LIBERTY THEOLOGICAL SEMINARY

THE VALUE OF THE NAVAL CHAPLAIN IN THE FLEET MARINE FORCE ENVIRONMENT

A Thesis Project Submitted to Liberty Baptist Theological Seminary in partial fulfillment of the requirements for the degree

DOCTOR OF MINISTRY

 $\mathbf{B}\mathbf{y}$

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THESIS PROJECT APPROVAL SHEET

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ABSTRACT

THE VALUE OF THE NAVAL CHAPLAIN SERVING IN THE FLEET MARINE

FORCE ENVIRONMENT.

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As a result of interviews, it was found that many Naval Chaplains serving in the

Fleet Marine Force fail to have an accurate sense of worth as they serve the people God

has called them to serve. Because Marines and Sailors don't share with their chaplains

how they really think of the chaplain, the chaplain is left wondering about his

significance. Through interviews and questionnaires, Marines and Sailors serving in the

Fleet Marine Force were queried regarding their concept of the value of the Naval

Chaplain serving in the Fleet Marine Force. In short, it was found that for the average

Marine and Sailor serving in combat units, their chaplains are their "Emmanuel Factor;"

their "God with us" factor.

Abstract length: 118 words.

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INTRODUCTION

In military ministry there is seldom immediate feedback regarding the worth of the military chaplain. In other words, people are not always telling the chaplain his significance, and one might be left wondering if he is valued: "Am I making an impact? Do people want a chaplain around?"

While serving a one-year tour in Iraq as a Navy chaplain assigned to the II Marine Expeditionary Force, this student began to wonder if he was valued by the Marines and the Sailors he was serving. He was providing ministry coverage to a small task force located in the western desert of the Al Anbar province: an area bordering Syria and Jordan. The region is arid, isolated, and harsh. The task force of Marines providing security to the area was spread out in small groups occupying Command-Out-Posts throughout the region. Providing ministry coverage required long convoys to the Command-Out-Posts from a base camp known as Camp Korean Village: a small village once built and occupied by North Koreans who were contracted by Saddam Hussain to build the highway that connects Jordan and Syria with Central Iraq. In the summer, the temperature gets as high as 125 degrees Fahrenheit. Doing ministry in this environment is mixed with long hours of boredom and doing field services for Marines and Sailors with sometimes as many as two or three people attending and at other times as many as 40.

Because of the long hours mixed with field services with sometimes only a few people, this student began to wonder, "Am I making an impact? Do these people value

the chaplain, even in a general sense? Is there a value to getting all the education required to do this job and then go through all the training and experience the family sacrifices that are inherit with military ministry? Can a person make an impact for God while doing this form of ministry?" This student was convinced that his thought process and his questions about doing this ministry weren't unique; surely other chaplains were having the same thoughts. Moreover, if someone is going to do something like this for God, it should be done right and done with precision and accuracy.

When chopping wood, it is easy to glance off the side failing to hit center and make the split. It takes practice and experience to make the strike exact. The same is true for military ministry; it's easy to be just a little off and fail to do meaningful ministry for God. To hit the center, one must know where the center is; we need to know what the Marines and Sailors serving in the Fleet Marine Force expect from their chaplains and what they need from their chaplains so that we fulfill the calling God has placed on us, and we do so while being true to our faith. In this section, this student will introduce the concept of the chaplain being the "Emmanuel Factor"; the "God With Us Factor" that exists in the minds of the Sailors and Marines in the FMF environment. We are a reminder of the "Holy One;" we are a bearer of the presence of God.

The first issue is that chaplains are not necessary! Medical doctors are necessary; lawyers may be needed; line officers in the military are a must; but chaplains are not necessary: they are superfluous. A ship's captain can take the ship and its crew on deployment without a chaplain aboard and be successful in executing the mission. This truth is a source of angst and worry for the chaplain; he knows he isn't really necessary. This fact causes many chaplains to live with a nagging sense that their ministry is always

on the brink of falling apart; it could at any moment collapse and, as a result, disappoint God and fail in fulfilling their calling.

This student interviewed one chaplain who commented that he was feeling he really wasn't making an impact. He arrived in Fallujah, Iraq, in January 2008, and he was visiting work spaces trying to get to know his Marines. He had no previous relationship with them because he is a reservist and had been activated for this deployment. As he was trying to get to the different work spaces and trying to get know the people God had placed in his proximity, he was worried that he wasn't making a difference. He worried that he wasn't making an impact for God and that he wasn't reaching his people. He was filled with fear that his ministry was going to fail before it really even began. He sensed that he really wasn't necessary, and he wanted so much to know how the Marines saw him and what the Marines expected from him. He deeply desired to make himself necessary for them and their specific needs.

There is a wonder that underlies the thoughts of chaplains that begs the question "Is the vocation of a chaplain laughable in the eyes of the world?" The world tends to see spiritual values and spiritual leaders as irrelevant. Many pastors even see chaplains as irrelevant or suspect them as being less than real pastors or ministers. The Apostle Paul was aware of the world's tendency to see spiritual leaders in this light. He writes:

"I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored!" (1 Cor 4: 9, 10).

Although the apostle wrote this in the context of his day, it surely applies to our world wherein pastors, spiritual leaders, and chaplains are rarely valued; so one focus of this

¹ Jack Hayford, *Pastors of Promise* (Ventura, CA: Regal Books, 1982), 20.

project will be dealing with the question: "What is the value of the Navy chaplain in the Fleet Marine Force environment."

Further, chaplains lead in a paradox! Chaplains live and function within an institution that inherently relies on coercive authority to get things done. When the Commanding Officer tells someone to do something, that person does it; or the Commanding Officer can file legal charges against that person for failing to follow a lawful order. However, military chaplains are purposefully placed outside the chain of command, and they have very little legal authority. In fact, most chaplains have legal authority only over their assistants. Secretary of Navy Instruction (SECNAVINST) 1730.7B, which addresses religious ministry support within the Department of the Navy, states that chaplains shall be detailed or permitted to perform only such duties as are related to religious ministry support. Chaplains shall not bear arms, and chaplains shall not be assigned collateral duties which violate the religious practices of the chaplain's faith group. This lack of authority can be the cause of some confusion and difficulty in adjusting to life as a chaplain.

Before a chaplain enters military ministry, he is often preparing and serving in a local church as a pastor. Pastors in churches have institutional authority to get things done. They can require the people that work for them to produce; and if they don't, the pastor can exercise his authority and the disciplinary action he has available to him. So pastors can make community impact through exercising their institutional authority. When a pastor becomes a chaplain, ironically, he loses much of his institutional authority because he's placed outside the chain of command in the military setting and, therefore, often finds himself in the unexpected situation of struggling with how to make a

community impact without his old tool: institutional authority. Secondly, this project will also focus on how to become a person of influence in the military community.

In the Navy Chaplain Corps, the term "Ministry of Presence" is used. When it is used, does it mean the same thing to the chaplain as it means to the young Marine or Sailor? Additionally, does the Marine or Sailor value the presence of the chaplain? In other words, is there a value to the title "Ministry of Presence"? What does it mean to them? Furthermore, is there a value attached to the title that in the end makes them value the chaplain serving in the Fleet Marine Force environment? This research focused on what ministry of presence is and what it means.

This research project is not a "How-to" for preaching, or how to do church administration, or how to lead small groups. All pastors and chaplains have "How-To" books that tell them how to preach, how to do church administration, or how to lead small groups. Those books assume too much. The authors presuppose that the pastor or chaplain know what they are and who they are. The books assume that pastors or chaplains see themselves the way everyone else sees them. "How-To" books reduce ministry down to a list of tasks and functions, but ministry is much more. Ministry is more than just a list of techniques to follow for doing ministry. It is more than the technical tasks and functions. Ministry is a lifestyle, not a technology.²

Ministry is a calling from God that demands one's entire life: all facets of life. The life of a chaplain is a story that unfolds before others who are observing the narrative as present history.³ Chaplains then do ministry through the quality of their life narrative.

² David Hansen, *The Art of Pastoring: Ministry Without All The Answers* (Downers Grove, IL: Inter-varsity Press, 1994), 9.

³ Ibid., 10.

The more quality to the narrative, the more ministry happens.⁴ This is what the phrase "Ministry of Presence" means; this is the essence of "Ministry of Presence." This project is not an examination of the technical distinctives of chaplain ministry, per se. However, it is more focused on the life that brings ministry. David Hansen says it well when he writes, "Others see and participate in the story as it is told." As the narrative of the chaplain's life unfolds before others, they see and participate in that life and ministry happens. The basic form of evangelism is to offer your life as a follower of Christ for others to observe and follow.

Furthermore, this project is a description of ministry for the Navy chaplain serving in the Fleet Marine Force (FMF) environment. In other words, this project is a pastoral theology for Navy chaplains with an Christological view toward ministry.

Like pastoral ministry, chaplain ministry is a life and not a technology. The "How-To" books have their place and purpose because we all need to learn how to do things, but the life of a minister or a chaplain is far more than the sum of the tasks we carry out. The tasks are simply a small part of a life narrative that is meant and purposed by God to make an impact on the world. So, this project is a pastoral theology that deals with who and what we are as ministers and chaplains called by God for ministry among His people and how to do that ministry in the FMF environment.

Enclosure (1) is a questionnaire that will be given to 150 Marines and Sailors serving in the Fleet Marine Force in an attempt to determine what their expectations are of their chaplains. It is important to determine how the FMF Marines and Sailors

⁴ Ibid.

⁵ Ibid.

intuitively understand their chaplains. Do they see the chaplain as a pastor, a morale officer, just another military officer, or maybe just a program manager. It is also important to know if a "Ministry of Presence" is valued by the FMF Marines and Sailors and to know why it is valued. "Ministry of Presence" is a basic tool of ministry that all Navy chaplains use; but if it isn't meeting a need, the method may need to be reevaluated. The questionnaire will also determine what the Marines and Sailors are thinking when they say, "My chaplain is doing a good job", or "My chaplain is not doing a good job."

Enclosure (2) is a questionnaire that will be given to chaplains serving in the FMF environment is an attempt to determine how they think they are perceived by the Marines and the Sailors they are serving and how they see themselves. This area will focus on the discipline of "Pastoral Theology." Do the Marine and Sailor see his chaplain as a pastor? Can an evangelical pastor be comfortable serving as a Navy chaplain in light of how the Marines and Sailors see him? It is the hope of this student that the examination will be done with a true focus on the theology of ministry. This is in contrast to merely examining the tasks and functions that exist within ministry. Most importantly, it is an examination of how the study of God and His Son guides the beliefs and actions of chaplains within military ministry.

The word "theology" means the study of God. It is the study of God that frames our knowledge and understanding about God. That understanding in turn brings precision to how we live as Christians and how to do ministry in His name. H.R. Mackintosh puts it this way: "theology is simply a persistent and systematic effort to clarify the convictions by which Christians live." For the discipline of "Pastoral

⁶ Andrew Purves, *Reconstructing Pastoral Theology: A Christological Foundation* (Lousville, KY: Westminster John Knox Press, 2004), xiii.

Theology" to truly be a "theology," rather than a study of "Pastoral Duties," God and His Son must be at the center of the examination.

Another area of study in this project is leadership. This is not about programming or how to do administration; this area is about practicing leadership, leadership in the sense of becoming a person of influence among the people God puts in our path.

Chaplains lead in a paradox! Chaplains serve in an institution that ultimately relies on legal authority to get things done. If a person in the military fails to follow a legal order, he can be prosecuted for failure to do so. However, chaplains are purposefully placed outside the chain of command; and as a result, chaplains have little or no legal authority to make people do things. Therefore, how do they get things done? The answer is they must become people of influence within the community they are serving. Being a person of influence is critically connected with the idea of "Ministry of Presence."

Jesus tells the disciples that they are the "salt of the earth" and that they are the "light of the world." What is He telling them when He says that? In a very real way, He is telling them that they are His people of influence in the world. They have no legal authority to make anything happen, yet the common illustrations of salt and light clearly indicate that He intends the disciples to be agents of change in the world. So, this project will deal with how to become a person of influence as a chaplain for the purpose of making an impact in the community.

Further, the concept of "Ministry of Presence" will be examined as it relates to interpersonal relationships. When an injured person is in real relationship with someone, that person can experience the joy of being comforted and healed through relationship.

When a person is in real relationship; and through that relationship another is healed, that person enjoys the greater joy of having been a part of healing one of God's people.⁷

Moreover, in dealing with the question of the value of the Navy chaplain serving in the FMF environment, the project must examine the area of pastoral counseling. When 100 Marines and Sailors were interviewed, while deployed in the Western desert of the Al Anbar province, they were asked, "For people who are preparing to be chaplains, what areas of study should they focus on, religion and theology being a given?" Ninety-eight percent of those interviewed indicated that chaplains should study counseling.

Since the days of the early church, counseling has been an activity that Christians practice. The New Testament instructs Christians to: "admonish one another" (Rom 15: 14); "encourage one another" (Heb 10: 25); "comfort one another with these words" (1 Thess 4: 18); "encourage one another, and build up one another" (1 Thess 5: 11); "confess your sins to one another, and pray for one another, so that you may be healed" (James 5: 16).

The apostle Paul writes, "We who are strong ought to bear the weaknesses of those without strength and not just please ourselves" (Rom 15: 1). Paul writes, "Even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted. Bear one another's burdens, and thus fulfill the law of Christ" (Gal 6: 1-2). Thus, counseling is something chaplains should be doing. Chaplains are seen as "spiritual" people; they are expected to be "spiritual" people and are expected to restore others or lead others with gentleness to a state of spiritual wholeness.

⁷ Larry Crabb, *Connecting: A Radical New Vision* (Nashville, TN: Word Publishing, 1997), xi.

One reference that will serve as a major contributor to this project is Andrew Purves' book "Reconstructing Pastoral Theology: A Christological Foundation." Purves' book focuses on the discipline of Pastoral Theology; but this book draws out the subject as a real theology: a real study of God and our relationship and union with Him that then allows us to come into His presence as well as serve Him. Purves writes, ""I also take seriously that only in and through Jesus Christ, and through our union with him, which is the gift and work of the Holy Spirit, can we approach the Father and serve the Father in righteousness and truth."

Purves' *Pastoral Theology* shows the critical and needed relationship between us and Christ that is required for us to truly worship and serve God the Father. Our response of work and worship to the Father is wholly assumed in Christ, who is our high priest, and offered to the Father in His name. Purves writes, "Thus we must say that Jesus Christ is not only the Word of God to, for , and with us, but he is also the truly human one, who has assumed our whole response to God into himself and who now continually offers in his own name the worship and work of his people." Therefore, we must understand that for real ministry to happen for God the Father, we must be in union with Christ while He serves his duel role of ministry from and to the Father. This brings Purves to the conclusion that the ministry that is not assumed by Jesus Christ is one that is not healed; it is not made whole by Christ but suffers in a broken state in the milieu of our own pride and attempts to force ourselves into heaven.

⁸ Andrew Purves.

⁹ Ibid., ix.

¹⁰ Ibid.

In this book, Purves makes the point that for most, their "Pastoral Theology" is not truly a theology because it fails to truly include the study of God and the question of God as they consider the discipline of "Pastoral Theology." In other words, Purves is suggesting that most people have left God out of the discipline of "Pastoral Theology." This is why the title of the book is: "Reconstructing Pastoral Theology: A Christological Foundation."

Purves states that most people place limitations on the reality of Christ in our lives and in our ministries. He states, "They impose restraints upon the thoroughgoing demands of Jesus Christ and of his reality upon their thinking, usually in order to leave some room for human autonomy." He asserts that they believe there are some areas in the human condition that do not need to be made whole by Christ and can function independently from him.

We must understand that pastoral work is something that God does. Most think of pastoral work as work that pastors do, but this would deny who God is and what God does. The work of pastors and chaplains is what God does. Only then is that pastoral work made whole, healed, and purified by the Son. Thus, we must understand that the ministry of God through Jesus Christ is the only proper understanding of pastoral ministry and military ministry.

Nevertheless, because we are in union with Christ, we become bearers of the presence of God. Purves quotes David Hansen's thesis, referring directly to the work of the pastor, to summarize his point: "that people meet Jesus in our lives because when we

¹² Ibid., x.

¹¹ Ibid.

follow Jesus, we are parables of Jesus Christ to the people we meet."¹³ In the ministry of the church, people should see and meet Jesus as a consequence of our union with him and the ministry of God. In the ministry of pastors and chaplains, people should meet Jesus, not abstractly, but concretely.

Purves' book will be examined to answer the question of whether Marines and Sailors serving in the FMF environment should rightly look at their chaplains as the "Emmanuel Factor." Is it doctrinally correct to see chaplains, pastors, and Christians as bearers of the presence of God?

Another major contributor to this project will be Henry and Richard Blackaby's book "Spiritual Leadership. 14 Books on leadership have flooded the book stores in the last several years. There are secular books, there are books written by Christians, and there are books that borrow ideas from both world views--Christian and secular. However, if someone wants to lead in the name of Christ, and if he wants to be a person of influence for the cause of God, he needs to determine the difference between the newest leadership fads against what God says in His word about leadership. This is the first call that Henry and Richard Blackaby make in their book Spiritual Leadership.

In this book, the Blackabys write about what leaders do; in other words, they write about the role of the Christian leader. They deal with the tension that exists due to a lack of understanding about leadership. They quote James MacGregor Burns, who writes, "Leadership is one of the most observed and least understood phenomena on earth." The reason why so many books are being written about it is because leadership is so

¹³ Ibid., 152.

¹⁴ Henry Blackaby and Richard Blackaby, Spiritual Leadership: Moving People On To God's Agenda (Nashville, TN: B&H Publishing Group, 2001).

misunderstood. Furthermore, people have a growing appetite for such books; yet, people feel like there is something missing. Thus, they are still missing the mark when it comes to true leadership.¹⁵

The Blackaby's hope for this book is that through it the Christian will gain a clear understanding of his/her role as a spiritual leader in the world and that the Christian will gain a pure picture of that which God is calling them to do. In chapter one, the authors note that Jesus is the model for spiritual leadership; and if He is the model, then the role of the spiritual leader is not found in Jesus' methods, rather it is found in His absolute obedience.¹⁶

Chapter three deals with the question of how God prepares His people to be leaders. Leadership development is more about personal development rather than skill development. As people grow personally they increase in their ability to lead. ¹⁷ However, history's most well known leaders have been categorically ordinary people who have experienced major failures, major crises, and have had episodes of disappointment. God uses adversity and failure in the life of a person to prepare them to do great things. God allows people to make mistakes; He seldom intervenes to rescue them from poor decisions but, instead, allows them to grow from the experience of their failures. ¹⁸

Further, Larry Crabb's book, *Connecting: A Radical New Vision* will provide guidance on the importance of relationships to bring healing and wholeness in a person's life. Crabb wants to bring us to an understanding that it is through relationships that

¹⁶ Ibid., 28.

