halloween and Valentine's Day attempt to rival Christmas and Easter.*



*My mother had gotten me a watercolor calendar and kit for Christmas. And I plan to spend my Lenten contemplation time working with the watercolors. The water is meaningful to me, of course, because of Lent's origin as a time of preparation for baptism. But I'm looking forward to the splashes of color I'll be adding to the water on my brush. For me there is an underlying subtext of joy in this austere season. I find it is the little things—small kindnesses received, a brief moment of interaction—that bring joy to my life these days.*

*Serving as chaplain to the corporation is a challenging task, but no less daunting than many of the other roles assumed by the chaplain.*

*Lent opens up to me the promise of new life even as I am on the declining half of my century. The water of baptism, when it comes into contact with the separate little hard places of my life, suddenly produces color. May our friends and colleagues—the people whose lives we touch—receive little splashes of color in all our interactions.*

Later, Mark's journaling would evolve into an article for the staff newsletter. Then he shared his reflections with leadership staff as they wrestled with the complexities of leading an increasingly diverse workforce. Through this unfolding process—invitation to worship ► challenge to explain ► personal reflection ► teaching—the work of the staff was linked to the historic mission of the organization, the mission of the church, and the day-to-day operations involved in providing services to people in need.

While serving as chaplain to the corporation is surely a challenging task, it is no less daunting than many of the other roles assumed by the chaplain. Are you sufficiently trained to post the shingle marked *confessor, spiritual director, homilist, therapist, or healer*? Surely each of these professional roles requires special gifts and disciplined training; but sometimes the chaplain just has to find courage to wear the stole that's in season. As Luther put it, "Sin boldly, yet more boldly still, believe."

One sage who has lifted the sights of many of us is Dr. Foster McCurley. For more than 25 years he has served as theologian in residence to the Evangelical Lutheran Church in America, many of its affiliated social ministry organizations, and Lutheran Services in America. McCurley blends his academic training in biblical and theological study with his broad knowledge of the particular ministries of health and human service organizations. McCurley demonstrates his rubber-meets-the-road passion as he brings the Church's theology to the Church's ministry. Many organizations have contracted with Foster<sup>2</sup> to consult with boards of trustees and leadership staff.

One such board, at Lutheran Social Services of South Central Pennsylvania, was in the late stages of planning a large housing development when they suddenly hit a major snag. Rev. Doug Johnson, then President of the LSS Board, tells the story.

*For more than a decade we had been working through all the steps involved in developing a new campus in response to a clear need, and at the very strong urging of the constituents in that area. We were eager to finally get going with construction and the local folk were pushing hard to finally see something coming up out of the ground. Finally, we were just finishing the process of securing all the required approvals from the municipal authorities and we had a board meeting scheduled to approve the final design. The day before the board meeting, the CEO called me and said, "We have a problem." It turns out that bog turtles had just been declared an endangered species, and there was a wetland area on the property we were going to develop that had been determined to be a possible breeding ground for bog turtles. Mind you, it was not clear that there were bog turtles there, just that there might be. Our project was going to have to be delayed for about 18 months while the Army Corps of Engineers did a study to determine whether bog turtles were present and what we would need to do to accommodate them.*

*At the board meeting we had to share the news regarding the delay and the additional cost associated with it. All of us on the board were fit to be tied! The complaining was loud and sincere. One man even suggested that he would go out there at night and make sure that no bog turtles would be found by the next morning!*

*At the end of the meeting Pr. McCurley, consultant to our board, did his usual theological reflection. He began by reminding us of our turtle discussion and then said, "I want you to know that those are Lutheran turtles." He went on to say that he had done some research and found that the species commonly known as bog turtles was discovered by a descendant of Henry Melchior Muhlenberg, one of the patriarchs of American Lutheranism. In fact, Dr. McCurley said, the formal name of this species is derived from the name "Muhlenberg." As we all hung our heads, Pr. McCurley reminded us that, of all organizations, a Christian faith-based organization should be the first to be willing to make sacrifices for the sake of the care of Creation.*

*He was right, of course. By the time he finished his sharing, we had all come to the realization that our complaining was a sign of our sinful humanity and that as an organization we were called to a higher standard of commitment to good stewardship. The problem didn't go away, but it seemed much less significant because we were able to frame it differently. This is just one illustration of the value of a theologian in residence who can be*



*“removed from the fray” enough to help us all see more clearly.*

Some organizations find it of great value to seek outside consultation and enlist a theologian in residence. Short of that, we who serve as chaplains to the corporation can seize opportunities to integrate heritage, mission, vision, and the day-to-day practice of ministry.

