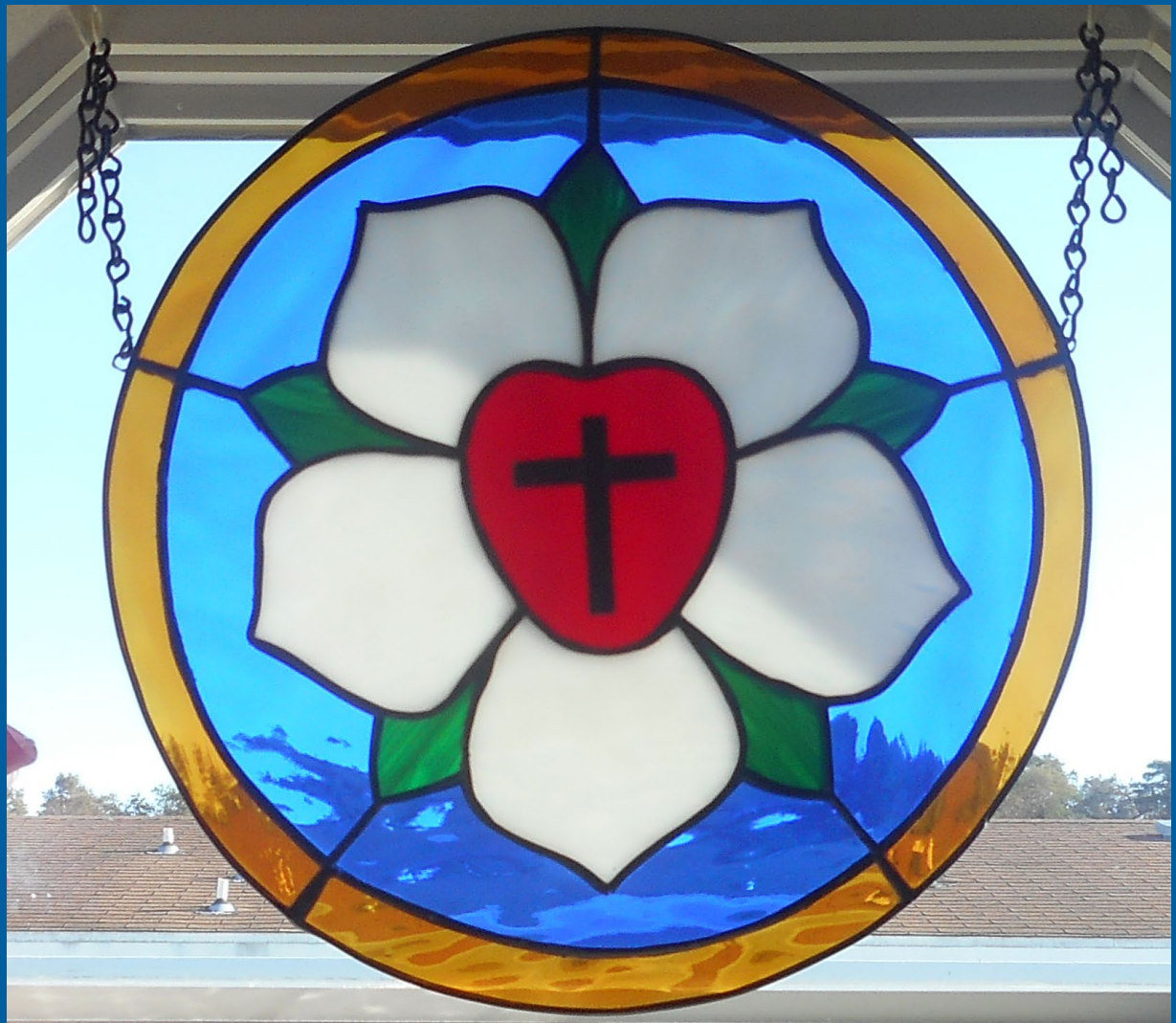


Caring Connections

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



A Brief History of Lutherans in Ministries of Chaplaincy, Pastoral Counseling and Clinical Education, Part 1

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Editorial

WHEN THE TOPIC FIRST AROSE in discussion during an Editorial Board conference call a year ago, we all thought focusing an issue of *Caring Connections* on “A History of Lutheran Pastoral Care” was a good idea. After all, as the Celtic proverb goes, “To understand where you are going, you must understand where you come from.” And so, with blithe possibilities wafting around in our heads, we set about putting this issue together.

My goodness, have we caught a tiger by the tail! Bryn Carlson gathered a significant amount of data and began to weave it together. We’re grateful to Bryn for the fine job he has done! However, the more we worked on this topic, the more information and material came to light ... and more gaps in the history began to show up as well. It became clear that we needed to find new ways to approach this important subject. One way was to divide the topic into two issues. As a result, this current issue focuses on the history of Lutheran Specialized Pastoral Care up to the creation of the Evangelical Lutheran Church in America [ELCA] in 1988, and the next issue of *Caring Connections* will take the history from 1988 up to the present.