¹⁵ Ibid., 16.

¹⁷ Ibid., 32.

¹⁸ Ibid., 55.

people are healed, as opposed to a moralistic approach to healing. He wants to take us away from the idea that if we pressure people to simply obey the law, they will be healed. This book is a call away from the idea that all we need are some trained professionals to do therapy on a person, so they will be healed. Crabb wants to show that God has given each of us the right stuff to bring healing to each other through relationships. ¹⁹ In this book, Larry Crabb suggests that our deepest wounds, our most profound struggles, can be dealt with in a real way, a meaningful way, within the ordinary relationships we have in life. Crabb puts it this way:

The idea is this: When two people connect, when their beings intersect as closely as two bodies during intercourse, something is poured out of one and into the other that has the power to heal the soul of its deepest wounds and restore it to health. The one who receives experiences the joy of being healed. The one who gives knows the even greater joy of being used to heal. Something good is in the heart of each of God's children that is more powerful than everything bad. It's there, waiting to be released, to work its magic. But it rarely happens.²⁰

The problem is that most of us don't believe it; we don't see it and, thus, are convinced that we need to refer the broken-hearted to the "professional" who has been trained to use psychological constructs and psychological theory to bring healing.

Moreover, this work is a call for Christians toward "healing relationships" and a call away from a moralism that suggests if one is only obedient to the law of God, healing of the soul will take place. This book is also a call away from the assumption that professional training better equips a person to speak powerfully into another's life than godliness. This book has a hope that through ordinary relationships the deepest wounds and struggles of the soul can be adequately and meaningfully dealt with.

¹⁹ Larry Crabb, XVIII.

²⁰ Ibid., XI.

Another reference that will provide a major contribution to this project is

Competent Christian Counseling by Dr. Timothy Clinton and Dr. George Ohlschlager.²¹

The authors state that the purpose of this book is to use God's Word as their source for truth and wisdom while synthesizing solid research from science, the arts and literature, and ministry to provide a contemporary work they hope will be used by the church and clinicians in Christian counseling.²²

Furthermore, the authors want this book to go beyond the theoretical and the construct of academic models to a practical view of how God works in and through people: His agents for change to help people change. They want this book to be focused on practice; the practice of a life with God in the process of Christian counseling.²³

Therefore, this book focuses on the "common factors" in counseling the authors have pulled from research in historical writings of the church and pastoral care. The goal is to collect the "core conditions" that bring change in a person's life. These "core condition" are elements of effective counseling found across the spectrum of counseling theories and constructs. However, the authors emphasize the character of the counselor over the knowledge of the counselor. Although growing in knowledge is hugely important, the character of the counselor and his life with Christ is even more important. Technique is second in emphasis to relationship and ethical factors in the life of the counselor.²⁴

²¹ Timothy Clinton and George Ohlschlager, *Competent Christian Counseling: Foundations & Practice of Compassionate Soul Care* (Colorado Springs, CO: WaterBrook Press, 2002).

²² Ibid., xiii.

²³ Ibid., xvi.

²⁴ Ibid.

The essence of the approach the authors take in this book is that they focus on the counselor's knowledge and the counselor's reliance upon the living God over academic technique. They advocate submitting to God to guide and direct the Christian counselor in the milieu of the helping ministry. They focus on the use of the Bible in both the assessment and treatment of persons and its use in determining the goals and procedures that lead to change.²⁵

The authors also focus on the role of God in the process. They deal with the question of how Jesus Christ mediates our relationship with the Father and how we can live a more intimate life with Him. They deal with how the Holy Spirit operates in the counseling process and how He guides the helper to help others live a more mature life with Christ.²⁶

The authors show how it is God who makes something happen in our lives: something that we cannot do for ourselves. To make the point, they quote the Apostle Paul when writing to Titus:

He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior (3: 5-6).²⁷

Thus, this book focuses on the work of God in the lives of His people over the role of the counselor and academic constructs. This book shows pastors and counselors the importance of keeping God in the center of every counseling situation. It shows how God is the Great Healer; the Great Redeemer; the Great Reconciler, who renews

²⁶ Ibid., xvii.

²⁵ Ibid.

²⁷ Ibid.

relationships between people and man and his academic constructs cannot replace the work of $\mathrm{God.}^{28}$

²⁸ Ibid.,7.

CHAPTER ONE: THE "EMMANUEL FACTOR"

While in Fallujah, Iraq, this student interviewed a chaplain who indicated that he was feeling that he really wasn't making an impact on the community of Marines and Sailors to which he had been assigned. He arrived in Fallujah, Iraq, in January 2008, and trying to get to know his Marines by visiting work spaces. He had no previous relationship with them because he is a reservist and had been activated for the deployment. As he was trying to go to the different work spaces and trying to get know the people God had placed in his proximity, he was worried that he wasn't making a difference; that he wasn't making an impact for God; and that he wasn't reaching his people. He was filled with fear that his ministry was going to fail before it really even began. He sensed that he really wasn't necessary, and he so much wanted to know how the Marines saw him; what the Marines expected from him; and what the Marines needed from him so that he could make himself necessary for them. What this chaplain was experiencing isn't unique to him. The nagging feeling of irrelevance is prevalent in military ministry and in ministry in general.

In this section the formal tasks and functions of Naval Chaplains will be examined. We will examine SECNAVINST 1730.7d which outlines the institutional expectations placed upon chaplains and then examine the research this student collected in an attempt to determine how the average Marine and Sailor serving in the FMF environment see, understand, and value their chaplains.

Marines and Sailors were asked how they think of their chaplains in a general sense. They were asked what they thought about the practice of "Ministry of Presence" and if there is a value to it. With religion and ministry being a given, they were also asked what they thought people who are studying to be chaplains should focus their efforts. This was done to determine if the formal, institutional tasks and functions placed upon chaplains by SECNAVINST 1730.7d are a reflection of how the average Marine or Sailor serving in the FMF environment see and understand their chaplains. In other words, are the tasks and functions placed upon the chaplain by the institution the same expectations placed by the average Marine or Sailor?

This is an important question to examine! If Marines and Sailors value their chaplains, it is important to know why. If we don't ask the question of why Marines and Sailors value their chaplains, we are left to speculate. Speculation may lead to wrong conclusions which will result in chaplains spending their time and energy doing things that are failing to meet the needs and expectations of the Marines and Sailors.

This section will examine the idea of the chaplain being a bearer of the presence of God. It will look at the idea that the chaplain is the "Emmanuel Factor;" the "God-With-Us Factor" in the minds of the Marines and Sailors. This section will also examine if this concept is one we should adopt and if it is a doctrinally, Biblically sound position on which to allow our thinking and ministry to develop.

The Naval Chaplain's Tasks and Functions

Chaplains are religious ministry professionals endorsed by Department of Defense approved ecclesiastical endorsers and are commissioned as naval officers in the Chaplain Corps to meet the spiritual needs of the people in the Navy, the Marine Corps, and the Coast Guard. They have been designated to provide four basic core capabilities; they are to care, to facilitate, to provide, and to advise.²⁹

Chaplains are expected to care for all service members including those who claim no religious faith at all. They are expected to facilitate the religious requirements of personnel of all faiths, provide faith-specific ministries, and function as a key advisor to the commander. In caring for people, chaplains are uniquely gifted to provide specific institutional care, counseling, and coaching, which meet the personal and relational needs of people outside of a faith group-specific context. This includes counseling which is made convenient by the chaplain's immediate presence in the community and is legally a "privileged communication" between the chaplain and the counselee.

To facilitate the religious needs of service personnel, chaplains manage command religious programs to meet their needs without compromising the personal faith convictions of the chaplain.³¹ This includes scheduling, budgeting, contracting, and coordinating religious ministry programs to include the management of volunteers and lay leaders. In regard to religious provision, chaplains are professionally credentialed, ecclesiastically endorsed and commissioned to meet faith group-specific needs, including

²⁹ SECNAVINST 1730.7D

³⁰ Ibid.

³¹ Ibid.

worship services, sacraments, rites, ordinances, religious and/or pastoral counsel, scripture study, and religious education.³²

In the function of advisement, chaplains strengthen the chain of command and assist in the development of leadership by providing advice to leaders at all levels. Chaplains serve as principal advisors to commanders for all matters regarding the command religious program to include: matters of morale, morals, ethics, spiritual wellbeing, and emerging religious requirements. Chaplains also advise commanders on the impact of religion on military operations within the boundaries of their non-combatant status.³³

These are the tasks and functions of Naval Chaplains, but do these tasks and functions reflect the true relevance of the chaplain? Do chaplains find their true meaning in the performance of these items? Do the tasks and functions outlined in SECNANINST 1730.7 d reflect how and why chaplains are valued by the Marines and Sailors serving in the Fleet Marine Force (FMF) environment?

Task-driven Ministry

Tasks and "To-Do-Lists" are a reality in our world. When we do the tasks that are assigned to us, we are getting things done; and the world, to a certain extent, appreciates that. To perform our tasks and functions is to keep things going; it provides measurable achievements; it's real life; and it provides bullets for fitness reports or officer

33 Ibid.

³² Ibid.

evaluations.³⁴ We need to perform our tasks and functions for mere survival; it pays the bills.

However, a task-driven ministry will always cause us to fall short of a "spirit-led ministry."³⁵ Each chaplain's day or each pastor's day can be organized into tasks. The "To-Do-List" becomes the guiding force and the instrument that leads us. Nonetheless, doesn't this "Time-management" ministry get in the way of opportunities to do God's will?³⁶ When we allow ourselves not to be directed by task-driven, time-managed ministry, but allow ourselves to engage in a spirit-led ministry, God often brings about divine appointments, wherein, we are provided opportunities to do His will. These are the divinely appointed encounters that seem to happen by happenstance but are truly created and ordained by God.³⁷ If we are too focused on our "To-Do-Lists," won't we miss much of what God has organized for us? Unfortunately, there is an appeal to be "Task-driven."

One of the most seductive rationalizations for task-driven ministry is that it provides a professional identity for the chaplain. ³⁸ For example, lawyers are trained and credentialed to practice law, and we call them lawyers; teachers are educated to share their knowledge, and we call them "teachers;" they have a professional identity. Medical doctors are trained and credentialed to practice medicine, and we call them doctors. When we are given a list of tasks and functions and when we have a task-driven ministry,

³⁴ David Hansen, 19.

³⁵ Ibid.

³⁶ Ibid., 20.

³⁷ Ibid.

³⁸ Ibid.

we can become subject matter experts in our chosen area of knowledge: thus, we then have an expertise. Being task driven puts chaplains on par with other professionals, and it makes us valuable to society; it distinguishes us from others. Experts have knowledge with powers to exercise skills with precision, and it separates them from others.³⁹

Ego loves the peculiarity and aloofness that can come with being seen as an expert. 40 Knowledge is clout: it projects supremacy; but when we become experts about people rather than lovers of people, we have lost the purpose for which we've been called. When the ego becomes inflated, it begins climbing and clamoring for a position on the high pedestal. 41 Rather than being an expert about people, it is better to be a sinner saved by grace: a follower of Jesus Christ, called to love and recognize the love that saved us. We may lose the label of "expert," but we have regained the purpose for which we have been called. 42

Often, however, when we examine the tasks and functions that are set before us; when we look at the tasks of a task-driven ministry, we see programs that seemed to have worked once but often fail when we attempt them. They somehow don't fit us. They may have been successful in the past; but intuitively, we understand that the people were more drawn to the personality behind the program rather to the program itself.⁴³ We are then left wondering what we should do and may begin to question our calling because we develop a feeling that we aren't going to do as well as the last guy in this position.

⁴⁰ Ibid.

³⁹ Ibid.

⁴¹ Ibid.

⁴² Ibid.

⁴³ David Hansen, *The Power of Loving Your Church: Leading Through Acceptance and Grace* (Minneapolis, MN: Bethany House Publishers, 1998), 161.

When chaplains perform their lists of tasks and functions, as noted above, ministry doesn't necessarily really happen. Chaplains can pour all of their energy into their tasks and functions and, yet, know that real ministry isn't happening because the lives of the people around them are not being touched. The tasks and functions of a chaplain can be performed all day long without the life of Christ is touching the lives of people. The relevance of the chaplain, then, must be found in some other place than in their list of tasks and functions.

Our society seems to be trapped in false perceptions of success. We think that what matters most is that we accomplish our goals and that we meet our objectives. When our goals have been met, we feel good about ourselves; and we feel relevant. This attitude has become a part of the fabric of our churches. Today, the church is working hard "to do" ministry and reach the goals that we make; and when it has, it uses those met goals as the measure of "success." We drive ourselves to meet those goals. Often, we meet them and then raise them for the next year. Other groups fail to reach them and then blame others for their failure. Then they either work harder or they quit. When they fail, they feel defeated, worn out, burned out, and irrelevant.

The truth is that whether groups are meeting their goals or not, ministry may or may not be happening. The "successful group" may operate their programs very efficiently. They may raise money, connect with people, and get them to join the church. They may be successful in getting a lot of people baptized. The "successful group" may

⁴⁴ Steve Meeks, *Relational Christianity: Experiencing Intimacy And Companionship With The Living God* (Houston, TX: Calvary Publications, 1991), 93.

⁴⁵ Ibid.

be very effective in many things; but if lives are not touched by Jesus, then real ministry isn't happening.⁴⁶

On the other hand, the opposite may be true. The "unsuccessful group" may manage their programs very poorly and not do a good job connecting with masses of people. There may be very few people joining the church and very few getting baptized; but if the life of Christ is touching their lives, then real ministry is happening.⁴⁷

The real issue is who or what are we serving?⁴⁸ If we are servants of goals, we may be so at the expense of being servants for God. We will end up building programs rather than people.⁴⁹ That is not ministry. Too often the consequence of serving goals is fleshly service which often leads to burn-out. Being servants of goals robs us of our relationship with God and dulls the life of God within us: "It is his life within us, imparted to others, which is true ministry."⁵⁰

The only goal that should be necessary in our lives is to please God.⁵¹ That should be our focus and should be the focus of our energies. We should get up each morning and determine how we are going to serve and please Him this day. We are never called to be "successful;" we are called to be faithful. Our Lord says that he always did what pleased the Father (John 8: 29).

⁴⁷ Ibid., 94.

⁴⁶ Ibid.

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ Ibid., 94-95.

⁵¹ Ibid., 95.

It is liberating when we've decided to set our hearts and minds on the simple task of pleasing God. If we focus on a multitude of goals or a multitude of tasks, we will find ourselves weary and we will come to discover that there isn't enough time in a day to please everyone and do everything people might want us to do. We don't have the ability and energy level to please all people. However, God calls us only to please Him; and He has not called us to do more than we can do.⁵² We just can't please everyone. We need to learn to "please God and relax."⁵³ There is simplicity in having one goal and having one goal will release us from the stress and turmoil of an over-burdened work load.⁵⁴

As we search for how to do ministry in a way that pleases God, we need to realize that the tasks and functions of chaplains are not necessary; they are superfluous.⁵⁵ The tasks and functions outlined previously are not really needed by a Navy or Marine commander to fulfill his mission. The truth is that commanders can fulfill their mission without chaplains. There are ships that leave piers everyday without a chaplain aboard, and the ship will usually complete their mission. Nevertheless, once we come to this realization, we will be filled with the anxiety that comes with that truth. We will immediately be lost in the wonder of whether the chaplain is really relevant. We then begin to live with a nagging sense that our ministry is about to fall apart: it is on the brink of collapse; our future is uncertain; and we are not necessary; we are not needed. We then convince ourselves that people can live and do their work without us.

⁵² Ibid.

⁵³ Ibid.

⁵⁴ Ibid.

⁵⁵ Henri Nouwen, *In The Name of Jesus: Reflections of Christian Leadership* (New York, NY: The Crossroad Publishing Co, 1989), 28.

Chaplains often live with a haunting feeling that at any moment their ministry could be over. Is this a sensible feeling?⁵⁶ We serve a holy and loving God who has called us into ministry and cannot and would not abandon us.⁵⁷ We are guided by the Holy Spirit, and we have a theology that should move our thinking away from the irrational notion that all could fall apart at any moment. Often, our theology seems to be stuck somewhere in a lost and forgotten place, and it fails to affect our thinking and fails to affect how we live out our lives and live out our ministry.⁵⁸

This reality, the reaction to this truth, must drive us to understand our true relevance.⁵⁹ In other words, are we relevant because of the tasks and functions we perform? Or, does our relevance come from some other identity? If our relevance is not found in what we do, from showing things, or from building things; then how is that we are relevant?⁶⁰

The Research

In an attempt to answer the question, "What is the worth of the Naval Chaplain's serving in the FMF environment?" one hundred Marines and Sailors were interviewed and asked three questions. The first question was, "When you think of a chaplain, in a general sense, what do you think of?" The second question was: "In the chaplain corps we use the phrase 'Ministry of Presence;' what do you think of that and is there a value to

⁵⁶ Hansen, 26.

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Nouwen, 28.

⁶⁰ Ibid.

it?" The third question was, "For those who are studying to become chaplains, what areas of study should they focus on with pastoral studies and theology being a given?"

In response to the first question: "When you think of a chaplain in a general sense, what do you think of?" 91% said, "Pastor;" 18% said, "someone to talk to;" 17% said, "a person of wisdom;" and 11% said, "Someone who is approachable;" (interviewees were allowed to provide more than one answer). It is easy to see from the data that the average Marine and Sailor serving in the FMF environment sees the chaplain as a pastor and someone to talk to.

The second question asked during the interviews was: "In the chaplain corps we use the phrase "Ministry of Presence;" what do you think about that and is there a value to it?" One-hundred percent of those interviewed said, "Yes, there is a value to it." There was no one who said, "No." When asked why there is a value to it, many different reasons were given. For example, some said, "I feel safer on (combat) convoy when the chaplain is with us;" "The Marines clean up their language when the chaplain is around;" "When the Commanding Officer walks into the room, he gets respect; but when the chaplain walks into the room, he gets reverence." One Marine said that the chaplain is like his gas-mask; he never wants to have to use it, but there's a comfort knowing that he's there.