For example, with governing boards we are often invited to lead devotions. Perhaps we could reach higher and employ our facilitative gifts to engage substantive discussion at the point of historic mission and contemporary challenge. With leadership staff, we are often asked to participate in staff retreats for the purpose of annual goal-setting. Perhaps we could scoop deeper to recall the sacred story of our corporation’s genesis. With new staff orientation, we are often asked to speak to the mission of the organization. Perhaps we could stretch farther, drawing vital connections

between the vocations of workers and the unfolding of God’s kingdom.

Among chaplains there is no limit to creative imagination. I wish for you faithfulness, courage, and persistence as you provide care for the body within the Body.

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1. Harold Everson, *The Corporate Person: The Nature of Volunteer Boards, Their Culture, and Corporate Personality* (Augsburg Fortress, 1998).

2. Foster McCurley may be reached at [fmccurley@aol.com](mailto:fmccurley@aol.com).

# The Pastor/Chaplain/Counselor as Organizational Prophet: Reflections on the Role and Function of Pastoral Care in an Organizational Culture

Members of the pastoral/spiritual care and counseling community are called to be effective and faithful prophets in organizational culture.

*Prophecy, then, may be described as exegesis of existence from a divine perspective. . . . The prophet was an individual who said No to his society, condemning its habits and assumptions, its complacency, waywardness, and syncretism. He was often compelled to proclaim the very opposite of what his heart expected. His fundamental objective was to reconcile man and God. Why do the two need reconciliation? Perhaps it is due to man's false sense of sovereignty, to his abuse of freedom, to his aggressive, sprawling pride, resenting God's involvement in history.<sup>1</sup>*

*The prophets of Israel can disclose the reality and nature of our crisis when speaking of their own. They face us again with the responsibility of decision in response to God. Their prophecies express their moral certainty and spiritual understanding of what will be because of what is, because Yahweh and no other god is Lord.<sup>2</sup>*

These mid-20th century writers articulate a perspective that can be useful to the pastoral counselor, spiritual caregiver, or chaplain of the 21st century. Even more, they raise a challenge regarding the role and function of pastoral care in an organizational culture. To what extent is the spiritual caregiver, usually defined as the giver of care to patients, clients, and others in need of care, also a provider of reflection about organizational ethics?

Hospital Saint Melancthon by the Sea, through its Human Resources Department, has issued a corporate directive announcing that employees covered by its insurance plan will need to pay a portion of their healthcare premium and a higher deductible. Since the healthcare premium is a static number (at least for a year) and the deductible is a set amount crossing all occupational categories, the economic effect of this policy is clearly more problematic for lower-paid workers than for others. Like the sales tax, it is applied irrespective of the economic condition of the payor.

What is the role of the hospital spiritual care department in addressing this development? Is it to provide empathic care to employees who come to the office in distress about the change, wondering how their already stretched paycheck will survive this latest onslaught? In this role, the spiritual caregiver might help the employee to



better understand his or her feelings/thoughts and use them creatively to manage (hopefully) a deteriorating financial situation.

Or is the role of the spiritual care department both to initiate conversation with hospital administration about the policy and to advocate for a change that would make the policy more organizationally fair and humanly just? Is the role of the

*To what extent is the spiritual caregiver also a provider of reflection about organizational ethics?*

spiritual care department to give voice to the economic justice issues involved in such a policy decision by the hospital? It is possible to imagine that both Heschel and Scott would suggest this latter role as an authentic prophetic response.

While individual exceptions are, of course, likely to be noted—Howard Clinebell is an excellent and well-known example—members of the pastoral care and counseling community seem generally to have viewed their task as comforting and helping the afflicted rather than challenging

the afflictors. James Hillman makes a related point in conversation with Michael Ventura in *We've Had a Hundred Years of Psychotherapy and the World's Getting Worse*: "Simply said, you make soul by living life, not by retreating from the world into 'inner work' or beyond the world in spiritual disciplines and meditation removes."<sup>3</sup> Not, of

*larities that make us comfortable with one another, it is our differences that energize, stretch, and help us grow. ... Conflict does not have to be a fight. It does not have to be destructive. In fact, consider the reverse. Consider how damaging and destructive (and void of energy and purpose) the environment of a congregation is if it can only hold one idea at a time.*<sup>4</sup>

### *Inner work must make a transition to outer engagement.*

course, that inner work and spiritual discipline are unimportant; they are vital. But they are also collusive with existing organizational and cultural systems if the story ends in the proverbial therapy or spiritual care office. Inner work must make a transition to outer engagement.