Another approach the Editorial Board encouraged us to take was to model these issues along the lines of “Wikipedia,” adding supplemental information to the original subject matter. We are aware that the historical material we have compiled here is not as thorough as we would like to see it. Therefore we invite you readers to assist us. As you read through this **brief** history of Lutheran Specialized Pastoral Care, if you find “gaps” in the story, we would like to have you send us a paragraph or two that you feel might tell the story more completely and/or accurately. When we receive your suggestions, we will edit and then have those items inserted into the text. Send your material to Chuck Weinrich (cweinrich@cfl.rr.com) or Don Stiger (dstiger@lmcmc.com). Perhaps we could call this process “Lutherpedia”?

Meanwhile, we hope you will enjoy the material here presented for you, recognizing how God has blessed many of us within the Lutheran Church to be part of a significant movement, providing a critical ministry of care and compassion to God’s people in a variety of settings—hospitals, congregations, prisons, counseling offices, police and fire chaplaincies. In our issue **2015 #1**, celebrating the recipients of the *Christus in Mundo* awards, we quoted Isaac Newton about “standing on the shoulders of giants.” We hope these issues on the history of unique ministries within the Lutheran Church in the United States extended by the Lutheran Church throughout the world will help you understand and celebrate your own place on the shoulders of giants within our tradition.

We realize there has been a length of time since the previous issue of *Caring Connections*. The Editorial Board, we editors and Lutheran Services in America have been working out how we get these issues to you. Much of that renegotiation has now been successfully accomplished and, as at least one result of all this, we are pleased

and excited to have Ms. Chrissy Thomas once again working with us as designer for our emagazine! Chrissy was the designer for 22 previous issues, and we look forward to having her artistry and skills used for future issues. Welcome back, Chrissy!

At the end of this issue of *Caring Connections* you will find a “poster” for Zion XVI, the conference for Lutherans in specialized ministries that will take place September 12-15, 2016. Mark these dates on your Google Calendar or in your Thrivent Desk Diary! More information will be coming soon.

You will also find nomination forms for the next class of recipients of the *Christus in Mundo* award, one for ELCA and one for LCMS nominees. We hope you will give this some thought and submit the appropriate material on those whom you feel merit consideration for this recognition. The LCMS version can be downloaded from the LCMS website, at www.lcms.org/Document.fdoc?src=lcm&id=3611, or you can find it along with the ELCA version at the end of this issue of *Caring Connections*. Print the forms by choosing "File>Print" from your menu and select the page or pages you would like to print. Then fill out the required information and send it to the address indicated at the end of the form. In the print dialog box, then, select the page you want to print.

If you haven't already done so, we hope you will subscribe online to *Caring Connections*. Remember, **subscription is free!** By subscribing, you assure 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. You can subscribe by clicking on the subscription link at caringconnectionsonline.org.

Finally, both the ELCA and the LCMS have financial resources to support people entering specialized ministries. 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. Applicants must:

- Have completed one [1] unit of CPE.
- Be rostered or eligible for active roster status in the ELCA or the LCMS.
- Not already be receiving funds from either the ELCA or LCMS national offices.
- Submit an application, along with a financial data form, for committee review.

Applicants must complete the Scholarship Application forms that are available from Judy Simonson [ELCA] or Joel Hempel [LCMS]. Consideration is given to scholarship requests after each application deadline, August 15 and February 15. Email inquiries or material to Judith Simonson at judithsimonson@elca.org and to Joel Hempel at JoelHempel@lcms.org.

A Brief History of Lutheran Ministries in Chaplaincy, Pastoral Counseling and Clinical Education

Christian Origins

Lutheran ministries in chaplaincy, pastoral counseling and clinical education are integral to the life and mission of the Church. They have always been grounded—first and foremost—in God's saving love in Jesus Christ, an unfathomable compassion that frees us to love and seek the well being of all God's people. These ministries are shaped by the witness of Scripture and the Lutheran Confessions, together with the Church's historical provision of spiritual care—the care of souls. In Matthew 25, Jesus calls his followers to care for the stranger, the sick, the imprisoned and others in need of hospitality, empathy and compassion. In a spirit of both support and challenge, he then pronounces, “Just as you did this to one of the least of these, you did so to me,” and “Just as you did not do so to one of the least of these, you did not do so to me.”

In his own simple yet profound way, St. Paul writes to the Galatians, “Bear one another’s burdens” (Gal. 6:2), and in his letter to the Romans, “Rejoice with those who rejoice, weep with those who weep” (Rom. 12:15).

Down through the centuries since those early days of Christianity these ministries of chaplaincy, counseling and education have been carried on by throngs of Jesus’ followers, but not in a particularly organized manner. We will focus briefly on the philosophical and theological status of these ministries in the time of Luther, and then we wish to specifically identify significant people and events in the fields of Lutheran chaplaincies, Lutheran pastoral counseling and Lutheran clinical education within the United States, particularly as found in the Lutheran Church—Missouri Synod (LCMS) and the Evangelical Lutheran Church in America (ELCA), with its predecessor church bodies, the Lutheran Church in America (LCA), the American Lutheran Church (ALC) and the Association of Evangelical Lutheran Churches (AELC).