There were many different answers given when the Marines and Sailors were asked why there is a value to "Ministry of Presence," and in an attempt to determine what it is that ties all the answers together, a hypothesis was developed. In the minds of the average Marine or Sailor serving in combat and in the FMF environment, the chaplain is

the "Emmanuel Factor;" the "God with us factor." The chaplain somehow reminds the Marine and Sailor of the presence of God, and is somehow a bearer of the presence of God. This hypothesis was later tested and the results will be discussed in a later chapter.

The third question asked during the interviews was: "For those who are studying to become chaplains, what areas of study should they focus on (theology and religion being a given)?" Ninety-eight percent said counseling. In the military environment, when a person has a problem and needs someone to talk to, they see the chaplain because they see the chaplain as a counselor.

To further the research for this project and to prove or disprove the aforementioned hypothesis that the chaplain is the "Emmanuel Factor," a questionnaire, appended as enclosure (1), was developed and given to 150 Marines and Sailors. The first question on the questionnaire was, "On a scale of 1-10 (10 being the highest), what is the value of having a chaplain present in the FMF environment?" The answers averaged out to 8.05.

The second question was, "When you think of a chaplain in a general sense, what comes to mind?" The following is a list of the multiple choice answers that were provided and the results that were found:

61%: Pastor

40%: Morale Officer

7%: Another military office

3%: A program manager

2%: Mental Health person

1%: Confidential supporter and adviser

1%: Spiritual guide.

These results show that most Marines and Sailors serving in the FMF environment see their chaplain as a pastor and someone who affects the moral of the unit.

⁶¹ The term "Emmanuel Factor" was taken from Dave Earley's book, *Living In His Presence: The Emmanuel Factor*. Minneapolis, MN: Bethany House Publishers, 2005.

The next question on the questionnaire was, "In the chaplain corps, we use the phrase "Ministry of Presence." What does that mean to you and is there a value to it?" The following is a list of the multiple choice answers that were provided and the results that were found:

56%: The chaplain reminds people (or is a symbol) of the presence of God

77%: He is someone to talk to

53%: He can bring calm/confidence in the midst of chaos

1%: There is no benefit to ministry of presence

The research shows that the chaplain is someone to talk to, somehow represents the presence of God, and can bring calm in the midst of chaos. This is an incredible and affirming finding!

The questionnaire also asked, "What are your expectations of your chaplain?"

They answered with the following multiple choice answers:

55%: pastor

59%: Morale officer

8%: Another military officer

7%: A program manager

2%: Someone to talk to when confused/down

1%: Advisor/Counselor 1%: Friend & Leader

Once again we see that the Marines and Sailors want their chaplains to be pastors and someone who affects the morale of their unit.

The questionnaire further asked, "Your chaplain is doing a good job when he...:" and the following "fill-in-the-blank" answers were given:

36%: helps with problems and gives advice

31%: is available to talk to

20%: is among the troops, actively seeking them out

4%: is familiar with the troops

8%: misc. answers.

The questionnaire also asked, "your chaplain is going a poor job when he:" and the following "fill-in-the-blank" answers were given:

34%: is unavailable (i.e., not around to give advice or counsel)

34%: is unwilling or neglects to help

22%: is not seen by the Marines, or is in his office unwilling to come out to the

field

9%: misc answers.

The conclusion that must be drawn from the aforementioned research is that the average Marine and Sailor serving in the FMF environment understand their chaplain as a pastor, a symbol (or a reminder) of the presence of God, and someone to talk to when they have a problem. For the average Marine or Sailor, the chaplain is the "Emmanuel Factor;" the "God with us factor." When the chaplain's presence is known, the presence brings a sense of comfort; it causes people to change their behavior. People are reminded of the presence and significance of God.

This is where the true relevance of the chaplain is found. The chaplain's relevance is found in that he is a bearer of the presence of God; he reminds people of the presence of God; he is the "Emmanuel Factor." This is what makes the chaplain significant and relevant.

The Chaplain as a Living Parable of Christ

How do we begin to think about doing ministry by being a reminder or by being a symbol of the presence of God? First, we need to remember that Jesus is the image of God, and He is God: "In the beginning was the Word, and the Word was with God, and

the Word was God" (John 1:1, NIV).⁶² Through Jesus we know God. When Christ is seen, heard, and received through the preaching of the word and through the ordnances, God comes to us. Therefore, we can say that in knowing Jesus, we know God. God is revealed and received through Jesus Christ. This is the basic foundation of Christianity, and it must also be the basic foundation for ministry.⁶³ To put it another way, Jesus is a parable of God; and we receive God through Jesus' life narrative. David Hansen quotes Eberhard Jungel who wrote that Jesus is the parable of God: "This Christological statement is to be regarded as the fundamental proposition of a hermeneutic of the speakability of God"⁶⁴ In other words, through the life narrative of Christ, which serves as a parable of God, we come to know God.

A parable is simply a metaphor. "The parable is regarded as an extended metaphor, or the metaphor can be called an abbreviated parable. The difference consists in the fact that a parable narrates while a metaphor coalesces the narrative in a single word." In this case, Jesus is a parable of God. Because Jesus is a man, He is someone to whom we can relate. He illuminates God, the unknown thing because God is spirit and cannot be seen. When we examine the life story of Jesus, we are examining the life story of God. To know Jesus is to know God; to know Jesus' story is to know God's story. 66

If it is true that Jesus brings God to people through being the parable of God and through living out His life narrative that brings God to people, perhaps through our life's

⁶² Hansen, The Art of Pastoring, 23.

⁶³ Ibid.

⁶⁴ Ibid.

⁶⁵ Ibid.

⁶⁶ Ibid.

narrative we can bring Jesus to people and, as a result, bring God to people.⁶⁷ In other words, if we live our lives following Jesus, wouldn't we become parables of Jesus? To the extent that we imitate Christ, wouldn't we become parables of Christ?

There is common ground found in the life of Jesus and the life of the chaplain. "They were both called to do ministry; both are anointed by the Holy Spirit for ministry; both undergo temptation from the Devil; both believe that how we live our lives has impact in eternity; both preach, pray, befriend sinners." When these similarities exist in the life of the chaplain, isn't this being a follower of Christ? 69

To the extent that the chaplain follows Jesus, isn't it possible that he is a parable of Jesus Christ? Isn't it possible that the life narrative of the chaplain has been created by God to bring understanding and comprehension to Christ? Just as Jesus is the parable of God and brings God to us in the process, isn't it possible that the chaplain is a parable of Christ and as a result brings unto others what he is not: Jesus Christ?⁷⁰

When those around Jesus received His parables, they received Him; when they rejected His parables, they rejected Him. When those around the chaplain receive him, they receive Jesus; when they reject him, they reject Jesus. Jesus tells His followers: "He who receives you receives me, and he who receives me receives the one who sent me" (Mt 10: 40). Jesus also tells His followers: "He who rejects you rejects me; but he who rejects me rejects him who sent me" (Lk 10: 16). Simply following Jesus is the greatest tool of evangelism; it makes us parables of Christ.

⁶⁸ Ibid., 24.

⁶⁷ Ibid.

⁶⁹ Ibid.

⁷⁰ Ibid.

Is not God glorified when we live out a life narrative that reveals the presence and activity of God in that life? When others see the life and activity of God in the lives of His people, God is glorified, revealed, and presented unto others for their ingestion.⁷¹ A life narrative that reveals God also glorifies God before others.

If Jesus is shared through the chaplain because of the likeness he shares with Christ everyday; and if the essence of sharing Christ is to live like Him in the whole of life, the chaplain that matches his life with Christ's life narrative becomes incredibly relevant.

Thus, that relevance is based in the fact that he is a parable of Christ; and his relevance is not based in his tasks, his functions, and in his "To-Do-Lists."

The life of every Christian should be a parable of Christ, but the life of the chaplain is particularly suited for this because much of the chaplain's life is spent doing the things that Jesus did on a daily basis.⁷² In fact, a good definition for ministry would be to emphasize following Jesus Christ as the act of ministry.⁷³ Living like Jesus is doing ministry unto those around us.

When chaplains do what Jesus did; when they teach God's Word; when they pray for people, when they befriend sinners; and when they serve them, they become like Jesus and thus deliver what they are not: Jesus Christ.⁷⁴ Understanding this truth can bring a new sense of relevance for chaplains. In addition, in knowing who and what they

⁷¹ Ibid., 26.

⁷² Ibid.

⁷³ Ibid.

⁷⁴ Hansen, *The Power*, 168.

are, they can enjoy and rest in the knowledge that they are called to do a few simple things which provide centrality and simplicity to their work and calling.⁷⁵

The Chaplain as a Bearer of the Presence of God

Scripture tells us that we bear the presence of God in our lives as comforters. In 2 Cor 3: 18, the Apostle Paul indicates that our unveiled faces reflect the Lord's glory. Further, he indicates that the Lord's glory is detectable and manifested through our appearance and demeanor expressed in our faces. He further indicates that we, as Christians, are in the process of being transformed into the likeness of Christ developing spiritually from "glory to glory." This transformation comes from God the Holy Spirit and is growing and becoming greater over time through the presence of the Holy Spirit in our lives. The apostle writes, "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit."

As Christians, we are united with Christ by the bonding of the Holy Spirit.⁷⁶ One of the activities of the Holy Spirit is that He bonds us into a real relationship with the Father and the Son. Through this bond, we come into a communion with the trinity. We are, thus, in the real presence of God the Father, God the Son, and God the Holy Spirit. The Holy Spirit is not an inactive participant on the life of the Christian, but He is active and is engaged in a work and process of transforming us into the image of Christ as noted above in 2 Cor 3: 18.

⁷⁵ Ibid

⁷⁶ Purves, 84.

This transforming, however, affects more than just changing what we do; it affects us more deeply. The work of the Holy Spirit is not limited to simply making us imitate Christ in the sense that it makes us a better behaved person.⁷⁷ The work of the Holy Spirit affects the Christian at a deeper level; it is one of fanatic conversion and sharing in the life of our savior. The bond of the Holy Spirit that brings us into a communion with the eternal trinity immerses the Christian into a partaking of the life of the living God.⁷⁸

This participation allows us to share with Christ many of the gifts that Christ enjoys in life.⁷⁹ Christ enjoys an eternal communion with the Father. He enjoys a Holy and righteous life. He brings comfort to people. He ministers to the needs of people, and He's in the presence of God.

True conversion is the work of God. ⁸⁰ True conversion cannot be accomplished by the efforts of man. Man does not have the ability to change and make radical conversion in his own life. Only God has that ability. On his own, man cannot make a relationship with God. God must engage and draw a man to Him before a relationship between God and man can exist. Communion with God is impossible through the independent efforts of man. Therefore, for true communion and conversion to happen in the life of a man, God must be active and at work because it is the work of God.

⁷⁷ Ibid.

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ Ibid.

If a person is truly a Christian, then he is never without God; but he or she is always and eternally united with Him.⁸¹ This "mystical union" is the work of the Holy Spirit who "bonds" (Calvin's word) us into communion with Jesus Christ and the Father.⁸² This bond allows us to be participants in the life of Christ as well as partakers in His benefits. The Apostle Paul's use of the phrase "in Christ" reflects this bond and the sharing of Christ's benefits we enjoy that are the result of this union.⁸³ Calvin put it this way:

Perfect salvation is found in the person of Christ. Accordingly, that we may become partakers of it he baptizes us in the Holy Spirit and fire (Luke 3:16), bringing us into the light of faith in his gospel and so regenerating us that we become new creatures [2 Cor 5:17]; and he consecrates us, purged of worldly uncleanliness, as temples holy to God.⁸⁴

The Holy Spirit is the "bond" that unites us to Christ; the Spirit does His work "by His secret watering," from which comes "buds of righteousness." The Holy Spirit is the "inner teacher by whose efforts the promise of salvation penetrates into our minds, a promise that would otherwise only strike the air or beat upon our ears." The Holy Spirit is "the key that unlocks for us the treasures of the Kingdom of Heaven." By these descriptions, we can see how the work of the Holy Spirit is the catalyst and bond that unites us with Christ and God the Father. A result of our union with the Father is that by

⁸³ Purves, 84.

⁸¹ John Calvin, *Institutes of The Christian Religion*, 3.11.10.

⁸² Ibid.

⁸⁴ Calvin, 3.1.4.

⁸⁵ Ibid., 3.1.3.

⁸⁶ Ibid., 3.1.4

⁸⁷ Ibid.

adoption we share in that which is Christ's by grace.⁸⁸ The Apostle John writes that their fellowship was with the Father and with His Son, Jesus Christ (1 John 1: 3). The fellowship of the Christian with God the Father is direct, present, and in the presence of the Father and the Son through the bonding of the Holy Spirit. Because of our union with Christ through the bond of the Holy Spirit, we share in the life of Christ; we share in his adulation of the Father, submission to the Father, and love of the Father.⁸⁹ We cannot worship the Father, obey the Father, nor love the Father without Christ and the bonding work of the Holy Spirit. We cannot live out a life narrative that reveals the presence of God in our lives without being united with Christ and the Father through the Holy Spirit.

True ministry and the sharing of the life of God to others can only happen in the milieu of a communal relationship with God. We cannot bring and share the life of God with others without having a relationship with Him ourselves. Mere human effort without the involvement of God cannot bear and minster the life of God unto others. When God promised Abraham that he would bless him and that he would be a blessing, we see a principle at work that indicates that God's blessings and ministries are never intended to be held or hoarded by the recipient, but they are to be passed on and shared with others. The same is true in the sharing of the life of God. We must first be partakers of His life and then we become ministers of His life unto others; we are to share His life with those around us. This is the mission and calling we share with Christ; we are to share the life of God with His people just as Christ intended to share the life of the Father

⁸⁸ Purves, 85.

⁸⁹ Ibid., 78.

⁹⁰ Steve Meeks, *Relational Christianity: Experiencing Intimacy And Companionship With The Living God* (Houston, TX: Cavalry Publishers, 1991), 92.

with God's people. We see this principle in John 5: 21, "For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it."

Moreover, the ministry we have been called to is the same as that of Jesus Christ. ⁹¹ We have not been called to a unique ministry other than the one we share with Jesus. We have not been called to do something separate from our union with God. If our ministry of sharing the life of God with others is going to be effective, then we must do as Christ does and fill our lives with the life of God. We need to be immersed in a relationship with the Father. We need to be focused on what pleases Him and on the things that develop, strengthen, and cultivate that relationship. We need to live lives that allow us to be in step with the Holy Spirit. We can and should do nothing that God the Holy Spirit cannot join us in doing. If the holiness of God prevents Him from taking part in any activity with us, then we should not be doing it. Jesus said, "I am the vine; you are branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing" (John 15: 5).

Intimacy with Christ is the basis to ministry!⁹² Steve Meeks wrote, "It is the depth of our relationship with Jesus that determines the degree of our fruitfulness in ministry."⁹³ Without a closeness with Christ that is deep and transforming, our ministry will fail. The key to an effective ministry is not the latest trend or gimmick. The key to an effective ministry is not a well organized "To-Do-List." The key to an effective ministry is not a well executed job description. This truth must become a part of our thinking. It should change how we minister; and moreover, it should change how we

⁹¹ Ibid.

⁹² Ibid.

⁹³ Ibid.

think of our relevance. Our relevance is not found in the tasks and functions of ministry; it is found in an intimate closeness with Christ shared with others. Our sense of relevance should come from the concept that we are bearers of the presence of God; we are the "Emmanuel Factor."

However, is this solid doctrinal ground for our thinking to move to? It is fine and affirming to know that the average Marine or Sailor serving in the FMF environment thinks of the chaplains as the "Emmanuel Factor," the "God-With-Us Factor" or a bearer of the presence of God, but is this concept Biblically sound?

Comforting others is the most basic form of ministry and true comfort can only come from God. In 2 Cor 1: 3-7, the Apostle Paul writes:

³ Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, ⁴ who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. ⁵ For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows. ⁶ If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. ⁷ And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort (2 Cor 1: 3-7).

In 2 Cor 1: 3-7, we see that comfort comes from God. However, it also comes through the agency of man. God uses the agency of man to deliver comfort unto others. In this text, the English word "comfort" is used to translate the Greek "paraklēsis." ⁹⁴ The Greek word for "comfort" is related to the familiar word "paraclete," "one who comes alongside to help," another name for the Holy Spirit. This word generates some amazing imagery. As God comes to the side of a person and comforts that person, God does so because He has a plan for that same person in the future to come to the side of someone

⁹⁴ John MacArthur, *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997, c1997), 2 Co 1:3.

else and share the same comfort he has received from God. It must be emphasized that as a person comes along side another after God has come along side him, God is there, and that makes the person who has received the comfort of God a bearer of the presence of God. God's presence moves with the Christian and is the comforter to the Christian.

Because God's presence moves with him, he becomes a bearer of the presence.

Does this not bring a purpose to the pain we've experienced in life? When we go through a difficult time in life, we can choose to become angry at God, or we can choose to determine what it is God is preparing us to do for Him. When we go through a difficult time in life, God already knows the future; and we must understand that He is preparing us for something He wants us to do for Him. When we are discomforted in life and He then comforts us, He already has someone in mind that He will put in our path who is experiencing something like we've experienced, and God wants us to share the comfort He has given to us with that person.

In Paul's writing of 2 Cor 1: 3-7, there is truly a Christological view at work. Paul clearly has in mind that true, sustaining comfort comes from God and not from man alone. The New Testament verb "to comfort" has a strong connection with the Hebrew word "naham." In the LXX, "naham" is usually rendered as "parakalein," and in the noun form "paraklesis." Because of the Christological view that Paul voices and because Paul envisions comfort coming from God and being passed through the agency of God's people onto others, the presence of God is real and active in this process. Therefore, it is

⁹⁵ Purves, 196.

⁹⁶ Ibid.

not out of bounds to say that Christians who are enjoying the presence of God in their lives are also bearers of the presence of God for others.

Furthermore, In the Old Testament, true comfort only comes from God. We see this divine comfort in Isaiah by way of two familiar metaphors of God: shepherd and mother. God is the shepherd of His flock, who feeds them, cares for them, leads them, and keeps them close to Himself (Is 40: 11). God is also a mother; a mother brings comfort to her children and cares for them and their needs (Is 66: 13). In these Old Testament verses, we see God active and present in the lives of His people and He is comforting them as a mother and as a shepherd would. Again, the presence of God is real and dynamic.