Hillman and Ventura put it this way:

*That is the root, psychotherapy is a revolutionary movement against Puritanism. ... The [puritanical] assumption is that the desire is wrong and the social structure is right. And in that sense the Twelve-Step programs, unconsciously but at their very core, support not only the state but the state of affairs that causes so many of the problems that they're attempting to deal with. We're back to vicious circles. (p. 216)*

Can we, shall we, broaden our vision and function to include this larger arena as part of the very essence of our work?

If we are able to abandon the assumption that the social structure, the state, healthcare organizations, church structures, and congregations are necessarily correct, and if we can understand that the task of a spiritual caregiver is to engage *both* the person(s) *and* the organization/culture, then we are faced with the question of how we can be effective, useful, and faithful organizational prophets.

It is possible, of course, to be confrontational as a prophet. Being in graduate school in the days of the Viet Nam protests fostered a certain "protest" mentality that still is part of my soul. When a developer was clearing about seven acres of land behind our house, turning a small forest into a deforested plain where villas would be built, my spouse asked me, humorously, to promise not to chain myself to a tree. There is, however, still a place for prophetic action. Protest and confrontation can be appropriate, even necessary.

But there is another prophetic activity that, for want of a more creative term, could be styled a prophetic call to and facilitation of creative conversations. Organizational culture is often insulated. As members of the organizational culture, we in the spiritual care community are often collusive with it. That is why having our own spiritual director and support/accountability group is so important. But can we envision ourselves as people who seek an alternative, as those who call for creative conversational engagement?

According to Gilbert Rendle,

*Civility does not mean a deadening politeness or a denial of our differences. While it is our simi-*

Rendle argues for courageous conversations, conversations that allow for the engagement of significant differences of opinion. Others have argued for similar conversations about a number of difficult and potentially polarizing issues. Richard Hutcheson, Jr. and Peggy Shriver have written *The Divided Church: Moving Liberals and Conservatives from Diatribe to Dialogue*.<sup>5</sup> Katie Day has engaged this possibility in *Difficult Conversations: Taking Risks, Acting with Integrity*.<sup>6</sup> Deborah Kolb's edited book, *When Talk Works: Profiles of Mediators*, offers a number of perspectives on conversation and mediation.<sup>7</sup>

Following this call to prophetic conversation-making may prove difficult for the pastoral/spiritual care and counseling community.<sup>8</sup> Nonetheless, despite the difficulty of the task it can be argued, as I have, that a prophetic function, not yet so clearly delineated as Clebsch and Jaekle's four pastoral functions of healing, sustaining, guiding, and reconciling,<sup>9</sup> is in fact a viable and necessary pastoral function in the world of the 21st century. I have argued that this prophetic function includes the tasks of calling for and facilitating courageous conversations that give voice to issues of justice and care likely to be overlooked in organizational culture and the wider culture. It can be argued, further, that this prophetic function is a faithful enactment of the wholistic message of the Gospel of Jesus Christ.

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1. Abraham J. Heschel, *The Prophets* (Evanston: Harper and Row, 1955), pp. xviii-xix.

2. R. B. Y. Scott, *The Relevance of the Prophets* (New York: The Macmillan Company, 1944), p. 2.

3. San Francisco: Harper, 1992, p. 50.

4. *Behavioral Covenants in Congregations* (Bethesda, Md.: The Alban Institute, 1999), p. 47.

5. Downers Grove, Ill.: InterVarsity Press, 1999.

6. Bethesda, Md.: The Alban Institute, 2001.

7. San Francisco: Jossey-Bass, 1994.

8. Perhaps another article could take up case studies of efforts to institute this process within religious or spiritually based organizations.

9. William Clebsch and Charles Jaekle, *Pastoral Care in Historical Perspective* (Englewood Cliffs, N.J.: Prentice-Hall, 1964).