... what Luther considers the heart and centerpiece of all soul care: the proclamation of God’s promise and God’s grace, and the unburdening of the troubled and tempted conscience in order to facilitate the beginning of a new and liberated life.

Historical Background – 1500s to 1940s

A Lutheran emphasis on pastoral care had its origins in the Reformation. **Martin Luther** viewed the office of the ministry as priest, preacher and pastoral care provider, with the latter taking a renewed emphasis in Luther’s ministry. This emphasis on pastoral care was essentially occasioned by his personal spiritual struggle, and the fact that Luther’s fundamental challenge to medieval Catholicism was not that it wrongly concerned itself with divine-human reconciliation, but that it

made this reconciliation too easy, too mechanical, and didn't require any repentance on the part of the sinner.¹

The sermons, letters and table talks of Luther provide a colorful tapestry of notable examples of Luther's own acts of pastoral care. Through all of them shines what Luther considered the heart and centerpiece of all soul care: the proclamation of God's promise and God's grace, and the unburdening of the troubled and tempted conscience in order to facilitate the beginning of a new and liberated life.² It is precisely the uniqueness of this emphasis and the mutual dialogue with theology, as put forth by Luther, that has given Lutheran pastoral care its uniqueness and distinctiveness over the centuries. The marriage of Lutheran theology with the delivery of pastoral care is the red thread that was carried through the years up until the mid-twentieth century, when the delivery of pastoral care began to take some formal shape and form.

In 1521, a few hours before his appearance at the Diet of Worms, Luther attended to a sick knight, hearing his confession and distributing Holy Communion.

Luther's ministry provides windows into his practice of pastoral care. In 1519, in response to the severe illness of his prince, **Frederick the Wise**, and for his comfort, Luther produced the meditation, *The Fourteen Consolations*, which emphasized the juxtaposition of the Lutheran faith and pastoral care. In 1521, a few hours before his appearance at the Diet of Worms, Luther attended to a sick knight, hearing his confession and distributing Holy Communion. In 1523 Luther dispensed pastoral care and counsel to two former nuns: one, suffering from melancholia, he encouraged to become a teacher. The other he urged to seek the Word of God where medication fails. Luther wrote supportive, faith-nurturing letters to Protestants jailed in Miltenberg. His pastoral care correspondence includes letters to soldiers, to his parents, and to a woman wrestling with the issue of predestination.³

In all of these examples of Pastor Luther's care of the soul—care given to those who are hurting—one can see his complete reliance on God's grace and God's Word. "For Luther...evangelical pastoral care is God's movement to sinners in Christ. It is God drawing near to those who cannot rescue themselves ... For Luther, pastoral care is always preaching or proclamation in the broadest sense of the term, for it has to do with the delivery of the divine promise in the scriptural Word, the preached Word, and the sacramental Word."⁴

The Reformation has made at least three distinct historical contributions to the field of pastoral care. These principals have persisted throughout the centuries and up to the present time.

The first contribution is Luther's emphasis on what can best be described in the German word, '*Seelsorge*'—'the care and cure of souls.' This was the explicit theme

1 William A. Clebsch and Charles Jaekle, *Pastoral Care In Historical Perspective* (Englewood, NJ: Prentice Hall, Inc., 1964) p. 27.

2 N.F. Hahn, *Dictionary of Pastoral Care and Counseling* [Rodney J. Hunter, General Editor] (Nashville, TN: Abingdon Press, 1990) p. 670.

3 Ibid.

4 John T. Pless, *Martin Luther: Preacher of the Cross*, (St. Louis, MO: Concordia Publishing House, 2013) page 24.

of **Dr. Herbert Anderson** in his address at the 2004 Zion XII Conference. While Anderson's theme for his presentation was centered on rethinking pastoral care and its future, he makes the claim for using 'Seelsorge,' an old-fashioned, outdated and yet usable and traditional Lutheran word, to enable us to rediscover our central Lutheran heritage for the ministry of care.⁵ From a historical perspective, **William Clebsch** and **Charles Jaekle** in their classic work, *Pastoral Care In Historical Perspective*, define 'Seelsorge' as: "The ministry of the care of souls, or pastoral care, consisting of helping acts, done by representative Christian persons, directed toward the healing, guiding, sustaining and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns."⁶ Although that classic definition may be insufficient for our time, it does provide a framework for asking many of the crucial questions about the history of care or cure of souls and modern pastoral care. Soul care ('Seelsorge') is the descriptive term that connects the present pastoral care movement to its roots.⁷