We see comfort as a theme in Is 40:1, when the time of the exile for Israel is over and Israel remains God's elect people, and God has forgiven their sins. ⁹⁸ It must be noted here that God's comfort is not intended to leave people passive. In the context of this narrative, God's people must be ready to go out and into the wilderness before the fulfillment of their comfort can be enjoyed. In other words, God's comfort is never intended to make His people static but is intended to move them to interact with others so that His comfort can be passed on to others: the same comfort they themselves received from God. When we discover that we are being used by God to comfort others with the same comfort we ourselves had received, we enjoy a deeper level of healing: a healing that makes us more complete; a healing gives purpose to our pain, and a healing gives us a new perspective on the modus operandi of God.

⁹⁷ Ibid.

⁹⁸ Donald E. Gowan, *Theology of The Prophetic Books: The Death and Resurrection of Israel* (Louisville, KY: Westminster John Knox Press, 1998), 149.

In a discussion about the vicarious humanity of Christ, Thomas Torrance begins his outline with an examination of the two different views of worship which serve as an illustration for what might be called the two different views of how to do ministry. ⁹⁹ In the first view, which Torrance identifies as the most common, worship is an activity "we" do, mainly on Sunday while in church. He points out that we go to church; we sing our songs; we pray for others; we listen to the sermon; and we are in need of God's grace and intercession to do it. Nevertheless, worship is something "we" do. ¹⁰⁰ In a doctrinal, theological sense, this view of worship allows for only the priesthood of the believer, and it ignores the priesthood of Christ. ¹⁰¹ In this view, the man is at the center with no view of the Mediator and with no participation of the Holy Spirit.

In the second view, worship is a gift of participation in the life of Christ that is in communion with the Father through the Holy Spirit. This form of worship is done in union with Christ, in what he has done for us on the cross once, and in what is available for all. While in union with Christ, he is our priest before the Father and in the presence of the Father. Torrance describes the second view as Trinitarian, Incarnational; and it is serious in its understanding of the New Testament's teaching regarding the High Priesthood of Christ and the Headship of Christ over the body of Christ: the church.

⁹⁹ Thomas F. Torrance, *The Incarnation: Ecumenical Studies in the Nicene-Constantinopolitan Creed A.D. 381* (Eugene, OR: Wipf & Stock Publishers, 1981), 127.

¹⁰⁰ Ibid., 128.

¹⁰¹ Ibid.

¹⁰² Ibid.

Torrance describes it as fundamentally "sacramental," but in a manner that brings focus on the gospel of grace. ¹⁰³

It is clear that Torrance's discussion of the two views of worship can also be applied to ministry and the life of the Christian in general. That ministry is simply a participation in the life of Christ in communion with the Father through the work of the Holy Spirit. Because of the work of the Holy Spirit that brings us into communion with the Father and the Son, and because God uses His people as His agents to share His comfort as He comforts them, the chaplain and Christians, in general, need to move their thinking and ministry to the concept that they are bearers of the presence of God. They are the "Emmanuel Factor" for the people they serve.

Conclusion

In this section we've examined one of the tensions that exist in the milieu of life for military chaplains: they often live with a nagging feeling of irrelevance. We also examined the formal, institutional expectations that are upon chaplains in contrast to how chaplains are viewed and understood by Marines and Sailors serving in the FMF environment.

We've found that for the average Marine and Sailor, the chaplain is a bearer of the presence of God; he is the "Emmanuel Factor;" the "God-With-Us Factor." When asked the question, "In the chaplain corps, we use the phrase 'Ministry of Presence.' What does that mean to you and is there a value to it?" Sixty-one percent responded by indicating that the chaplain is a reminder, or symbol, of the presence of God. The presence of a

¹⁰³ Ibid.

chaplain brings comfort; it changes the behavior of those who are in his presence, and it reminds people of the presence of God. The tasks and functions of ministry are important, but the real relevance of the chaplain is that he is the "Emmanuel Factor."

We've also found that this thinking is a doctrinally, Biblically safe position in which to allow our thinking and our ministry to develop. In the end, ministry is a participation in the life of Christ; and therein, we find the real relevance of the chaplain; he is a bearer of the presence of God; he is the "Emmanuel Factor;"he is the "God-With-Us Factor" for the people he serves.

CHAPTER TWO: LEADERSHIP

Chaplains lead in a paradox! Normally in the military when an officer gives an order, someone has to follow it; or they can be charged with disobeying an order. However, chaplains are not placed in a position within the change-of-command that allows them to have a lot of legal authority. Chaplains are commissioned officers, and they receive all the rights and benefits of being a commissioned officer; but they have little or no coercive authority to get things done because they are always placed outside the chain of command. Ironically, the military chaplain is serving a community that ultimately relies on coercive authority, but chaplains have very little of it. Often a church pastor might find himself in a situation that provides more institutional authority than most chaplains enjoy. This can be an even more paradoxical situation in that outside the military. As a pastor of a church, a clergy person could possess more institutional authority than he or she would if on active duty as a military chaplain. Because of this reality the chaplain needs to learn to lead by the power of persuasion rather than relying on coercive or institutional authority. The chaplain needs to learn to be a person of influence to get things done and a person that makes an impact through the language of leadership.

In this chapter we will examine what it means to be a spiritual leader, a person of influence, and how to use the language of leadership to lead people from where they are at in life and onto God's plan for their lives.

Spiritual Leadership

In the Fleet Marine Force environment, chaplains are seen as spiritual leaders. All chaplains are ordained clergy; they are the religious experts. Chaplains are perceived as a people who live their lives in connection with God. They are people who pray, preach; and they are the people one goes to when he or she has a problem. Moreover, it is the chaplain a person turns to when in need of spiritual direction or when in need of spiritual leadership.

What is the purpose of spiritual leadership? The purpose is to shift people from their program on to God's program. "The primary purpose of spiritual leadership is not to achieve their goals but to accomplish God's will." "Spiritual leaders do not use their people to accomplish their goals; their people *are* the goal." The purpose for spiritual leadership is not to simply accomplish the goals of men or to ensure that a person is "successful". The purpose of spiritual leadership is not to make sure that programs are effectively worked out. When we set ourselves up as leaders, we need to determine where and to what we are leading people. We need to determine what our goals are what it is we are trying to accomplish. Are we leading them with the motivation to build a program or to ensure the success of a project? If we are, then we need to check our priorities and determine if our hearts are in the right place. For spiritual leaders, people are the goal and not the project. This point must be clearly established in our minds and in our hearts. Our goal must be to move people from where they are in life and on to God's agenda.

¹⁰⁴ Blackaby & Blackaby, 122.

Leaders have failed when they achieve their goals while their people are suffering, burned out, and left as fodder. For spiritual leaders to be successful, their people must be more whole before God; they must be spiritually stronger, wiser, and more knowledgeable of God. If people go home at night and their marital relationships are suffering because of their job, then we are failing as spiritual leaders. If people go home at night and their relationships with their children aren't what they should be, then we are failing as spiritual leaders. Often these same people get caught up in a vicious cycle, and we find that their work is also suffering. Often, they end up getting fired because of poor work performance. This can be a symptom of poor, spiritual leadership. At this point, the projects and the organizational goals have been put higher in priority than the people of the organization.

In the economy of God, in the Kingdom of God, what is ultimately important is a person's relationship with God. ¹⁰⁶ All other things are secondary to having a relationship with God. That doesn't mean that we don't have responsibilities to meet. Our relationship with God is in many ways affected by whether we've met our responsibilities. Moreover, when it comes to spiritual leadership, the leader must have in focus that which is important to God. We must have a relationship with Him. Spiritual leadership is to meet people where they are and then inspire them to move to where God wants them to be, and that is to be in relationship with Him. This truth must be placed in priority above a person's occupation. A person's occupation is secondary to God's desire for relationship. God wants each of us to be brought to Him. "You yourselves have seen

¹⁰⁵ Ibid., 122.

¹⁰⁶ Ibid., 127.

what I did to the Egyptians, and how I bore you on eagle's wings, and brought you to Myself" (Ex 19: 4).

The real issue is this: "are we servants of God or servants of goals?" ¹⁰⁷ If we are servants of goals, we will not hear the words from our Lord, "Well done good and faithful servant" (Matt 25: 21, 23)! When we end up building programs rather than people, we will use people to build those programs. That is not spiritual leadership. Too often, the consequence of serving goals is fleshly service, being stressed out, and worn out. It also robs us of our relationship with God and dims the life of God within us. "It is his life within us, imparted to others, which is true ministry." ¹⁰⁸ Therefore, we need to be servants of God and do spiritual leadership the way Jesus did it.

Spiritual leaders lead people toward knowing God better. Leading people toward "self-help" principles or "self-improvement" concepts is not the arena of spiritual leaders. Spiritual leaders who have walked with God know the ways of God. They recognize when God is at work, and they know His calm, quiet voice. They recognize when God has lined up circumstances in the life of people for His purposes. They recognize when God has opened doors and when He has shut them. Spiritual leaders share their knowledge of God with their people and inspire them to come to know God better and to trust Him with their personal well-being.

Once people come to know God better; and when they come to learn how to hear His voice, they develop an enormous potential for serving Him. This is the goal of all spiritual leaders: to inspire their people to know God and to serve Him. Soon, the one

¹⁰⁷ Steve Meeks, 84-85.

¹⁰⁸ Ibid.

¹⁰⁹ Blackaby & Blackaby, 130.

who has learned about God and is following Him will become a spiritual leader himself and lead others to know God better and serve him. The principle of multiplication is then at work and disciples for Christ are being built.

People come to know God through us as we serve God. To be a servant of Jesus is to be an imitator of Jesus.¹¹⁰ When we imitate someone, we are, in effect, following him. There are many role models we can imitate: we can imitate leaders of the world; we can imitate military leaders; and we can imitate political leaders. If we use any of them as a model, we have thus become a follower of that person. If, as Christians, we claim to be a follower of Christ, then we should imitate Christ even to the extent of making Him a role model for leadership.

Further, if we are to live our lives as parables of Christ, as noted in chapter one, then wouldn't it be expected that as we live out our life narrative as a parable of Christ, we would reflect Christ's model of leadership? "Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me" (John 12: 26).

Servant leadership, or leading like Jesus, may or may not be an option for most people, but those who are followers of Christ and believe in the scriptures must consider that there is a theology of leadership. ¹¹¹ If theology is a study of God and a study of God as revealed in scripture, then we must understand that there is a theology of leadership. As we study God the Father, God the Son, and God the Holy Spirit, we can see that God conducts leadership in His own way. As we study God, we find God leading His people

¹¹⁰ Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time* (Nashville, TN: Word Publishing, 2005), 193.

¹¹¹ Ibid., 193.

through the use of His own leadership principles. To be a follower of God, we must accept that He has His own leadership principles and to follow those principles is to follow Him.

"Servant leadership models Jesus to others." When we serve like Jesus, we are living as a parable of Christ that can be observed by others. Not only do they see that our lives have been touched by Christ and changed by Christ, but they see we are modeling Christ for others so they might become imitators of us and thus imitators of Christ.

As we live out a life narrative that reveals the activity of God in our lives and as we make choices to either serve or be served, those choices inherit an added importance if we remain conscious of who is watching and who we claim to follow. "Serve—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock" (1 Peter 5: 2-3). When we look at the words of Christ, we find a directive not to lead like the rest of the world: 114

Jesus called them together and said, 'You know the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to be great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many' (Mt 20: 25-28).

The usage of "Not so with you" precludes followers of Christ to lead like the rest of the world, and it is followed with clear direction that Christ's followers are to impact the world through Christ's model of servant leadership. There is a clear contrast in this

¹¹² Ibid., 197.

¹¹³ Ibid.

¹¹⁴ Ibid., 12.

text between the leadership style of Christ and the leadership style of the world.

Christians are clearly called by Christ to be servant leaders to imitate Him.

Therefore, it is in the milieu of a trusted friendship that spiritual leadership happens. Spiritual direction and spiritual advice is seldom accepted from a stranger. If we think back and reflect upon those we've accepted spiritual direction from, it's usually from someone we know and trust; it's usually from a trusted friend. Spiritual leadership occurs in an atmosphere of trust and love. It happens between two people that mutually respect one another. Moreover, its focus is on moving one of the parties onto the agenda of God.

Spiritual leadership is very different than evangelism, and we should not confuse the two. 116 We have to make a distinction between spiritual leadership and evangelism. No doubt there is some common ground between the two, but it needs to be understood that the approach for each is very different. In evangelism, we are attempting to share a testimony; we are attempting to give a testimony and be heard. However, in spiritual leadership, we are trying to hear a testimony. In spiritual leadership, we try to help the person understand what is happening in their life and how God is working. In spiritual leadership, we try to help a person get outside themselves and try and see what is happening with them from God's perspective. "Spiritual direction is not an attempt to find faith or create faith; it is an attempt to understand faith." When one's faith is in action and it is searching for insight, that is spiritual direction.

¹¹⁵ Hansen, 155.

¹¹⁶ Ibid., 155.

Therefore, spiritual leadership involves more than just idle chatter; it involves life application. There are many who enjoy *talking* about spiritual things, but *talking* is very different than putting faith and spiritual direction into action and applying them to life. In spiritual leadership we have to learn to avoid allowing our theology to get stuck in our heads; we need to move it from the head and into life. It becomes comfortable and easy to talk about spiritual things. It doesn't take a lot of effort to talk about it. In fact, we can often polish our public image by sharing the head-knowledge we might possess regarding spiritual things, but this does not glorify God. Furthermore, this is not living our lives as a parable of Christ, as noted in the previous chapter. When being a spiritual leader, we need to stay aware of this human tendency and move people to push their faith and their theology from their heads and into their lives. David Hansen uses this illustration:

The difference between an abstract theological discussion with a parishioner and spiritual direction is like the difference between talking about fishing and going fishing. I hasten to add that there is nothing wrong with talking about fishing! But it sure doesn't take long to sort out the people who just like to talk about fishing from those who really fish. Some people don't like getting wet. Nor does it take long in a theological discussion to discern if people just like to talk theologically or if they desperately wish to live theologically. ¹¹⁸

The best spiritual leaders cannot just know the skills of living a spiritual life; they need to know how to teach the skills of living a spiritual life. A person who is a mentor in any given discipline such as basketball, for example, doesn't only know the

¹¹⁷ Ibid., 156.

¹¹⁸ Ibid.

¹¹⁹ Ibid., 156.

skills of basketball; but he or she must know how to teach the skills of basketball. The same is true in the discipline of spiritual leadership. Spiritual leaders need to know how to pray, fast, study the scriptures, listen to God, and do the spiritual disciplines; but he also needs to know how to teach them. Therefore, the spiritual life skills need to be very much a part of the spiritual leader's life. They need fundamentals in his life-style, and they need to be the attributes of his daily walk with God.

Further, the best spiritual leaders get as much joy out of watching others come to know God and serve him as they do in their own fellowship with Him. The best spiritual leaders are never indifferent about the spiritual development of their protégés. The best spiritual leaders are people who are invested personally into the people who are following them. They care, and their protégés know they care. When they see their protégés growing in knowing God and serving Him, it is a delightful sight: one to be celebrated and rejoiced over. The spiritual leader and the protégé then enjoy a new level of fellowship between themselves and with God the Father, God the Son, and God the Holy Spirit. Isn't this what the Apostle John means when he writes:

We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with His Son, Jesus Christ. We write this to make our joy complete (1 John 1: 3,4).

The best spiritual leaders have often lived a life that has included great hurt, great sorrow, and great tragedy; and they've come to know that these life experiences are given to them as a gift from God to prepare them for something that God has called them to do. When they see that God has prepared them through struggle, they find that because of those struggles, they've been able to effectively minister and spiritually lead others.

¹²⁰ Ibid., 157.

When they see someone that God has put in their path make new discoveries about God and come to know Him better and serve Him better, the spiritual leader comes, in many ways, full circle. In other words, they are prepared by God for spiritual leadership and enjoy the fruits of that preparation by watching others come closer to God, and God uses them to be His agent of healing among His people. They also come to a point in their lives where they experience their own healing at a much deeper level, and they appreciate it in a deeper way. Larry Crabb puts it this way:

When two people *connect*, when their beings intersect as closely as two bodies during intercourse, something is poured out of one and into the other that has the power to heal the soul of its deepest wounds and restore it to health. The one who receives experiences the joy of being healed. The one who gives knows the even greater joy of being used to heal. Something good is in the heart of each of God's children that is more powerful than everything bad. It's there, waiting to be released, to work its magic. But it rarely happens. ¹²¹

One of the greatest gifts that Christ gives us is Himself. The giving of yourself and the pouring of yourself into another is a great expression of love and care for another.

When this act of love and connection truly occurs, the giver becomes a person of influence in the life of one who is the recipient.

In this section, we've examine the purpose of spiritual leadership. We've noted that true spiritual leadership is to inspire people to move to God's agenda for their life and accomplish His will. Also, we note that people are the real goal for leadership and not projects. In the economy of God, what is important is a relationship with God; and it is the spiritual leader's goal to inspire his or her protégé to develop that relationship. This means to move people toward knowing God better. It is the Naval Chaplain's calling to live a life in connection with God for the purpose of modeling a relationship with Him.

¹²¹ Larry Crabb, xi.

In so doing, chaplains truly lead people toward God's will and a closer relationship with Him. Further, to model Christ and Christ's servant leadership is to be a follower of Christ. In modeling Christ, we become a parable of Christ and develop a life narrative that reveals the presence of God in that life and glories God by that life. It is the Naval Chaplain's calling to pour his life into the lives of others to bring them to a deep healing and a deep fellowship with the Father in heaven. These should be the goals for the Naval Chaplain serving in the Fleet Marine Force environment! However, before a chaplain can truly be a spiritual leader, he must be a person of influence.

Becoming A Person of Influence

A fundamental skill for real leadership is the capacity to influence others. 122

Influence doesn't rely on position, power, or merely one's personality. Influence comes from something else. The ability to influence is incredibly important for Navy Chaplains. Because Navy Chaplains function outside the chain of command, they have little authority to make things happen. They cannot make community impact by giving a lot of orders. There is no real legal power in the chaplain's position. Therefore, the chaplain must rely on his influence to make things happen and get things done. "Leadership is influence, the ability of one person to influence others." The Navy Chaplain must be able to influence others to make change in the lives of people and the community he is serving.

¹²² Blackaby & Blackaby, 147.

¹²³ Ibid.