## New and noteworthy

### **“Give Something Back” Scholarships to Be Awarded**

This year will mark the inaugural distribution of “Give Something Back” Scholarship funds. The “Give Something Back” endowment fund began as a three-year campaign in 1992. Funds raised for the endowment were to provide financial assistance to recipients seeking clinical educational preparation for service in ministries of Chaplaincy, Pastoral Counseling, and Clinical Supervision. In addition, the endowment created an opportunity for those who had received financial assistance for their own education to “give something back” by helping others with similar needs.

In 2003, the Lutheran Chaplaincy Auxiliary of St. Paul, Minnesota, contributed approximately \$57,000 of its assets to the endowment fund as a way of continuing the Auxiliary’s eighty-year support of chaplaincy ministry. The current balance of the endowment is approximately \$123,000, and it earns around \$6,000 annually in interest.

The Inter-Lutheran Coordinating Committee for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education (ILCC-MCPCCE) has appointed a scholarship committee and has designed an application process that will enable it to begin awarding \$6,000 in scholarships per year.

The “Give Something Back” endowment will make a very limited number of financial awards available to individuals seeking ecclesiastical endorsement and certification/credentialing in ministries of chaplaincy, pastoral counseling, and clinical education. Applicants must:

- ✓ Have completed one (1) unit of CPE.
- ✓ Be rostered or eligible for active roster status in the ELCA/LCMS.
- ✓ Not already be receiving funds from the ELCA/LCMS national MCPCCE offices.
- ✓ Submit an application with a financial data form for committee review.

Applicants must complete the Scholarship Application and Financial Data forms that are available from ELCA and LCMS Offices for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education. Contact information, includ-

ing web links that provide further information about ELCA and LCMS ministries of chaplaincy, pastoral counseling, and clinical education, is provided below.

#### ELCA

Theresa Duty  
Administrative Assistant  
Theresa.duty@elca.org  
www.elca.org/chaplains  
800-638-3522, ext. 2417

#### LCMS

Judy Ladage  
Administrative Assistant  
Judy.Ladage@lcms.org  
www.lcms.org/spm  
800-248-1930, ext. 1388

*The 2005 application deadline is August 15, with awards to be announced in November. Application deadlines in 2006 will be February 15 and August 15, with awards made in April and November.*

### **Anderson Paper on LSA Website**

The Rev. Dr. Herbert Anderson was the keynote speaker at the Zion XII Conference held in San Antonio last year. His paper, “Rethinking the Care of Souls,” was requested by many who attended the conference. The Inter-Lutheran Coordinating Committee for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education (ILCC-MCPCCE) has secured permission from Dr. Anderson to post his paper on the LSA website. Dr. Anderson has also agreed to permit distribution of the paper with appropriate acknowledgment of authorship.

The ILCC wishes to thank Dr. Anderson for his thoughtful insights and perspectives, and for his gracious consent to post this significant work.



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## Recent and upcoming events

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### ELCA

August 8 - 14 The ELCA Churchwide Assembly convenes in Orlando, Florida. (For further information: <http://www.elca.org/assembly/05/>)

### Inter-Lutheran

August 15 Applications for "Give Something Back" Scholarships are due (*see announcement above*).

August 25 The Lutheran Association for Maritime Ministry holds its annual meeting in Baltimore.

September 30 The Inter-Lutheran Coordinating Committee (ILCC) Scholarship Committee meets in St. Louis.

Sept. 30 - Oct. 1 The ILCC meets in St. Louis.

### Ecumenical/Interfaith

July 11 - 15 The International Conference of Police Chaplains gathered in San Antonio.

Sept. 30 - Oct. 2 The 19th annual Westberg Parish Nurse Symposium is held in St. Louis. (For further information: [www.parishnurses.org](http://www.parishnurses.org))

October 26 - 29 The Association for Clinical Pastoral Education (ACPE) holds its annual conference in Honolulu. (For further information: [www.acpe.edu](http://www.acpe.edu))

November 9 - 11 The Auxiliary to Texas Children's Hospital in Houston sponsors a Symposium for Clergy on caring for sick children and their families. (For further information: <http://www.texaschildrenshospital.org/WaysToGive/VolunteerServices/ClergySymposium/Default.aspx>)

November 13 - 15 Religious Endorsing Body representatives meet in Nashville.

## How to Subscribe

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