Second (to paraphrase **Anderson** regarding a fundamental Reformation theme contributing to pastoral care), the centrality of Scripture for the life of faith is a hallmark of Lutheran theology. Indeed, the Lutheran Confessions also state frequently that the purpose of the Confessions themselves is for the comforting of consciences and souls, and provision of pastoral care. We have a great deal to contribute to modern care of the souls as we Lutherans learn to take seriously, reclaim and take the human story a little more seriously without, at the same time, losing sight of the centrality of the Scriptures and Confessions. As we understand this historical linkage (central to the Reformation) between the human and divine stories more clearly, we are able to make the connection between our stories and every other human story.⁸

Third, and perhaps most significantly, the Reformation asserted that paradox is central in Lutheran theology. Paradox is the juxtaposition of two things that cannot both be true but nevertheless are true in the deepest sense. It is self-defeating to absolutize one or the other. The Lutheran understanding of the Christian life as *simul justus et peccator* is at the center of Lutheran theology. We are simultaneously sinners, worthy of God's judgment—and saints, justified by God's grace. It is a guard against the threat of despair from the one side and the danger of false security or arrogance from the other. We are equally sinful and wonderful before God. Our righteousness, Luther insisted, does not arise from our nature nor from our moral achievements, but from the graciousness of God in Jesus Christ. The sinner and

The Lutheran understanding of the Christian life as *simul justus et peccator* puts paradox at the center of Lutheran theology.

5 Dr. Herbert Anderson, *Care and Cure of the Soul* (Zion XII Address; February, 2004)

6 William A. Clebsch and Charles Jaekle, p. 4.

7 Dr. Herbert Anderson, *Care and Cure of the Soul* (Zion XII Address; February, 2004)

8 Ibid.

saint paradox at the center of Lutheran theology can also be found in the expressions “law and grace,” “justice and mercy.” **Anderson** quotes the philosopher **Jacob Needleman**: “God has placed the most fundamental contradictions in human life—not to be resolved, but to be lived in the full consciousness of their contradictions.”⁹ The paradox of pastoral care ministry is this: we are familiar with the stuff of life, we know fully and deeply the stories that come from our very messy human struggles, and *at the same time* we are bearers of the mysteries of God.¹⁰

These principles, brought forth from the Reformation, gave substance and form to pastoral care in the Lutheran church for centuries. Yet it is only in the World War II years and afterward that these principles began to percolate and gave a renewed emphasis to clinical training for pastoral care, which in turn placed a renewed emphasis on the delivery of pastoral care in the Lutheran churches in America.

Developments in the Middle to Late 20th Century

Lutherans, present in the United States from its very inception, had been served by pastors. The understanding that those pastors had of “*seelsorge*” filled their ministries with compassionate and Biblical care of their parishioners in all dimensions of their lives—struggle, victory, sorrow, joy, fear and trust. Often pastors of congregations would become involved in special ministries that were valued adjuncts to their congregational commitments. They might serve as chaplains in a Lutheran “altenheim” (geriatric facility), “kinderheim” (orphanage) or a general hospital. For example, the LMCS supplied chaplaincy for City Hospital in St. Louis, Mo., beginning in 1915. Over time these unique dimensions of ministry began to emerge as recognized forms of pastoral care. In addition, certain forces outside of Lutheranism (the Social Gospel movement, development of the fields of Psychology and Sociology, the diaconal movement, an emerging interest in clinical pastoral education, etc.) also influenced how Lutherans regarded pastoral care.

Significant events, then—in forming and clarifying the focus on pastoral care in the Lutheran Church in the United States during the years from 1944 up to 1988—can be described in a calendar type of format.

1944 The First National Conference on Clinical Training and Theological Education was held at Western Lutheran Theological Seminary on June 6-7, 1944. The Lutherans in attendance were **E. Theodore Bachmann**,¹¹ **Henry Cassler**,¹²

9 Ibid.

10 Ibid.

11 Theodore Bachman graduated from the Lutheran Theological Seminary in Philadelphia. In the 1960's he served the newly merged Lutheran Church in America as an executive in the areas of college education, church vocation and theological education.

12 Henry Cassler was a graduate of the Lutheran Theological Seminary in Gettysburg, Pa. In 1962 he was appointed as Director of the Department of Clinical Pastoral Education for the Lutheran Council in the USA. He was instrumental in the merger of the Institute of Pastoral Care, the Council for Clinical Training and the Lutheran Advisory Council into the Association for Clinical Pastoral Education. He authored *The Role of a Chaplain in a Penal Institution* in 1948 and co-authored *Ministering to Prisoners and their Families* in 1968.

and **Granger Westberg**.¹³ **Gould Wickey** and **A.R. Wentz** were Lutherans who had been invited but were unable to attend. Dr. Bachman made the following observation in a report to the National Lutheran Council, dated June 13, 1944:

- There was a resolution to establish a learned society in Pastoral Theology to begin to deal with the sectionalism evident between New England, Mid-Atlantic and Chicago traditions of clinical training.
- It was evident that there were principles of clinical training that had been carried out in some specific theological and graduate schools.
- It would be unfortunate if the Lutheran Church, which over the centuries has been strong on ‘*seelsorge*,’ would fail to take advantage of the opportunities offered by a program of clinical training.
- The National Lutheran Council could render much help in getting a Lutheran program of clinical training underway.