It must be understood that being a person of influence doesn't necessarily mean one is a person of position. ¹²⁴ People used to associate influence and authority with a position. Now this seems to be passé. People have come to make a distinction between a person who has positional authority or institutional authority and someone who is a person of influence. Too often, people who have a position have been found to possess character flaws and have proven to have integrity issues. People who have a position are not necessarily respected, and they may have lost the respect of the people around them. A person of influence is someone who is respected, but may not have positional authority.

Power doesn't equate to influence either. Possessing power doesn't necessarily make an individual a person of influence. In today's culture, managers cannot bully people around to make things happen. The contemporary, corporate world understands that dictatorial or authoritarian leadership no longer works. When just a few generations ago that is all people really understood, coercive, institutional authority has more negative effects in today's world.

Further, having a charismatic personality also doesn't ensure that a person will be one of influence. A person can have a great personality; but in the realm of spiritual leadership, simply a good personality isn't going to make someone a person of influence. There needs to be more to it than that. A person can have an engaging personality but

¹²⁴ Ibid., 47.

¹²⁵ Ibid., 89.

¹²⁶ Ibid., 92.

may not be someone who has walked with God or knows the ways of God. A person with a great personality may not know how to hear the still, quiet voice of God.

However, an individual becomes a person of influence when God affirms that person before the eyes of witness. When God's affirmation isn't there, becoming a person of influence and a spiritual leader will prove to be difficult. There are many ways for a person to become influential in his community. However, when God does something that shows a person has the finger of God upon him and that person has been "authenticated" and legitimized by God, that individual will become a person of influence and a spiritual leader.

People who have "encounters with God" become spiritual leaders. People don't respond to a person who holds himself up as a spiritual leader but who doesn't seem to be in relationship with God. The words don't match the walk. Becoming a person of influence in the arena of spiritual leadership is a result; it is a consequence of another condition. A foundational condition must exist before the result of becoming a person of influence, and a spiritual leader can happen — the individual must be in an intimate and effervescent relationship with God. It is because a person has had encounters with God that his words become authoritative. It is because of his experience and his walk with God that his life narrative and his wisdom become valued and significant. If God has given us a story, a "testimony," He has given it to us for a reason. He intends for us to use it. He doesn't intend for us to abuse it and use it wrongly, but we are to use it to glorify Him. A testimony given to us by God that reveals and encounter with God

¹²⁷ Ibid., 93.

¹²⁸ Ibid., 100.

authenticates the person God is developing to become a person of influence and a spiritual leader.

Moreover, before someone can be a person of influence and a spiritual leader, he needs to be a person of character and integrity. Honesty must be a fundamental character trait for spiritual leaders. Sadly, many in our society are suspicious of prominent, spiritual leaders and see them as hypocrites and frauds. There are many stories of well-known individuals that justify these thoughts and feelings, but spiritual leaders need to be consistent and steadfast to turn the tide of these common suspicions that are held by so many.

"Few things bring a leader more credibility than consistent, long-term success." Spiritual leaders and people of influence are allowed to have their fair share of failures; that is not the point. Nevertheless, consistent success and repeated achievement that happens throughout the life narrative of an individual makes that person someone of influence. Recurring accomplishment can be a sign that God is blessing that person, and God is engaged in that person's life. "Having a winning track record is the surest way to be considered competent." If one wants to be a person of influence, then he must be someone who invests in preparation. A person who is not prepared cannot lead. An unprepared person doesn't know where to take people. Further, a lack of preparation quickly becomes apparent to people; and when they sense it, one cannot be a person of

¹²⁹ Ibid., 104.

¹³⁰ Ibid., 107.

¹³¹ Ibid., 112.

influence. Billy Graham says, "I have failed many times, and I would do many things differently. For one thing, I would speak less and study more." 132

Preparation of a person of influence is incredibly important. If you don't have the knowledge people need, then do they really need you? The answer is no!¹³³ Becoming a person of influence doesn't happen magically; it doesn't happen by doing nothing.

People look for mentors and tutors because they are in need of something; they recognize they need to develop and grow in some area of life. To become a person of influence in that person's life, we need to be prepared and have what that person is looking for. We need to possess the information and/or the skills he or she wish to develop. If we wish to be people of influence, then we must choose to live a life of personal development and preparation.

Further, people of influence understand the importance of relationships, and they work on them.¹³⁴ If a person isn't relational, how can he be influential? People of influence are willing to give themselves to others; they are interested in being a mentor and share their life experiences with other people. They enjoy the experience of investing in someone and watching others grow. They become champions of the best interests of others.¹³⁵ They have the ability to diagnose issues and accurately offer solutions in a gentle and nurturing way.¹³⁶ They are willing to risk the personal

¹³² Ibid.

¹³³ Howard & Williams Hendricks, *As Iron Sharpens Iron: Building Character In a Mentoring Relationship* (Chicago, IL: Moody Press, 1995), 60.

¹³⁴ Ibid., 61.

¹³⁵ Ibid., 71.

¹³⁶ Ibid., 69.

investment of time, energy, emotion, and personal recourses.¹³⁷ If we want to be people of influence, then we need to develop and know the skills of relationship; we need to be community builders.

The power of influence is extraordinary and real leaders are self-aware enough to understand how their influence impacts the people and the community around them. ¹³⁸

People who are not aware of how they are influencing the people around them can create staggering damages. "Leaders must move beyond any misconception, any illusion, any modesty about the amount of influence they have on people's lives." A leader needs to be real with himself or herself about the impact of his influence. People who are truly influential understand that their every word is being measured; every step is being considered; and every gesture is being read. The mere presence of an influential person imparts meaning to those who are witnessing and interpreting it. An influential person's presence can convey affirmation or total rejection. A true and conscientious leader understands what he/she is conveying to the people around him and knows how he/she is being read; he is self-aware enough to understand his/her impact.

If we wish to be people of influence in someone's life, the place to start is by nurturing him. 140 Knox said, "You cannot antagonize and influence at the same time." Annoying a person does not draw them to you; it alienates you from them. We may be tempted to become a person of influence in a person's life by showing them the error of

¹³⁷ Ibid., 61.

¹³⁸ Bill Holton, Leadership Lessons of Robert E. Lee (New York, NY: Gramercy Books, 1995), 112.

¹³⁹ Ibid., 112.

¹⁴⁰ John Maxwell, *Becoming A Person of Influence* (Nashville, TN: Thomas Nelson Publishers, 1997), 38.

their ways. Often, people who want and desire to do the right thing error by launching into a routine of correcting people at every turn and showing them the error of their ways. In the end, an overbearing use of "constructive criticism" is counterproductive; it does not draw the person to us but drives him away. Nurturing someone starts with a genuine concern for the person and a desire for him to thrive. To nurture a person, we must love and respect him. There can be no hidden feelings of contempt but only genuine care and a desire for his success. To nurture is to encourage and ensure that the person's needs are met and that he is equipped and prepared for what is to come.

Most people are desperate for encouragement!¹⁴¹ People are never desperate for criticism, disapproval, or denigration. People are never desperate to be approached with an attitude of indifference. People want to feel accepted, cared for, and they want to feel encouraged. Everyone is eager to receive encouragement. Unfortunately, many don't receive much encouragement, even by their family members. The truth is that the people who are closest to us are our harshest critics. However, with the world in this condition, there is great opportunity to become a person of influence in the lives of people through encouraging them. Even if people are receiving some encouragement from the people in their lives, a person is influenced the most by those who make them feel the best about themselves.¹⁴² By becoming an encourager in the life of a person, we have an enormous opportunity to make a major impact in that person's life. To repeat Dr. Larry Crabb:

When two people *connect*, when their beings intersect as closely as two bodies during intercourse, something is poured out of one and into the other that has the power to heal the soul of its deepest wounds and restore it to health. The one who receives experiences the joy of being healed. The one who gives knows the even

¹⁴¹ Ibid., 39.

¹⁴² Ibid.

greater joy of being used to heal. Something good is in the heart of each of God's children that is more powerful than everything bad. It's there, waiting to be released, to work its magic. But it rarely happens.¹⁴³

In this section, what it means to be a person of influence has been examined. We've noted that it must be a fundamental skill for spiritual leaders to possess the capacity to influence others. Because chaplains have little or no positional or coercive authority, they need to be people of influence to get things done and make community impact. This section has examined how important it is to walk with God and to be authenticated by God to become a person of influence. Through consistent and long-term success, the world becomes aware of the presence of God in a person's life; they see the fingerprint of God in that person's life. As a result, that person becomes one of influence. Further, through preparation and continual personal and spiritual development a person develops the knowledge and skills that others need. When a person finally has those skills and knowledge wanted and needed by others, that person becomes one influence to those want to share in those skills and knowledge. However, to become a person of influence, one must grow in the skills and knowledge of the language of leadership!

Language of Leadership

Chaplains have great opportunities to impact the lives of people and the communities they serve through the power of communication. Whether it is through the delivery of sermons, in the private setting of a counseling session, or in the informal encounters that chaplains enjoy as they visit their troops, by wise use of their words, they

¹⁴³ Larry Crabb, xi.

can be agents of God and agents of change in the lives of people. If leadership is influence, that influence mostly happens through effective communication.

Leaders are communicators! Henry Blackaby observes that Howard Gardner writes that throughout history leaders have demonstrated a "linguistic intelligence." Without effective communication, there can be no influence from one to another. Without effective communication, ideas, feelings, and intentions cannot be shared. There is a language to leadership! Some of the greatest leaders in history have demonstrated a skilled ability to communicate. Winston Churchill is one of the greatest communicators history has known. Through his speeches, Churchill rallied and motivated a nation. It is written that, "Churchill mobilized the English language and sent it into battle." Churchill said things like, "I have nothing to offer but blood, toil, tears, and sweat." Through his ability to activate the will through the use of words, Churchill led Great Britain through the darkest days of World War II.

The key to effective communication is clarity. ¹⁴⁷ Verbosity does not ensure effective communication. To be long-winded is not the same as being precise and clear. Robert Greenleaf suggests a self-check for speakers by asking the question, "In saying what I have in mind, will I really improve on the silence?" Greenleaf also writes, "From listening comes wisdom, from speaking comes repentance." Each leader should be a student of communication and should endeavor to discover the language of leadership.

¹⁴⁴ Blackaby & Blackaby, 159.

¹⁴⁵ Ibid.

¹⁴⁶ Ibid.

¹⁴⁷ Ibid.

The language of leadership may or may not come naturally. Harry Truman's biographer writes that, "The most that could be said for his early speeches was that they were brief." Each leader should venture into the world of rhetoric and uncover the dynamics and principles of the language of leadership. They should strive to understand rhetorical devices such as metaphor, simile, and hyperbole. Jesus uses all of these in His rhetoric and His lessons are still being taught today.

When we are aware of the nuance of our words, we can make ourselves people of influence. Through unguarded speech and a lack of cautious consideration for what we say, we can become victims of our own tongue. By open and inadvertent vernacular, we can ruin our reputation, insult the people around us, and stain our standing in the community we are trying to serve. James writes, "We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check" (James 3: 2). It takes incredible discipline and practiced skill to control the tongue and what we say.

However, Proverbs 25: 11 states, "A word aptly spoken is like apples of gold in settings of silver." The word "aptly" suggests a fitting use of speech; speech that is appropriately used, thought out, and employed in a timely manner. This is speech applied through skilled application. When words are used thoughtfully by a skilled practitioner, they will be well received by those who hear them; they become "like apples of gold in settings of silver." When used in a practiced approach, a person can make himself a person of influence in his community. F.W. Smith, a close and loved friend of

¹⁴⁸ Ibid.

¹⁴⁹ Blackaby & Blackaby, 160.

Winston Churchill, states that, "Winston has spent the best years of his life writing impromptu speeches." ¹⁵⁰

"Leaders must help people see visions, not reasons." The will is not activated by speeches that explain and give reasons. The mind is not a dictionary of words but a gallery of images. When the images of the mind are engaged, the will of the soul can be activated. Effective communicators know that if they can help their audience see and envision the goal, they can trigger the will. The link between the mind and the will is the imagination and the leader must learn to appeal to it. Leaders must paint a picture in the minds of their audience to petition the spirit. Notice the following Biblical example of this truth. Besides, take note of the mental images that are used:

Ahithophel said to Absalom, "I would choose twelve thousand men and set out tonight in pursuit of David. ² I would attack him while he is weary and weak. I would strike him with terror, and then all the people with him will flee. I would strike down only the king ³ and bring all the people back to you. The death of the man you seek will mean the return of all; all the people will be unharmed." ⁴ This plan seemed good to Absalom and to all the elders of Israel.

⁵ But Absalom said, "Summon also Hushai the Arkite, so we can hear what he has to say." ⁶ When Hushai came to him, Absalom said, "Ahithophel has given this advice. Should we do what he says? If not, give us your opinion."

⁷ Hushai replied to Absalom, "The advice Ahithophel has given is not good this time. ⁸ You know your father and his men; they are <u>fighters</u>, and as <u>fierce as a wild bear robbed of her cubs.</u> Besides, your father is an <u>experienced fighter</u>; he will not spend the night with the troops. ⁹ Even now, he is hidden in a cave or some other place. If he should attack your troops first, whoever hears about it will say, <u>'There has been a slaughter among the troops who follow Absalom.'</u> ¹⁰ Then even the bravest soldier, whose <u>heart is like the heart of a lion, will melt with fear</u>, for all Israel knows that your father is a <u>fighter</u> and that those with him are <u>brave</u>.

²³ Now in those days the advice Ahithophel gave was like that of one who inquires of God. That was how both David and Absalom regarded all of Ahithophel's advice.

¹⁵⁰ Ibid., 159.

¹⁵¹ Jay Lorenzen, *If Properly Led* (Seminar [with notes], Gettysburg, PA, Oct 3-5, 2005), 47.

¹⁵² Ibid.

11 "So I advise you: Let all Israel, from Dan to Beersheba—<u>as numerous as the sand on the seashore</u>—be gathered to you, <u>with you yourself leading them into battle</u>. ¹² Then we will attack him wherever he may be found, and we will fall on him <u>as dew settles on the ground</u>. Neither he nor any of his men will be left alive. ¹³ If he withdraws into a city, then all Israel will bring ropes to that city, and we will drag it down to the valley until not even a piece of it can be found." ¹⁴ Absalom and all the men of Israel said, "The advice of Hushai the Arkite is better than that of Ahithophel." For the LORD had determined to frustrate the good advice of Ahithophel in order to bring disaster on Absalom (2 Sa 16: 23 – 17: 9).

Notice how Ahithophel uses his words in contrast to how Hushai uses his.

Ahithophel uses very little imagery; he generates very few mental pictures. However,
Hushai uses many more word pictures. He describes David's men as "fighters", and they
are "as fierce as a wild bear robbed of her cubs." Hushai uses the rhetorical device of
"restatement" to bring emphasis to the experience of David and describes him as an
"experienced fighter." Hushai draws a mental picture for Absalom saying, "There has
been slaughter among the troops who follow Absalom." Hushai describes the bravest
soldier as one "whose heart is like the heart of a lion, will melt with fear..." Hushai
effectively uses word pictures to engage the mind of Absalom to sway his decision not to
pursue David at that time. However, examine the advice given. Who gives the better
advice? Whose advice is followed and why? Absalom follows Hushai's advice. Could
it be that Absalom does so because Hushai uses the language of leadership?

Jay Lorenzen notes that Winston Churchill once said, "The difference between leadership and mere management is communication." Each of us must make a choice and decide whether we want to truly be leaders or simply managers. It must be a conscious decision! The best leaders appeal to the right side of the brain. The area of the left-brain has the attributes of step-by-step reasoning; it is the logical area of the brain. This is where the brain does math and thinks linearly. Engineers and scientist spend most

¹⁵³ Ibid., 49.

of their time working out of their left-brain. However, the right-brain is where the artist of the person exists. This is where the mystical attributes of the mind are found. The right-brain is musical, creative, visual, and circular. Artists, musicians, and storytellers spend a lot of their time in the right-brain. Effective communicators who wish to activate the will of their audience know to communicate with the right-brain of their audience and they include purpose statements and philosophy of life statements. Communicating with the right-brain activates the will. They make purpose statements and philosophy of life statements.

The most effective communicators have been great storytellers! The people who have impacted the world are storytellers. Abraham Lincoln, Ronald Reagan, and Mark Twain were all storytellers. Moreover, Jesus was a storyteller! Stories are windows to understanding! They draw in the listener and engage the mind and stir the will. How does Jesus inspire His followers? He tells them stories through parables. In Mark 3: 23, Mark writes, "So Jesus called them and spoke to them in parables." A standard leadership method used by Jesus is the use of parables. Notice the parables Jesus used that still move us—the Good Samaritan, the good and faithful servant, the wise virgins, the poor widow, and so many others. Jesus spoke to them in ways that they understood. Being an agricultural people, they understood the parable of the sower:

Listen! A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants, so that they did not bear grain. Still other seed fell on good soil. It came up, grew

¹⁵⁴ Ibid.

¹⁵⁵ Bob Briner & Ray Pritchard, *The Leadership Lessons of Jesus* (Nashville, TN: Broadman & Homan Publishers, 1997), 82.

and produced a crop, multiplying thirty, sixty, or even a hundred times." Then Jesus said, "He who has ears to hear, let him hear (Mk 4: 3-9).

Nevertheless, leaders tell stories because they want to make a point, not just to tell stories. For stories to be an effective leadership method, the story must be important and relevant. Wayne Callaway, a former chairman of PepsiCo who ran Frito-Lay for many years, explained that Frito-Lay's success can very much be traced back to the use of storytelling. Frito-Lay managers and supervisors carefully and deliberately told and retold stories about their distribution people who went to great lengths to meet the needs of their customers, often under the most challenging situations. Through storytelling, Frito-Lay employees were inspired and wanted to emulate those that worked so hard for Frito-Lay; and in the end, they created corporate traditions that celebrated excellence of service. 157

Further, Jesus always builds up others when telling stories; He never uses stories to promote Himself.¹⁵⁸ It can be easy to slip into storytelling to promote yourself. Too many make themselves the hero of their story. If we are going to make ourselves people of influence, our stories must make others the hero of the narrative. We should always allow others to praise us and never praise ourselves. The writer of Proverbs writes, "Let another praise you, and not your own mouth; someone else, and not your own lips" (Pr 27: 2). The Apostle Paul writes: "We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise" (2 Cor 10: 12). Wise leaders

¹⁵⁶ Ibid.