1945 The next year, in 1945, The National Lutheran Council (composed of the General Synod of the Evangelical Lutheran Church in the United States, the General Council of the Evangelical Lutheran Church in North America, the Evangelical Joint Synod of Iowa and Other States, the Norwegian Lutheran Church of America, the Evangelical Lutheran Augustana Synod in North America, the Evangelical Lutheran Joint Synod of Ohio and Other States, the Lutheran Free Church, and the Danish Evangelical Lutheran Church in America) called the Reverend **Carl Plack** to be Secretary of Chaplaincy Services as part of its Division of Welfare. The Lutheran Church had developed a strong emphasis of care for returning veterans from World War II and the staff of Veterans’ Hospitals. In addition there was an emphasis on Institutions of Healing, Child Care, and Care for the Aged and Indigent carried over from its European roots. At this time the interest in veterans led to development of Institutional Chaplaincies.

1946 In 1946, when the College of Chaplains of the American Protestant Hospital Association (APHA) was formed, The Lutheran Hospital Association met as part of the APHA. At that meeting Lutheran Administrators and Chaplains met together to discuss issues of Health and Chaplaincy Services.

1947 In 1947 Chaplain **Edward Mahnke** began supervising Clinical Pastoral Education at City Hospital in St. Louis, having been trained by **Ernest Bruder**

¹³ Granger Westberg, a graduate of Augustana Seminary in Rock Island, began his ministry in the early 1940s. In the early 1950s he began his service in hospitals. Westberg thought that appropriately educated chaplains could have meaningful conversations with patients and their families, and that they could provide an important perspective as part of a health care team. Westberg authored the popular book *Good Grief*. He also developed health centers and clinics sponsored by and housed in churches, employing a team approach consisting of physician, nurse, pastor and other health care professions. Though his innovative concept of parish nurses, as well as wholistic health centers, is decades old, it may still be a basic ingredient of the future of pastoral care. As Herbert Anderson has stated, The parish nurse movement is an indication of how important it is to attend to the growing number of people who are overwhelmed by the complexity of outpatient medical practice.

and **Henry Cassler**. The year 1947 was critical for pastoral care and chaplaincy services in the Lutheran Church. In June of that year the Committee of Institutional Chaplains of the National Lutheran Council prepared and presented a report to the Conference of Lutheran Professors of Theology to explore possibilities for providing training for Lutheran chaplains. The Conference of Lutheran Professors of Theology made the following recommendations:

- Encouraged each Lutheran Seminary to seek to strengthen its own program of training.
- Requested that the National Lutheran Council explore possibilities of making adequate provision for the training of Lutheran Institutional Chaplains.
- Encouraged the setting up of special courses in a few seminaries to provide advance work for persons desiring to specialize in this field.

1950 This report set in motion a series of discussions (referred to as the Continuation Committee) which was co-convened by Dr. **Clarence Krumholz**, Executive Director of The National Lutheran Council and Dr. **Henry Wind**, Executive Director of the Board of Welfare of the LCMS, which resulted, three years later, in the formation of the Lutheran Advisory Council on Pastoral Care by the Division of Welfare, National Lutheran Council on February 28, 1950. Those making significant contributions to this ongoing project were Chaplain **Edward Mahnke**, Professor of Pastoral Care, Concordia Seminary in St. Louis, Mo.; Chaplain **Frederick [Fritz] Norstad**, Professor of Pastoral Care at Luther Seminary in St. Paul, Minn., and Chaplain **Granger Westberg** at the Augustana Hospital in Chicago, Ill.¹⁴ The committee insisted that a strong emphasis be placed on the integration of theology and clinical practice. The Council addressed three areas of concern at this time:

- Setting of Standards,
- Encouragement of adequate training in Lutheran seminaries, and
- Setting up accrediting procedures and maintaining a list of qualified Lutheran supervisors.

A committee of five set out to draw up the curriculum for three courses to be offered by seminaries and four to be given at the clinical training centers. Two seminary professors, **E. Theodore Bachman** and **Edward Mahnke**, drew up programs for the seminaries, and chaplains **Fritz Norstad**, **George Randolph** and **Granger Westberg** designed the institutional curriculum.

The Standards established by the Lutheran Advisory Council on Pastoral Care later formed a large part of the Standards for the Association for Clinical Pastoral Education (ACPE) when it was formed in 1967.

14 Daniel Sandstedt, *Lutherans In Clinical Pastoral Education* (Document prepared for History Archives of the Association for Clinical Pastoral Education; April 25, 1981)

1951 The Second National Conference on Clinical Pastoral Education took place in Boston in 1951. The Lutheran Advisory Council sent representatives to this conference and proposed the following:

- An invitation be extended to the Institute of Pastoral Care and the Council for Clinical Training to meet together and discuss ways to coordinate their activities, and
- Develop national standards and means by which to certify students who complete training at accredited centers.