¹⁵⁷ Ibid.

¹⁵⁸ Ibid., 84.

will take note of how Jesus touched the world through parables and storytelling and how He made others the heroes of His stories!

To truly master the language of leadership, one must master the art of extemporaneous speaking. 159 Jesus uses extemporaneous speaking and F.W. Smith states that, "Winston has spent the best years of his life writing impromptu speeches." Prior to his presidency, Abraham Lincoln expanded his reputation through speaking publically and as a spokesman for the ordinary man. Lincoln spoke 175 times between 1854 and 1860, and many of those speeches were extemporaneous. Lincoln realized that it was through public speaking that people would come to know him, and he made it a part of his strategy to become better known by the people of Illinois. In 1850, he wrote: "Extemporaneous speaking should be practiced and cultivated. It is the lawyer's avenue to the public. However able and faithful he may be in other respects, people are slow to bring him business if he cannot make a speech." Through his experience of making so many speeches, Lincoln learned how to persuade and influence others, a skill that later proved incredibly important, especially during the Civil War in the Gettysburg Address.

On February 11th, 1861, when Lincoln arrived at the train depot with his family on their way to Washington to be inaugurated as the President of the United States, Lincoln was met by more than a thousand of his friends, neighbors, and fellow citizens of Illinois. He was so moved he gave the following impromptu speech from the train:

My friends—no one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing

¹⁵⁹ Phillips, 146.

¹⁶⁰ Ibid.

when, or whether ever, I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being, who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him, who can go with me, and remain with you and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell. ¹⁶¹

One of Lincoln's guiding principles of leadership was to never leave an individual with unpleasant impressions. ¹⁶² If we wish to be spiritual leaders and people of influence, then we need to make a commitment toward positive speech! ¹⁶³

God does not give us the ability to speak to be negative people and convey negative thoughts. God does not give us the ability to speak for no reason. God gives us the gift of speech so that we might make a difference for Him. He gives us the gift of communication to be used in such a way that our words, our thoughts, and our propositions will be openly and gladly received. We should use our words properly and use them in such a way that they are compared to "apples of gold in settings of silver" (Pr 25: 11). This can be a difficult thing when we live in a world and a culture that has become desensitized to the precepts of a Holy God. However, by living a life in connection with God, growing in wisdom, and developing in maturity, each of us can make a real commitment toward positive speech.

¹⁶¹ Ibid., 150.

¹⁶² Ibid., 161.

¹⁶³ Joseph M. Stowell, *The Weight of Your Words* (Chicago, IL: Moody Press, 1998), 131.

¹⁶⁴ Ibid.

Conclusion

In this section, the role of the chaplain as a spiritual leader is discussed. In the military culture, the chaplain is expected to be a spiritual leader. For the chaplain, that means his job is to help people come to know and move to God's agenda for their lives.

In addition, we also examine what it means for the chaplain to become a person of influence. Chaplains need to learn to lead through the power of persuasion and to make things happen through the quality of his character.

Lastly, we also examine the language of leadership. Leaders have to be communicators! Throughout history, the most effective leaders have proven to possess a "linguistic intelligence." The ability to communicate clearly and the ability to be aware of the nuances of words are incredibly important to understanding the language of leadership. When we learn these things, we learn to speak words "aptly", so they compare to "apples of gold in settings of silver." Through effective communication, leaders need to help their followers see visions. Effective leaders know to use word pictures and stories to engage the mental images of the mind, so the will is then activated. By making a commitment toward positive language, chaplains can be agents of God and agents of change in their communities. This is the essence of the language of leadership.

CHAPTER THREE: MINISTRY THROUGH RELATIONSHIPS

We are created to be in relationship with each other. God uniquely designs us to be in connection with people and invested in community. God would have us to hold a deep sense of value for relationships because it mirrors His value of the relationships He wishes to have with us. Unfortunately there are so many things that break relationships and cause inner wounds, soul wounds, and cause the whole economy of relationships that God has designed to be thrown out of order. Selfishness and the curse of sin take its toll on relationships and wounds people deeply.

Although we are wounded through broken and unhealthy relationships, this chapter examines how it is through relationships that people can be healed. In our culture today, people have learned to turn to psychologists and to psychiatrists to deal with their emotional problems. This chapter will look at how those emotional wounds, those soul wounds, and "attachment injuries" can be effectively dealt with through loving relationships. In so many ways, the church and Christians have given up on the value and worth of loving relationships and have replaced them with trained, secular psychologist: the trained professionals.

If we examine the question, "What is the value of the Naval Chaplain serving in the FMF environment?" One of the answers is that the chaplain is uniquely positioned in the military culture and uniquely qualified to meet the needs of people through relationships.

Because the chaplain functions outside the chain of command and is expected to minister

to people, he/she is given great opportunity to do ministry through relationships. He/She is placed in a setting where he can be used by God to bring healing and invest in people through personal contact and connection and restore them and help them to mature into a more complete person.

We are created for relationships! God designs and engineers us to be in relationships with each other and in relationship with Him. In contrast, Proverbs tells us "A man who isolates himself seeks his own desire; He rages against all wise judgment" (Pr 18: 1). In Hebrew, the text reads something like "He who separates himself seeks desire; he breaks out to sound wisdom." In contrast, when in relationship with people, we are healthier and wiser. Proverbs 15: 22 states a "multitude of counselors" helps to set up one's plans. By God's design we are meant to be in relationship with others. It is through our relationships and being a part of a community that keeps us from falling into foolishness. Henri Nouwen writes: "God wants you to live for others and to live that presence well." He also writes: "Your unique presence in your community is the way God wants you to be present to others." He writes that relationships and community are like a rope tied around one's waist and when we go out into the world and find ourselves lonely and wavering, community pulls us back in and rescues us. 166

We can be rich in relationships, or we can be rich materially. God would have us to be rich in relationships; He would have us value relationships over things. When our priorities are right, we will have relationships; and we will be a part of a community. We should never find ourselves using people to get rich, but we should find ourselves rich in relationships. "There is an enormous difference between loving things and using people

¹⁶⁵ Peter A. Steveson, A Commentary on Proverbs (Greenville, SC: BJU Press, 2001), 241.

¹⁶⁶ Henri Nouwen, *The Inner Voice of Love* (New York, NY: Image Books Doubleday, 1996), 67.

and loving people and using things."¹⁶⁷ We find a great example of a life transforming relationship and connection between Elijah and Elisha:

So Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him. Elisha then left his oxen and ran after Elijah. "Let me kiss my father and mother good-by," he said, "and then I will come with you." "Go back," Elijah replied. "What have I done to you?" So Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people, and they ate. Then he set out to follow Elijah and became his attendant (2 Kings 19: 19-21).

This text records a landmark event in the lives of these men. After Elijah approaches Elisha and throws his cloak on him, their lives become bonded together in such a strong relationship that Elisha becomes Elijah's servant and spends his life watching Elijah, learning from him and supporting him until the day the Lord takes Elijah up in a whirlwind. This is the beginning of a mentoring relationship and one of devotion to God and devotion to each other!

The capacity to love others comes from a genuine relationship with God. The relationship that Elijah and Elisha enjoyed is much like the relationship Jesus has with His disciples. Through loving Christ, the disciples grew in their capacity to love and care for others. To have genuine and sincere relationships with the people around us, it must start with a genuine and sincere relationship with God through Jesus Christ. God is a personal being and has paid a great price through the sacrificial atonement of Christ to have a relationship with us. The Bible is full of evidence that God is all about relationships. To know God is to know that He is relational and wants relationship with

¹⁶⁷ Ibid.

us, even to the point of sacrificing His only begotten son for us, and He wants us to have relationship with each other. In the words of the Apostle John:

Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. ⁹ This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us. We know that we live in him and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him. In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

We love because he first loved us. If anyone says, "I love God," yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother (1 John 4: 7-21).

God wants us to love one another and be in relationship with one another because He loves us and wants relationship with us! Thus, the purpose of relationships is to change lives. "Ordinary people have the power to change other people's lives." As aforementioned, Larry Crabb writes:

When two people *connect*, when their beings intersect as closely as two bodies during intercourse, something is poured out of one and into the other that has the power to heal the soul of its deepest wounds and restore it to health. The one who receives experiences the joy of being healed. The one who gives knows the even greater joy of being used to heal. Something good is in the heart of each of God's children that is more powerful than everything bad. It's there, waiting to be released, to work its magic. But it rarely happens. ¹⁶⁹

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¹⁶⁸ Larry Crabb, 31.

¹⁶⁹ Ibid., xi.

One of the greatest gifts that Christ has given us is Himself. The giving of yourself; and the pouring of yourself into another is a great expression of love and care. When this act of love and connection truly occur, the giver becomes a person of influence and an agent of healing and change in the life of one who is the recipient. Unfortunately, there can be so many things that get in the way.

The biggest thing that gets in the way is selfishness!¹⁷⁰ A very good one-word definition of love could be "selflessness!" To put others first is a prerequisite to enjoy real, genuine relationships in life, and, we all come into the world oriented with a "selffocus." Children don't come into the world and grow up with an innate attitude of selflessness. Selflessness must be something that is learned; it doesn't come naturally. However, selfishness doesn't need to be learned; we are born with it. "A mature adult realizes that life is about what you give rather than what you get." A person who is motivated by selfishness surveys the world and tries to determine what he can make his own. He sees life as a pursuit of how he can win over others; how he can be first and promote himself. However, a person who motivated by selflessness surveys the world and tries to identify how he can help others, what he can give others, and how he can promote the welfare of others. How do you identify a selfish person? Gordon MacDonald, in his profound work *Ordering Your Private Word*, provides a distinction between a *driven* person and a *called* person. 172 He writes that driven people are under the impression that they own everything. When it comes to their positions, material

¹⁷⁰ Blanchard and Hodges, 39.

¹⁷¹ Ibid., 40.

¹⁷² Gordon MacDonald, Ordering Your Private World (Nashville, TN: Oliver Nelson, 1985), 31-60.

goods, and relationships, driven people think they *own* them. Gordon states that for the *driven* person, his or her self-identity is framed around relationships, possessions, and positions. In other words, the *driven* person defines himself/herself by these things. The result of how *driven* people develop their self-awareness is that they end up spending a lot of time protecting what they own, and they are jealous about what they own. A *driven* person is often found asserting his authority within his family structure and is easily angered when questioned or when challenged. *Driven* people live their lives with the attitude "he who dies with the most toys wins." Their toys are truly an expression of themselves and will challenge anyone who attempts to mess with them.

However, called people believe that what they have is not actually theirs but is on loan to them. This includes relationships; they believe their relationships are loaned to them and that there is no guarantee that they will see the people they care about tomorrow. Called people see themselves as stewards of the things they have. Their material goods are on loan from God; they hold them lightly and don't allow them to become expressions of their identity. Called people see their possessions as things to be enjoyed and shared, not coveted. Rather than coveting their relationships and possessions and seeing them as a means to "win," they see them as gifts from God on loan to further His agenda.

God gives us the ability to choose whether we are going to be a *driven* person or a *called* person. He would prefer that we respond to His calling for our lives and to use the stewardship of our lives for His purposes. One of those purposes is to love people: to bring healing and comfort to others. God has given us all we need to invest ourselves

¹⁷³ Ibid., 31-60.

into others so that we might touch their lives and restore them to wholeness. This is what the *called* person does. He or she is a good steward of the gifts that God gives him or her to relate to others and bring healing.

God intends for us to heal and be healed through relationships. Without relationships we suffer and find brokenness and loneliness in life. Outside of relationships we can find ourselves facing the world and our wounds alone. Usually, when our environment changes for the better or when we find ourselves in the place we really want to be, we feel better about ourselves and life. However, Henri Nouwen had a very different experience. When he relocated to L'Arche to minister to men and woman with disabilities, he felt he found a sense of "home" like he had never before enjoyed, but he fell into a dark episode of life through which he thought he may not survive. Note his words:

After many years of life in universities, where I never felt fully at home, I had become a member of L'Arche, a community of men and women with disabilities. I had been received with open arms, given all the attention and affection I could ever hope for, and offered a safe and loving place to grow spiritually as well as emotionally. Everything seemed ideal. But precisely at that time I fell apart—as if I needed a safe place to hit bottom. ¹⁷⁴

However, as Nouwen is living through this experience, he turns toward a friend, an elder priest. He writes of that experience:

During the most difficult period of my life, when I experienced great anguish and despair, he was there. Many times, he pulled my head to his chest and prayed for me without words but with a Spirit-filled silence that dispelled my demons and despair and made me rise up from his embrace with new vitality. ¹⁷⁵

¹⁷⁴ Henri Nouwen, xiii.

¹⁷⁵ Henri Nouwen, *Our Greatest Gift* (New York, NY: HarperCollins, 1994), 114.

Notice Nouwen's words, "he pulled my head to his chest" and as a result he rose "with new vitality." Nouwen experienced a healing and a new life as a result of one man's silent, Spirit-filled prayer. Nouwen experienced healing through a relationship: through a ministry of presence.

Is being connected in a real relationship enough to bring actual healing? Larry Crabb, in commenting on Nouwen's words, states that most therapists would have turned to the Diagnostic and Statistical Manual of Mental Disorders and diagnosed Nouwen with "Mood Disorder," wherein "The essential feature of a Major Depressive Episode is a period of at least two weeks during which there is either a depressed mood or the loss of interest or pleasure in nearly all activities." 176 Nouwen writes that he "...no longer had any interest in other people's problems. I lost all appetite for food and could not appreciate the beauty of music, art, or even nature." This episode lasted for several months; way beyond the aforementioned two week requirement. Combined with his other symptoms, there is justification for a diagnosis of Major Depressive Disorder, Single Episode, Severe, Without Psychotic Features: Code #296.23. In other words, if Nouwen had seen a professionally trained psychologist, he would have been "diagnosed" with a disorder that required professional help possibly augmented with a regimen of medicine and therapeutic counseling sessions. Evidently, Nouwen needed professional help because "The power to help a diagnosed patient depends on proper training." Surely, merely a genuine relationship could not bring about healing in someone with this type of disorder! Or could it?

¹⁷⁶ Larry Crabb, 26.

Is it possible that many of life's struggles are really the result of a "disconnected soul" rather than a psychological disorder? Is it possible that many of our inner, deep wounds are really injuries accrued through unhealthy and damaging relationships? Tim Clinton and Gary Sibcy outline a number of conditions that cause "attachment injuries" as a result of unhealthy relationships between caregivers and/or parents and the children they care for. These injuries often result in anxiety, anger, fear, grief, and suffering in various ways as they grow into adulthood.¹⁷⁷

For example, because of their own emotional distress or discomfort with closeness, a caregiver or loved one doesn't make himself or herself available physically or emotionally. This can happen if the parent is suffering from a condition like depression, or she isn't comfortable being close when stressed. Further, it could be a situation wherein the caregiver wants to be available but just isn't able to due to some condition beyond his/her control. An attachment injury could also occur when a caregiver isn't available during a "crucial developmental phase" or during a crisis situation.

"Attachment injuries" can occur if "The parent or loved one is there; but instead of providing a safe haven, he or she uses insensitive, off-putting, embarrassing, or sarcastic language toward the needy child or adult." Injuries can happen when the caregiver is smothering and goes overboard on providing a sense of safety and doesn't allow the child the freedom to experience and investigate his world and build self-reliance in dealing with the world. This approach communicates to the child that he can't take care of

¹⁷⁷ Tim Clinton & Gary Sibcy, *Attachments* (Brentwood, TN: Integrity Publishers, 2002), 37.

¹⁷⁸ Ibid.

himself or be self-aware enough to understand his own feelings and that those functions need to be done for him.

"Attachment injuries" happen in times of crises and stress when we find that the person who is supposed to give us a sense of security and safety isn't there. In moments like this, a person's fear can be increased and can even become embedded in the soul if similar experiences are reoccurring. If "attachment injuries" are the result of poor relationships, couldn't it be true that the prescription for healing could simply be healthy relationships rather than therapy by trained professionals?

In his book *Connecting*, Larry Crabb outlines a case for the effectiveness of helpful conversation by caring, relational, and conscientious people in dealing with the dilemmas of troubled people. He suggests that relationships as a prescription for healing. Crabb notes that in the 1950s, British psychologist Hans Eysenck demonstrated that troubled people improved as much without therapy as those who had engaged in it. This troubles the world of psychotherapy because his findings show that people who keep living tend to deal with their issues as effectively as those who seek therapists to talk about their problems. The evidence suggests that those who simply keep living within their respective communities and engage in talking out there problems with the people in their community are restored to health just as those who seek a therapist do. Could it be that those who sought therapists simply substituted their "community" with a therapist? Eysenck's research raises the obvious question of whether psychotherapy really does any good. Further, is it really doing anything that untrained, caring, engaged, and conscientious people really couldn't do?

¹⁷⁹ Ibid., 36.

¹⁸⁰ Larry Crabb, 198ff.

Hans Strupp, a contemporary research scientist and therapy practitioner, notes that talking out problems with others is a beneficial thing. He further states:

Such conversation may be brief or may extend over a period of time, they may occur in a religious or professional context, or they may be conducted by people who have been assigned special roles by society (e.g., shamans) or, as is true of the present time, by specially trained professionals who charge a fee for their services.

In this statement we have a modern leader and researcher in the discipline of psychotherapy state that helpful conversations for troubled people can be as effective in a variety of situations, even outside the context of a professional counseling session, to restore people to emotional health. Strupp then adds, "The critical feature of all successful therapy, it seems to me, is the therapist's skillful management of the patient-therapist relationship." "In other words, people who are good at relating are people whose words will be helpful in restoring people to health." ¹⁸¹

Strupp wonders what kind of training is therefore required before someone can be an effective helper to others, or is training all together not required? Further, Crabb reports that there are hundreds of studies that show that psychotherapy is better than nothing in dealing with people's problems, but it is not clear that psychotherapy works for the reasons specified by the psychotherapy theory.

On one hand, the field of professional counseling and therapy is expanding, but there is a large school of professionals that are suggesting that "rich" taking rather than "trained" talking is helpful. Strupp suggests that the advantages to training are: "(1) it promotes a higher sense of ethical commitment; (2) it encourages the trainee to better handle a patient's hostility and resistance without becoming defensive; and (3) it tends to increase a therapist's human qualities, things like empathy and concern for another's

¹⁸¹ Ibid., 199.

well-being." On the other hand, how much training do these skills really require? All are the types of skills that might come very naturally for chaplains ministering in military settings.

Crabb suggests that training in theory and technique may not be as important as some might think; but to be an effective helper, a person needs to know more about being conscientious, non-defensive, and truly caring. Being "fully present" with people, keeping their confidences, and actually caring about them when they are hurting is what really helps them heal. Believing in them, believing that they can get better, and letting them know that they are worthy of love is what restores them to wholeness. Research in psychotherapy suggests that these are things that help people recover from their wounds.

Crabb concludes that Christians and the church have made a terrible mistake. They have wrongly identified what he calls "soul wounds" as "psychological disorders" and have delegated the treatment of them to "professionals." The consequence is that: "(1) We no longer see the church (and Christians) as a place for the substantial healing of personal wounds. Ordinary Christians have been told they have no power to provide real help for deep problems; (2) The work of discipling has been wrongly defined as less than and different from psychotherapy and counseling; and (3) Professional training is thought to be more important in developing the 'skills' of helpful talking than the sanctifying work of the Spirit." There is little doubt that some forms of preparation are needed when dealing with many of life's problems. When people are dealing with suicidal thoughts, runaway kids, anorexic girls, and sexually addicted men, training and preparation are obviously always a benefit. Nevertheless, we cannot conclude that the church has no business in caring for people's souls and disregard the value and healing power of

relationships and community: the business of the church. The community of the church and the relationships therein can be more and more effective in helping people with their problems than they currently do.

Dr. Crabb outlines some additional areas he thinks should be left to the professionals. He breaks them into four categories: 182

- 1. Those that are caused or significantly aggravated by organic factors and/or can be meaningfully relieved through physiological/chemical intervention. This category includes psychotic reactions, severe affective disturbances (especially bipolar reactions and clinical depression), obsessive-compulsive disorders (though not proven to have a neurological or chemical cause, they sometimes can be effectively relieved through medication), attention deficit disorder/hyperactivity, and some cases of sexual dysfunction (e.g., impotence, orgasmic inability, premature ejaculation).
- 2. Those that reflect largely nonmoral processes of learning and conditioning. This would include educational problems (slow learning, poor reading skills, and so on) and related behavioral disturbances (particularly in children) as well as certain anxiety disorders (phobias, panic attacks).
- 3. Those that pose a significant threat to personal well-being or social order. Suicidal impulses and antisocial behavior are the two most obvious examples.
- 4. Those that represent ignorance of effective technique or understanding. Such things as marital communication patterns and handling teen rebellion might be helped by experts with extensive experience in family matters. Vocational guidance also falls into the category.

These four areas involve physical, learning, or technique functions that are not working properly. Chaplains probably cannot deal with the first three but are often trained to deal with the fourth area, especially in the field of marital communication skills. Military chaplains often received training to deal marital counseling and marital communication skills when they come into the military. Their "Basic Chaplains Course"

¹⁸² Ibid., 203.

often takes the time to provide this type of training because of the volume to marital troubles that exist in the military culture.

Crabb describes a number of other concerns that do not fall into the areas he thinks should be left to professions. He lists the following: 183

- Most personality disorders (narcissistic, borderline, dissociative identity disorders)
- Nonextreme mood problems (mild to moderate depression) and existential despair (often confused with severe depression).
- Relational difficulties (inability to get close to others, most marital tensions, alienating relational styles, and/impulse control).
- A host of everyday problems, such as insecurity, indecisiveness, superficiality (denial), resentment, worry, many sexual struggles (including perversions and addictions)

Crabb describes the above list as "concerns of the soul." He points out that they are the consequences of disconnected, or unhealthy, relationships and disappointments in relationships. He writes that these issues are the result of failing to deal with life's common challenges and life's common changes outside a relationship with God, without honestly dealing with "self" issues, and without investing in others and in the community of the church. The root of the problem is the fallen nature of man, and the cure is the Holy Spirit and relationships built within the community of the church and with Christians.

These issues do not require the skills of the trained expert; they require the investment of caring, conscientious, and non-defensive people who have lived and learned from life and God. They are not simply passers of information but mentors who

¹⁸³ Ibid., 204.

are passing on what they have learned as life-long students of God. "Connection (relationships) is the solution to disconnection (broken/unhealthy relationships)." 184

Clinton & Sibcy outline what they call "five distinct stepping stones" toward healing. These "stepping stones" are really a revising of the relationship rules a person has lived by that have consequently created the "soul wounds" so many people have experienced in life. If the solution to disconnection is reconnection or if healing can come through relationships, and if we can help people take these "steppingstones" toward healing within the context of relationships, then we are doing what we've been created to do. Thus, healing can come through relationships.

The first step offered by Clinton & Sibcy to those who are suffering from relationship wounds is to "Remember Your Story." Often people may not want to remember their story. In fact, what they'd like to do most is to forget it. In some way they relive it everyday, and it is the thing that brings them pain; the thing that haunts them and keeps them awake at night. However, the person who truly wants to help and cares for that person needs to encourage them to remember their story. In fact, the helper needs to "Help facilitate the story." Helping people remember their story and helping them to put it into words helps them to move their story from mental images floating in the mind to framing the story into words. This process of binding their experiences into a narrative is liberating and empowering. The helper helps the hurting person recall the facts, remember specific events, and recollect emotions. The helper does this by first

¹⁸⁴ Ibid., 205.

¹⁸⁵ Clinton & Sibcy, 263.

¹⁸⁶ Ibid., 263

¹⁸⁷ Ibid., 265.

truly listening, caring, and asking questions that draw out the memories of the experience. The helper might ask the "who, what, where, when, how, and why" questions. The helper helps the hurting person to unfold his story from beginning to end and describe it factually. When a person can move his/her story from the hurtful, mental images trapped in the mind into words put into a narrative, they can "externalize" it and move into the open so that those who want to help can have a better understanding of the events from which they can share a true and genuine empathy.

Once the person's story is framed into words, it's possible for the soul to experience healing. This is the value of talking out our problems! Nevertheless, there needs to be someone who cares enough to listen, to coach, and to believe in that person enough to convince them that he or she can get better and that there is a better way to live and experience life. This is the beginning of new and fuller relationships with people and with God.

The second step in these "steppingstones toward healing" is to "Recognize your pain and the need for healing." It's not healthy to deny your pain and reject the need for healing. Obviously, if the person denies he/she has a problem, he isn't going to try and correct it. On the contrary, the problem needs to be recognized and accepted; a person needs to understand his need for healing. There is always a purpose for a person's pain and it needs to be understood. To recognize pain brings "validation" to it. Often, people feel shame or guilt because they believe it is wrong for them to have the pain they feel; they feel guilty for feeling the way they do. Once a person understands that it's all right to have these emotions, the feeling can then be "validated."

¹⁸⁸ Ibid., 265.

Moreover, when we've accepted our pain and our vulnerability, we are open to recognizing our need for a savior. We then recognize that we may not be able to truly comfort ourselves; and we come to understand our need for a comforter, even the ultimate comforter: God. If we refuse to acknowledge our pain and our need for healing, there is no reason to invite Christ in; it even causes us to keep Christ out and push Him away. We may sense His tugging at us, drawing us to Him; however, to accept and respond to Him would be to acknowledge our need for Him which would equate to acknowledging our pain and our need for healing. The barrier between us and God is often the pain we are living with. Therefore, a person must recognize his pain and his need for healing.

The helper in a healing relationship needs to model and facilitate this step for others. He needs to model this step in his own life. God gives many people a life story that includes a lot of pain; and if this is so, it is an opportunity to model this step for others and to share the importance of it and to share the deliverance and refuge of God. The wounded person needs to learn to validate his or her anger and grieve over his or her losses. When a person is truly wounded, it's okay to be angry. As the anger is processed, the person needs to learn to grieve over his/her loss; he/she needs to grieve over the broken or failed relationship. The grieving is the medicine that does much of the healing. Most people, at some point, allow themselves to stick their head in a pillow and cry until they can't cry anymore; and when they've finished, they simply feel better. Through grieving a lot of healing can take place. The helper in a relationship needs to give the wounded person permission to recognize his/her pain and give him/her permission to grieve over loss. The helper needs to coach the wounded person in knowing that it's

okay to go through this process; he/she doesn't need to feel guilty, but just have the courage to go through the experience.

Step three of the "steppingstones" is "Reframe the Meaning of Your Story." ¹⁸⁹ What Clinton & Sibcy call "attachment injuries" or what others might call "soul wounds," can bring severe emotional pain. When people experience this pain, they often simply bury it and deny its existence. As a result, it becomes embedded in the soul; it becomes fixed within. That person then develops inflexible and negative understandings of how relationships work and how to perform within them.

To "reframe" your story means to understand your story from a different perspective. The goal is to develop a new perspective of yourself and your past. When previously all you saw were the hurts, the failures, your weaknesses, and the constant examples of others failing you; now, it's time to realize how you've grown because of those experiences. Because you have experienced what you have, you are now stronger, wiser, and a more developed and complete person. You've developed perseverance, as well as an awareness of your need for God. You even realize that your pain has had a purpose all along; God has been preparing you for something. That awareness allows you to move from being a victim to becoming an agent of God who has prepared you for something He wants you to do.

As the helper in a healing relationship, the one needs to guide the wounded soul to examine his or her story through the use of probing questions. Clinton & Sibcy provide some examples: "How did I react to the pain in the past? Did my reaction to it work at the time? How has what I've gone through made me a different person, perhaps even a stronger, wiser person? How has God revealed Himself to me during these times of

¹⁸⁹ Ibid., 266.

turmoil? Did I turn away from Him? If so, why? What kept me from turning back to Him, or turning to Him in the first place? Is God calling me now? Or, a better question, How is God calling me now? Do I still want to turn away? Or do I want to change my life? Is my fear a sign of weakness or an element of self-preservation?"

As a person is encouraged and mentored to interrogate his/her story through these types of questions, a person can begin a process toward change. Through examining his/her story, the meaning of it can take on a new significance, a new meaning, while at the same time developing an understanding that what worked in the past does not work now and that it's time for change. The person senses the need to take the next step in life to become a better adjusted, more mature person that can be used better by God and be in a relationship with God.

"Reframing" allows us to discover that God has been at work on us all along to make us a better, more complete person; but we may have never seen it from that perspective before. When we look at the Apostle Paul's second letter to the Corinthians, he writes: "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God" (2 Cor 1: 3-4). Do Paul's words mean that God has comforted us so that we can comfort others with the same comfort God provided for us? Absolutely he does. However, before we can be comforted by God, we first need to be in a place of discomfort. At that point God provides us with His comfort and teaches the deep peace that comes with it so that we might share it with others when we find the people in our lives in discomfort. God has prepared us through discomfort to bring His comfort to others. This is the

importance of "reframing" our story and helping others to do the same; it's to see our past from God's perspective and to understand that He's been working on us since our conception. Nevertheless, "reframing" is not simply an exercise in positive thinking or an exercise in denying our pain. On the contrary, before someone can truly "reframe" his/her story, he or she needs to accept and to acknowledge the wounds and the pain that has come with it. Only then can a person embrace it for its true purpose and then push beyond it while enjoying the maturity and personal development that is truly a gift from God.

The fourth "steppingstone" is to "Repair Your Story—and Your Damaged Relationships and Emotions." This is the process of fixing your story, your relationships, and your emotions. This step is a manner of recognizing that your story is no longer working for you as an adult. It may have worked as a youth, but things are no longer working; and they need to be fixed. This includes your relationships and your emotions. In a relationship that heals, the helper needs to have done this work in his own life and then model and coach it into the life of the wounded soul he's discipling.

Clinton & Sibcy point out that the first step in this process is to "Understand and halt the vicious cycles." This is to recognize what rules for your relationships aren't working and are furthering the damage in your relationships, and put a stop to them. For example, as Clinton and Sibcy describe the "avoidant attachment style" or a style for relating to others that is characterized as "avoidant" behavior, a person's "rules for relating" probably include: "(1) You believe others are basically inept at meeting your

¹⁹⁰ Ibid., 269.

¹⁹¹ Ibid.

emotional needs. (2) You believe you can take care of yourself, that you really don't need anyone else, especially to provide comfort and support during times of distress. (3) You deny your feelings of vulnerability and your longing for connection. (4) Your philosophy is 'suck it up, quit whining, and pull yourself up by your own bootstraps." 192

This manner of relating to others may have worked in the past, but it doesn't seem to be working any more. For some time, people are complaining that you are distant; and they are resenting your lack of intimacy with them. Further, they are angry that you're not connecting. The more they complain and demonstrate their resentment and anger, the more you pull away fulfilling your thoughts that they are inept in meeting your needs. The "vicious cycle" is now in action and is a "self-defeating pattern of behavior." As Clinton & Sibcy point out, to break this vicious cycle involves two steps: "revising relationship rules and replacing defensive behavior with courageous loving."

To revise relationship rules, you need to identify the rules by which you are playing as you try to relate to others. These rules may not be functioning on a conscious level but might be unconscious. The helper in a healing relationship can help the wounded soul identify what those rules are so he can take corrective action toward them. This can take a long time and become a long process that involves victories mixed with defeats. The key is to not give up. If the wounded soul tends to keep people at an arm's length and refuses intimacy with the significant people in his life, some of his rules for relationships are identified, and he can deal with them. If he has a basic distrust for others, he needs to be able to see that and then take corrective action toward it. The helper in this healing relationship needs to be someone who can show the wounded soul in a loving way his or her tendency toward these rules.

¹⁹² Ibid.

Further, the wounded soul needs to replace defensive behavior with openness and vulnerability. It's natural for someone to become defensive when they've been attacked or when someone has failed them, especially if they've failed to provide security and comfort. Most important, the wounded soul needs to learn to overcome being defensive because it keeps others out and projects distrust. He or she needs to learn to be vulnerable and allow him/herself to live with the risks that come with relationships because only then can he enjoy the true benefits. These processes need to be modeled, mentored, and coached by the helper.

The fifth "steppingstone" is "Reconnecting!" Being in relationships with others; being connected with others is one of the reasons God creates us. He uniquely designs us to be in relationship with each other, but so many things happen to cause those relationships to break or be unhealthy. Clinton & Sibcy suggest that the first step toward "reconnecting" is forgiveness. They refer to David Stoop, an expert on forgiveness who suggests that there are eight steps in the forgiving process.

The first step is to "place blame appropriately." This is to say that you don't pretend the incident didn't occur, and you don't blame yourself. You don't make excuses for the offender, but you are honest about what happened and honest about how it hurt you. The helper in a healing relationship again needs to model and mentor this process. The helper needs to let the wounded soul know that it is right to be honest about what happened and place blame in an honest forthright manner.

The second step is to "grieve." When you lose something or someone of value or when you've lost someone who is important to you, you grieve. This is part of the healing process. To deny someone the opportunity to grieve is to deny them the

¹⁹³ Ibid., 276.

opportunity to experience part of the healing process. A person can grieve because they've lost someone, or they've lost the ability to trust someone. The loss of trust is the loss of something immensely valuable. Within the grieving process, there is an outpouring of anger and sadness, often manifested by a wavering between the two.

Emotions are often mixed and confused, but the outpouring can be cathartic.

The third step is to "empathize" with the offender. Empathy is the ability to see the world from another person's perspective. It's the ability to understand why someone might have done something or why someone might feel a certain way. It doesn't mean to be in agreement with them about the matter but only to grasp what it is that might have caused a person to act or feel a certain way. Moreover, empathy allows us to see our offender in the true light of being a sinner along side of ourselves. Because we are sinners, there are people in the world that we've offended and thus need forgiveness from. Empathy allows us to understand that because we need forgiveness, we are not above granting forgiveness to others. After Jesus provided us His example prayer, commonly known as the "Lord's Prayer," He added some commentary, "For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins" (Mt 6: 14, 15). Therefore, we need to forgive each other; we need to forgive to be forgiven; we need to be empathetic toward the people who have hurt us.

The fourth step is to "forgive." There are two acts that need to take place within the concept of forgiveness. The first is to engage in the forgiveness process: to go through the pain and move toward a genuine forgiving heart. The second is to extend that forgiveness to the offender. However, it needs to be noted that forgiveness is not the

same as reconciliation. Forgiveness is a one-party process; wherein, reconciliation requires both parties to be involved. Each of us should be willing to reconcile with the person who has offended us, but that may not be possible if that person doesn't adopt a willingness not to abuse us again. Forgiveness does not equate to trust either. That may take time, or it may never really happen. Forgiveness also doesn't mean that others have license to abuse us or walk-over us; it doesn't mean we make ourselves doormats. This brings us to the fifth step.

The fifth step of forgiveness is to "consider reconciliation." As noted above, each of us should consider reconciling with the person who has hurt us, but this may not always be possible. Unfortunately, there are times when others just have not reached a point in life where they've stopped hurting the people that care about them.

The sixth step is to "make peace with yourself." When someone has truly hurt you and righteous anger is surging through your soul, a person can be left struggling with bitterness, resentment, and self-doubt. Forgiving others allows the anger, bitterness, and resentment to leave you. When you are no longer waiting for someone return and restore what they took, mend what they've broken, or fix what they've wrecked, you can be released from the anger, bitterness, and resentment. This liberates you to forgive yourself and move on with life.

The seventh step is to "learn to trust again." Our ability to trust others can be crushed as a result of an "attachment injury" or a "soul wound." It can lead us into a life of isolation, defensiveness, and loneliness. It can wreck our relationships with others, even our relationship with God. The wounded soul needs to learn to trust again and be vulnerable again. It is a matter of learning not to be afraid of being hurt, but live life

courageously and to keep trying and never give up. This can take time; it is a process of taking forward steps while losing ground. It must be modeled, mentored, and coached by the helpers within healing relationships.

The last and eighth step is to "reconnect." This is getting back into the world and building relationships. It's a matter of loving and allowing yourself to be loved. It's a willingness to take the risks of relationships without fear. In this step you are aware of your shortcomings, but you make a commitment to connect deeply with people: the significant people in your life and the people of the world.

"Jesus called sinners friends." Jesus tells us that it is the sick that need a physician, not the healthy: "On hearing this, Jesus said to them, 'It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners'" (Mk 2: 17). How does Jesus call sinners? He becomes their friend! Jesus was accused of being a friend to tax collectors and sinners: "Here is a glutton and a drunkard, a friend of tax collectors and sinners" (Lk 7: 34). The scriptures confirm that Jesus befriended sinners. He visited their homes, He talked to them in the streets, He shared meals with them, and He attended their weddings. In the context of those friendships, He shared the gospel, He healed the sick, and He invested His life into people.