This invitation was accepted, and the Association of Seminary Professors in Practical Fields joined to form a group later known as the Committee of Twelve. This committee consisted of three persons each from the Lutheran Advisory Council, The Council for Clinical Training, The Institute of Pastoral Care and the Association of Seminary Professors in the Practical Field. Among other Lutherans who were present were **Carl Plack, Charles Bachman, Fritz Norstad** and **Ed Mahnke** (who was a member for most of the years this committee functioned).¹⁵ The initiative by the Lutherans in proposing this meeting, and their ongoing concern for a close relationship between clinical training and theological education within the clinical pastoral education movement, helped facilitate a long period of dialogue, lasting until 1967.

1952-1953 The year 1952 saw the Lutheran Advisory Council approve national standards for clinical training drawn up by the Committee of Twelve. They were presented and worked on at the Third National Conference on Clinical Training, in Bound Brook, New Jersey. These standards then were adopted at the Fourth National Conference in 1953.

1954-1955 The years of 1954 and 1955 proved to be eventful. In 1954 the Lutheran Advisory Council referred the document on national standards, along with a listing of training centers and supervisors, to the Church Board for their approval. In 1955 agreement was found between the National Lutheran Council and the LCMS relative to chaplaincy and clinical training. Up until 1954 the concept of clinical training was somewhat restricted to preparation of persons for institutional ministry. However, it was during this year that Rev. **John Whetstone**, chair of the Lutheran Advisory Council, suggested that training should be available to people in ministries *anywhere* in the life of the Church.

1956 At the fifth National Conference on Clinical Training, forty pastors, instructional chaplains and theological educators from the five Lutheran church bodies again

¹⁵ Chuck Hall, *Historical Influences In The Development of Clinical Pastoral Education* (An address given for a Symposium on Clinical Pastoral Education and Theological Education; November 21, 1987).

re-emphasized the place of the Lutheran Church and its concern that clinical training be closely associated with theological education.

- 1957** In 1957 **Dayton Van Deusen** became the second staff person, along with **Carl Plack**, in the area of chaplaincy services and clinical training.
- 1958** Lutherans accounted for one fifth of the 200 participants in the sixth National Conference on Clinical Pastoral Education, held in Plymouth, Mass., in mid-June, 1958. Several Lutherans had active roles in the conference. After the two-day conference ended, members of various Lutheran church groups spent an additional day discussing the relation of clinical pastoral education to theological seminaries, the common Lutheran elements in chaplaincy services and clinical training, the process of accepting students for clinical training and for the ministry, and the procedure for Lutheran approval of chaplain supervisors and of training centers.
- 1959** In 1959 the Institute of Pastoral Care approached the Lutheran Advisory Council for possible affiliation. At that time there were twenty-six accredited Lutheran training centers, 27 certified Lutheran CPE Supervisors and 145 Lutheran students in training. It was during these discussions that once again Lutherans stressed the link between clinical pastoral education and formal theological education and emphasized its church relatedness. The Lutherans also talked of the possibility of clinical pastoral education being offered in the parish setting.
- 1961** 1961 saw the establishment of the Lutheran Advisory Council on Review and Accreditation, with members being **Clarence Bruniga, Henry Cassler, Lawrence Gudmestad** and **Daniel Sandstedt**. The resignation of **Dayton Van Deusen** this year also saw the establishment of a full-time office of Secretary for Clinical Education.
- 1962** In 1962, **Henry Cassler** became the Secretary for Clinical Pastoral Education and then was appointed as Director of the Department of Clinical Pastoral Education for the Lutheran Council in the USA (LCUSA). In this capacity he was an advocate for specialized clinical pastoral education and continuing education, and was instrumental in the merger of the Institute of Pastoral Care, the Council for Clinical Training and the Lutheran Advisory Council into the Association for Clinical Pastoral Education. Some 100 attendants were present at a consultation called by the National Lutheran Council in 1962. Those in attendance heard presentations by such people as Dr. **Conrad Bergendorff**, President of Augustana College and Seminary in Rock Island, Ill.; Dr. **Donald R Heiges**,

President of Lutheran Theological Seminary in Gettysburg, Pa.; and Dr. **Alvin Rogness**, President of Luther Theological Seminary in St. Paul, Minn.

1964 In 1964 a second Biennial conference on Lutheran Clinical Pastoral Education was held, featuring an address by Dr. **E. Theodore Bachman** entitled “Pastoral Ecology: Seminary Involvement in Clinical Pastoral Education.”

1966-1967 The years of 1966 and 1967 were a time for merger negotiations between the Institute of Pastoral Care, The Council for Clinical Training and the Lutheran Advisory Council. Eventually, the discussions begun in the 1950s resulted in the formation of an inter-denominational, inter-faith organization, The Association for Clinical Pastoral Education (ACPE), in 1967.¹⁶ The dynamic interrelationship between clinical pastoral education and theology continued to be the unique contribution Lutherans made to the movement. This creative tension between ‘*Seelsorge*’ and theology had, as noted earlier, its roots in the Lutheran Reformation. In that same year of 1967 LCUSA replaced the National Lutheran Council as the national Lutheran coordinating body.¹⁷

1971 The first Zion Conference was held at the Illinois Beach Resort and Conference Center, located in Zion, Ill. (hence the name), under the LCUSA staff leadership of **Henry Cassler**. It was decided to continue holding conferences every three years, with invitations extended to all Lutherans involved in ministries of chaplaincy, pastoral counseling or clinical education. As an incentive for those located at a distance from Zion, Ill., grant funds were obtained from Lutheran Brotherhood and Aid Association for Lutherans to assist with travel and other expenses for those able to attend. These conferences evolved into important historical gatherings for education, fellowship, mutual dialogue and support, networking and building national inter-Lutheran connections and identity.

1974 The second Zion conference was held at Zion, Ill. While the first conference had been limited to just CPE supervisors, invitations to this conference were extended to Lutherans in ministries of hospital chaplaincy, pastoral counseling and CPE supervision.

1975-1977 These years saw five significant changes:

- The resignation of **Carl Plack** led to the appointment of Chaplain **Walter Baepler** in 1975 as an Associate in the Department of Clinical Pastoral Education and Institutional Chaplains.

¹⁶ Ibid.

¹⁷ Daniel Sandstedt, *Lutherans In Clinical Pastoral Education*.

- The Department of Clinical Pastoral Education and Institutional Chaplains changed its name to the Department of Specialized Pastoral Care and Clinical Education, with guidelines for Consultations on Ministries in Specialized Pastoral Care and Clinical Education approved.
- **Henry Cassler** resigned his position.
- **Walter Baepler** became the new Director of the Department, succeeding **Henry Cassler**.
- Chaplain **David Farley** was named Associate Director of the Department, joining **Walter Baepler**.

A Third Zion conference was held at Zion, Ill., in 1977.

1980 Zion IV took place at Zion, Ill., on January 20–23. The keynote speaker was Fred Schilling. 140 registrants paid \$70 to attend (transportation expenses were covered by grants from AAL and Lutheran Brotherhood).

1982 The first “Council of Ministries in Specialized Settings” (COMISS) gathering took place at the Yahara Center in Madison, Wis.

1983 Zion V was held at Zion, Ill., on January 16-19. The theme, “Self – Structures – Savior: A Trinity for Healthy Care,” was addressed by speakers **James Burtness** of Luther-Northwestern Seminary, **Roy Oswald** from the Alban Institute and **Fred Schilling** once again. Registration fee was \$100.

1984 **Serge Castigliano** followed **David Farley** as Associate Director in 1984.

1985 In the mid-1980's the ALC, the LCA and the AELC moved toward establishment of the ELCA. A paper entitled “*Association For Specialized Ministry Concerns*” was published on January 8, 1985. This document was prepared for the Council for the New Lutheran Church, outlining concerns of SPC to be addressed in the formation of the new Lutheran Church. It was signed by: **W. Ralph Graham, Lawrence E. Holst, J. Obert Kempson, Dennis Kenny, Edwin Kopp, Robert Lantz** and **Richard Warger**.

1986 In its final report on May 19, 1986, the Council for the New Lutheran Church and the LCMS Committee on Cooperation had recommended that provisions be made for cognate church-wide units to formally request the establishment of Inter-Lutheran Coordinating Committees, with one such committee being for the area of specialized pastoral care ministries.

Zion VI was again held at the Illinois Beach Resort and Conference Center in Zion, Ill. The theme was “Celebrating our Past; Affirming the Present; Discerning

our Future.” The “Past” was addressed by **John Houck** from LCUSA, **Walt Baepler**, **Ed Mahnke**, **Harvey Huntley** and **J. Obert Kempson**. The “Present” was discussed by a panel composed of **Paul Bauermeister**, **Peter Steinke** and **Arne Jesson**. Those speaking on “Future” were **Bruce Hartung**, **Bill Miller** and **Mark Anderson**. In addition to the plenaries, there were 24 workshops presented. **Oswald Hoffman** (speaker of the Lutheran Hour) was the Banquet Speaker and **Harvey Berg** was Toastmaster. A variety of special interest groups also met: Pastoral Counselors, CPE Supervisors, VA Chaplains, Mental Health Ministries, Correctional Chaplains, Pediatric Chaplains, Aging Ministries, Substance Abuse Ministries, Ministries to the Mentally Retarded, General Hospital Ministries, Seminary Professors and Administrative Ministries.

1987 In January 1987, a paper entitled, “*Suggested Recommendations for ELCA Transition Teams Concerning Specialized Pastoral Care (SPC) Ministries*” was adopted. **Serge Castigliano**, who had also been appointed as Director of SPC Ministries in the newly formed ELCA, prepared this document.

At this time, discussion arose about the requirement for a unit of CPE for those seeking ordination. In response, the LCUSA Department of Specialized Pastoral Care collaborated with ACPE in arranging a symposium. From November 21 to 23, 1987, 56 participants—CPE Supervisors, Pastoral Counselors, Seminary Faculty, Churchwide staff and congregational ministers; representing the three denominations and the LCMS—gathered in New Orleans to address “Clinical Pastoral Education as a Model for Theology and PRAXIS in Lutheran Theological Education.” Many of the presentations were then compiled in the *SPC Journal*, Volume 10, 1988. As a result of these conversations, ACPE gave increased attention to concerns that had been raised about supervisory methodologies, and the ELCA continued the requirement for a unit of CPE.

That year also, the document, “*Principals of Cooperation Between ELCA & LCMS for Inter-Lutheran Cooperation*,” was adopted.

This brings this history up to the time of the formation of the Evangelical Lutheran Church in America and the cooperative arrangements made between the ELCA and The Lutheran Church—Missouri Synod. More recent developments in the history of Lutheran Pastoral Care—from 1988 to the present day—will be recounted for us in the next issue of *Caring Connections*.

SAVE THE DATE

ZION XVI
CONFERENCE

SEPTEMBER 15-18, 2016

Our Lady of the Snows, Belleville, Ill.

The theme is *Lutheran Accents in SPM*. Presenters include:

- **Rev. Dr. Timothy Seleska**, Associate Professor of Exegetical Theology and Dean of Ministerial Formation, Concordia Seminary,
- **Rev. Dr. Evon Flesberg**, Assistant Professor of the Practice of Pastoral Theology and Counseling, Vanderbilt Divinity School,
- **Rev. John Fale**, Executive Director LCMS Office of International Mission and SPM Religious Endorser, and
- **Rev. Dr. John Nunes**, Professor of Christian Values in Public and Professional Life, Valparaiso University.

CHRISTUS IN MUNDO AWARD

Nomination Form

The following are the procedures for nominating an ELCA colleague in chaplaincy, pastoral counseling, and/or clinical education to be considered for the *Christus In Mundo* (Christ in the World) Award. Two people will be selected for this honor. The award is to be given at the Zion XVI Conference in at Our Lady of the Snows Retreat Center, Belleville, IL on September 15-18, 2016.

Please fill in the form below. On an attached page, in **approximately 250 words**, state the qualities of the nominee and give examples of the person's ministry that distinguish the nominee as making significant, sustained contributions to the field of chaplaincy, pastoral counseling, and/or clinical education. Contact the nominee to (a) gain his/her consent to be nominated, and to (b) request a copy of the person's resume to accompany this nomination.

Nominee's Name _____ Title _____

Address _____

Place of Ministry (if applicable) _____

Home Church _____

Home Phone _____ Work Phone _____

Email Address _____

Years in the Ministry _____ Spouse _____

Your Name _____ Signature _____

Address _____

Home Phone _____ Work Phone _____

Email Address _____

Describe the nominee's association with you. _____

Please return this form, 250 word attachment, and resume to

John Schumacher jschumacher@rainbowbowhospice.org

(Electronic submissions are preferred.)

Mail: Rainbow Hospice & Palliative Care

1550 Bishop Court

Mount Prospect, IL 60056

Fax: 847-294-9613

Phone: 847-292-2303

All nominations must be received by May 15, 2016

Nomination Form

FOR CHRISTUS IN MUNDO AWARD

The following are the procedures for nominating an LCMS colleague in chaplaincy, pastoral counseling and/or clinical education to be considered for the Christus In Mundo (Christ in the World) Award. Two people from the LCMS will be selected for this honor. The awards will be given at the **Zion XVI Conference, September 15–18, 2016, in Belleville, Illinois.**

Please fill in the form below. On an attachment, in approximately 250 words, state the qualities of the nominee and give examples of the person's ministry that distinguish this person as making significant, sustained contributions in the field of chaplaincy, pastoral counseling and/or clinical education within the LCMS and beyond. Contact the nominee and (a) gain his/her consent to be nominated, and (b) request a copy of the person's resume to accompany this nomination.

NOMINEE'S INFORMATION

Nominee's Name: _____ Title: _____

Address: _____

Place of Ministry (if applicable): _____

Home Church: _____

Personal Phone: _____ Work Phone: _____

Email Address: _____

Years in the Ministry: _____ Spouse: _____

YOUR INFORMATION

Your Name: _____ Signature: _____

Address: _____

Personal Phone: _____ Work Phone: _____

Email Address: _____

Describe the nominee's association with you. _____

ALL NOMINATIONS MUST BE RECEIVED BY MAY 1, 2016.

Please return this form, the attachment, and the resume to:



Rev. Joel Hempel, SPM Interim Director
LCMS Specialized Pastoral Ministry
1333 S. Kirkwood Road
St. Louis, MO 63122
Email: spm@lcms.org Fax: 314-996-1124
Phone: 800-248-1930, ext. 1388, or 314-996-1388