Jesus finds Levi at his work table collecting taxes and says, "Follow me." Levi gets up, leaves his table, and follows Jesus, and Jesus then follows him to his home and shares a meal with him and his sinner friends. Then, Levi's friends become Jesus' friends.

Jesus finds Zacchaeus in a tree and then invites himself over for dinner, and Zachaeus' life is changed forever. Zacchaeus stands in his home and says, "Look, Lord!

¹⁹⁴ David Hansen, The Art of Pastoring, 117.

Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount." Jesus replies, "Today salvation has come to this house, because this man, too, is a son of Abraham" (Lk 19: 8-9).

Jesus sought and saved the lost through friendships, and we should too. Military chaplains have a unique place in the military society that allows them the opportunity to have relationships, friendships, and connections with people across the rank structure. This unique position, this unique ministry, opens the doors to share the gospel, share salvation with the lost, and to heal the wounded. This is ministry through relationships. Ministry and spiritual direction most often comes to pass in the milieu of relationships and unplanned moments. The deepest moments of interpersonal connection that lead to profound spiritual developments are seldom the fruit of grandly organized programs and large top-down planned events.

Thus, the deepest, most penetrating moments of spiritual direction happen when two people are fully sensitive to the drawing of God, fully attentive to what He is doing; and one or both respond to Him in faith. These are the brief and unplanned divine moments that happen between the meetings and the events. These moments of flashed insights happen on side-walks, in hallways, and during the brief visits chaplains make in the field or in work spaces. This is ministry and healing through relationships. Eugene Peterson puts it this way: "(1) God is always doing something: an active grace is shaping this life into a mature salvation; (2) responding to God is not sheer guesswork: the Christian community has acquired wisdom through the centuries that provides guidance; (3) each soul is unique: no wisdom can simply be applied without discerning the

¹⁹⁵ Eugene H. Peterson, *Working the Angles* (Grand Rapids, MI: Eerdmans, 1987), 150.

particulars of this life, this situation." Those discernments are made in the context of relationships.

In this chapter, we've examined the fact that we are created to be in relationship with each other; God uniquely designed us to be in connection with people and invested in community. God would have us to have a deep sense of value for relationships because it mirrors His value of the relationships He wishes to have with us. However, the effects of selfishness and sin have been at work, the economy of relationships that was designed by God have been thrown out of order. The effect upon people is the suffering of soul wounds, "attachment wounds," and emotional anguish. Although we are wounded through broken and unhealthy relationships, this chapter examines how it is through relationships that people can be healed.

In so many ways, our culture has replaced the work of the church, community, and relationships with professionally trained experts to bring healing and relief to people with soul wounds. However, when we examine the question, "What is the value of the Naval Chaplain serving in the FMF environment?" One of the answers is that the chaplain is uniquely positioned in the military culture and uniquely qualified to meet the needs of people through relationships. Because the chaplain functions outside the chain of command and is expected to minister to people, he is given great opportunity to do ministry through relationships. He is placed in a setting where he can be used by God to bring healing and invest in people through personal contact and connection and restore them and help them to mature into more complete people.

¹⁹⁶ Ibid.

CHAPTER FOUR: COUNSELING

One of the expectations of the Naval Chaplain serving in the Fleet Marine Force environment is to do counseling. By Naval instruction and cultural expectation, Naval Chaplains are expected to help Marines and Sailors with their problems. Chaplains enjoy a close proximity with the people they serve. Daily, they work together, eat together, and spend time in the field together. Because of that close proximity, chaplains are the "goto" people when someone has a problem. In addition, this chapter will also examine how the chaplain can introduce scripture into the counseling forum. Because of sensitivity to proselytizing, using scripture in counseling can become a sensitive issue. However, this chapter will examine how scripture can be introduced into the counseling session without proselytizing and without leading to an argument or an awkward situation.

For example, anyone who accepts the role of being a helper, a counselor, or a mentor accepts the moral responsibility to share and advise with only that which is truthful and helpful. A chaplain, or anyone who provides counsel, should be very careful about what they share when dealing with life's issues and advising others on how to do deal with them.

The goal of a Christian who is providing counsel to another should always be to honor God and help others live to become more like Christ. The goal of any counselor should never to be advise someone to do something or become something that is offensive to God or His moral code.

Also, the chapter will consider a simple model for counseling. It is important for any counselor to have a "game-plan," a structure from which to guide the counseling process. Without it, the counselor and the counselee may find themselves spending a lot of time talking without getting much productive work accomplished. The model that will be presented is one that is flexible and adaptable to any situation in which a chaplain might find himself.

Counseling: One of the Roles of the Chaplain

One of the expectations of the Naval Chaplain serving in the FMF environment is counseling. During the course of this project, 100 Marines and Sailors serving in FMF units, were interviewed and asked the question, "For those who are studying to be chaplains, what areas of study should they focus on: religion and theology being a given?" Out of 100 people interviewed, 99 indicated that they should study counseling or psychology.

The Secretary of The Navy Instruction (SECNAVINST) 1730.7d states under the core function of care:

Chaplains are uniquely qualified to deliver specific institutional care, counseling, and coaching, which attend to personal and relational needs outside of a faith group-specific context. This includes relational counseling by chaplains which is motivated by their proximity and immediate presence, distinguished by confidentiality, and imbued with professional wisdom and genuine respect for human beings. Such counseling is most effective when based on strong relationships developed in the context of shared life in the same unit. Some examples of care include deck-plate ministry, counseling, coaching on military life, pre- and post deployment training and response, the CREDO program, memorial observances, and combat casualty ministry. Chaplains also strengthen community life by delivering training and education to service members and other authorized personnel.

For the purpose of this section, Naval Chaplains are expected to do counseling. By order of instruction and by tradition, when people in the military need help, when they are experiencing difficulties in life, they go see the chaplain. No military member can be "required" to see a chaplain; no one can be "ordered" to see a chaplain. Fortunately, the military culture has grown to appreciate chaplains and see them not only as religious figures, but people who care about others and are experienced in providing guidance, wisdom, and good counsel.

"Man is not autonomous." ¹⁹⁷ Man is a created being; he has a creator; and the created can never be equal to or above the creator. Man is, therefore, dependent upon his creator for many things. The knowledge and background of man's purpose and meaning of life, man's very existence, and man's direction must come from the creator. When man is left to his own devices to find answers to these questions, he is left with only his speculation; he is doing his best guessing to come to conclusions. Thankfully, God has not left man to his own devices. God has given man His word; His direct revelation has been provided to bring him to understand "God, creation, himself, his proper relationship with others, his place and functions in creation and his limitations." ¹⁹⁸

When people in the FMF environment are struggling with life's difficulties, they see the chaplain for help. In God's sovereign design, He included somewhere the idea of ordained ministers from a cross-section of denominations serving in uniform as chaplains to meet the needs of His people. Central to the military community and military culture are caring people called by God and used as instruments of God to counsel, coach, and

 $^{^{197}}$ Jay E. Adams, A Theology of Christian Counseling (Grand Rapids, MI: Zondervan Publishing, 1979), 1.

¹⁹⁸ Ibid.

mentor; they are called chaplains. The Apostle Paul, in writing to the church in Ephesus writes, "...some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ" (Eph 4: 11-13). Men called by God to be chaplains, serving His people in uniform, are vital to the success of Christ's program which He has given to the church. What can be said of the role of pastors, can be said of the role of chaplains. Hart, Gulbranson, and Smith write:

Because a preacher got close enough to understand what was going on and helped us through the struggles, we made it. I can't imagine my preaching apart from being involved with people in counseling. To get close and wrestle with the human condition and to explore the depths of God's Word, to speak to people's situations from the pulpit and in the counseling setting—these are to me the perfect, indispensable complements of pastoral ministry. ¹⁹⁹

Those who are preparing to be chaplains need to be prepared to do a lot of counseling. There is an institutional and cultural expectation that they are prepared and are ready to offer counsel, guidance, and mentoring in dealing with life's issues.

Introducing Scripture into the Mix

When the Marine or Sailor searches out the chaplain seeking counsel, the Christian chaplain, the evangelical, the born-again, is going to want to determine if God is at work in this person's life. However, this can become a tricky area. Officially, chaplains are not supposed to proselytize. In other words, they're not supposed to be set on reaching

¹⁹⁹ A.D. Hart, G.L. Gulbranson, & J. Smith. *Mastering Pastoral Counseling* (Nashville, TN: Broadman & Holman, 1994), 51.

out to people from other faith groups and try and get them to join whatever faith group the chaplain is in. In other words, Baptist chaplains are not supposed to try making everyone a Baptist. Also, Christian chaplains are not supposed to try to reach all Jews and Muslims and make them Christian. Thankfully, God has a way of working around these issues.

When a person comes in for counseling, this researcher recommends opening every counseling session with a simple question: "How can I help you?" This simple question sets the stage for the rest of the session. The counselee then begins to describe his problem. It could be a problem at work; it could be a marital issue; or it could be anything. The chaplain might ask some probing questions to bring clarity to the issues. He might ask some questions to let the counselee know that he or she is being heard: active listening. They will feel affirmed and somewhat validated if they feel like someone has heard them. However, at some time in the process, the discussion will come to a point where the chaplain is going to have the opportunity to bring in some information, some wisdom, or some guidance. There will come a point when it is time to the chaplain to do some talking. It's at this point where the Christian chaplain can begin to determine if there are any indications that God is working on this person.

William Faye, in his book *Share Jesus Without Fear*, teaches people how to share the gospel without fear and without getting into an argument.²⁰⁰ Some of the principles he uses for sharing the gospel can be used at this point in the counseling process. Faye teaches people to start a nonthreatening discussion with others and then at some point interject some probing questions about what they believe. He suggests the following that

²⁰⁰ William Faye, *Share Jesus Without Fear* (Nashville, TN: Broadmand & Holman, 1999), 34.

can come in any order and you don't have to use all of them. You can use some of them or even none of them and then jump to his next step, but he suggests the following:

- 1. Do you have any kind of spiritual beliefs?
- 2. To you, who is Jesus Christ?
- 3. Do you believe in heaven or hell?
- 4. If you died, where would you go?
- 5. If what you believe is not true, would you want to know it?

Faye uses these questions as a bridge to ultimately get people to examine the Bible against what they believe and see if it is true. However, it is also good to determine if God is involved in the process. If God is not involved in the process, it won't matter how good someone is at sharing the gospel; that person is not going to come to faith in Christ. Jesus says, "No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day" (John 6: 44). Unless God is "drawing" a person, that person will not come to Jesus. The same is true in the counseling setting.

When the moment comes for the chaplain to provide some input or guidance, this is a good time to try and determine if God is "drawing" this person. The chaplain can go through the above questions provided by Faye; or he can do without them all together, except for using a variation of question number five. When the discussion reaches the point where the counselee has explained his problem and all the clarifying and probing questions have been dealt with, the chaplain can then ask another simple question: "If the Bible provides some guidance on how to deal with that issue, would you want to see it?" The chaplain can use variations to this question; e.g., "If the Bible sheds some light on that, would you want to see it?" or, "If the Bible deals with that issue, would you want to see it?"

After ten years of ministry experience and counseling hundreds and hundreds of people, this student has only had five people tell him, "No." If the person says "No," we can conclude that God is not working on this person's heart; this person is not being drawn by God, but that doesn't mean we have to give up. If the person answers "No," the chaplain can simply follow up with another question, "Why not?" Of the five people that tell this student "No," two of them go on to see what he Bible indicates about their problem. As William Faye points out, this is an important question because people seldom want to lose an opportunity to know the right information. When people are in crisis; when they have a problem they don't have an answer to, they are open to all forms of wisdom, including scripture.

Often people might respond to that question with something like, "I don't believe in the Bible." The temptation might be to launch into an apologetic lecture on how the Bible is a reliable source and that its God's word and, therefore, authoritative; but this choice will likely lead to an argument. A better response is to say something along the lines of, "I understand, I'm not asking you to believe right now. I'm just asking if you want to see what it says about your problem." This response is nonthreatening, and you're not forcing someone to do something they don't want to do. More times than not, they'll take you up on seeing what the Bible has to say. If the person says "Yes," then they've given you permission to move to the next step. Because they've said yes, you are no longer in danger of proselytizing because you aren't doing anything they haven't given you permission to do. You aren't forcing them to do anything.

²⁰¹ Ibid., 35.

The next step is to simply take your Bible, turn to the verse that deals with the person's issue and hand it to them. You point out the applicable verse and ask them to read it and ask them to read it out loud. After they've read it out loud, the chaplain simply asks another question, "What does that say to you?" It's important to do it this way! Because you've ask them to read it and then asked them to interpret it, you are dealing with their interpretation and not yours; therefore, you avoid an argument.

Arguments are usually about what your interpretation of the Bible is. However, because they are reading and interpreting it, there is nothing to argue about because the person isn't going to argue with himself. Moreover, by doing it this way, the chaplain is standing out of the way and allowing the Holy Spirit to do His work through the Word onto the heart of the counselee.

If the counselee indicates that he or she doesn't understand it, ask him or her to read it again. It is often helpful to have a couple of different translations standing by so the counselee can see the text in different phrasing. Often, one of the translations will make sense to him or her. If the counselor is still having problems, the chaplains can ask probing questions about the text, breaking the text into its parts and help the counselee to see what God has provided. If the counselee just doesn't get it, God may not be working on him or her.

On one occasion a Lance Corporal came seeking help because he was seething in anger over one of his Sergeants who had insulted him. When he came into the office, this student asked him, "How can I help you?" The Corporal went on to explain what had happened and had clearly articulated that he was angry over how he had been insulted and he wanted to know what to do with his anger. This student asked him, "If the Bible

²⁰² Ibid., 45.

provided some direction on that, would you like to see it?" The Corporal immediately, without skipping a beat, said "Yes, I would." This student turned his Bible to Proverbs 26: 2, handed the Bible to the Corporal, pointed out the second verse of Proverbs 26 and said, "Would you read verse two out loud?" The Corporal read, "Like a fluttering sparrow or a darting swallow, an underserved curse does not come to rest." This student asked, "What does that say to you?" The Corporal said, "Sir, let me read it one more time." After reading it quietly, he said, "So, if an insult is not deserved, it doesn't land on you! It doesn't go anywhere." This student said, "So then, how should we respond to an undeserved insult?" He said, "We don't do anything because it doesn't mean anything." Two minutes later the Corporal left the office with a smile on his face.

This process of getting people to read the Bible and interpret it as described above has some additional positives to it. When they see that the Bible does address life's issues, they begin to trust it to solve life's problems. They begin to trust it for growing in wisdom and they begin to see it for what it is: God's revelation to man. Bridges are then being built for later follow up discussions that might include sharing the gospel if the person isn't already saved. Whenever a counseling session happens, like the one with the Corporal, the chaplain should follow up and see how God is working in the person's life.

The Use of Scripture in Counseling

Anyone who sees themselves as a helper who wishes to offer counsel to another who is struggling with life's issues must accept the moral responsible not to do harm, but

to offer only what is "true" to help that person. ²⁰³ In other words, advice and direction offered as counsel must be based on "truth!" The helper is morally responsible to offer only what is true. Advice and counsel that is not true cannot be truly helpful. When a person seeks help from another, that person is somehow confused, in crises, suffering from one of life's disappointments, or is dealing with some kind of uncertainty about life. The person seeking help is depending and staking his well-being on the helper's ability to assess the problem, sort through the concerns and then provide meaningful, honest, and truly helpful advice. The person seeking help doesn't want to be given false hope, false information, or bad counsel; therefore, the counsel given must be based on "truth."

This begs the question, "Where can Christians go to find the "truth" necessary to help people deal with their problems?" For the Christian, hopefully the answer is obvious; it is God's Word. The Bible believing Christian acknowledges the authenticity of Jesus' words when He was praying to the Father: "Thy Word is truth." In addition, the Apostle Paul writes to his protégé, Timothy, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Timothy 3: 16-17). The human author of Hebrews wrote: "The word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Hebrews 4: 12). Moreover, as the helper does the Lord's work and ministers to hurting people, it is the Holy Spirit that works on the heart of the hurting through God's word. It is the Holy Spirit that works His sovereignty and works powerfully in the hearts of the hurting, confused, and wayward. It

²⁰³ John F. MacArthur & Wayne A. Mack, *Introduction to Biblical Counseling* (Dallas, TX: Word Publishing, 1994), 63.

is the Holy Spirit that teaches people through God's Word to love God, to love others, and to live a life of obedience and faith because of His saving grace (Titus 2: 11-12).

Jay Adams, an icon in the discipline of Christian Counseling, makes an interesting point when he writes: 204

Where were Christians before Freud? Up a tree? Where they bereft of all crucial knowledge about man's relationship to God and his neighbor? Was the church's counseling a hopeless, primitive, stone-aged activity that should have disappeared with flint knives? Were Christians shut up to sinful, harmful living before the advent of psychotherapy? Did God withhold truth for living until our present age?

Adams further points out that the giants of the Christian faith such as Peter, Paul, Augustine, Luther, Calvin, Spurgeon and the rest were given something to pass to their converts about how to live in a sinful world, how to deal with life's issues, and how to develop wisdom for living—they were given God's word; and they had it long before psychotherapy came on the scene.

Moreover, how is it that Jesus was the counselor He was and made the impact He did without psychotherapy? The answer is that the Old Testament provided Jesus with all He needed to give counsel to others without error. Jesus was not left wanting, but as Paul points out, was "thoroughly equipped for every good" (2 Timothy 3: 17). As we examine the scriptures, we find that the Bible is full of good counsel, wisdom, and truth for how we should relate to God and how we should relate to others. The scriptures tell us the difference between good behavior and bad behavior; the difference between good emotions and bad emotions; and the difference between the right beliefs and the wrong beliefs.

²⁰⁴ Jay E. Adams, 16.

²⁰⁵ Ibid.

We must understand God's Word as "counsel." In Psalm 119: 24, King David writes of God's Word as his "counsel." He writes, "Your statutes are my delight; they are my counselors." He further contrasts what he had learned from men with what he had learned from scripture and writes, "I have more insight than all my teachers, for I meditate on your statutes" (Ps 119: 99). These words should leave us with no doubt that God's Word is "counsel" and that it is given to us for "counsel", and we should use it to "counsel" others toward truth and to help them deal with life's issues.

Also, Solomon teaches of the superiority of the scriptures over the works of man. He writes: 206

Not only was the Teacher wise, but also he imparted knowledge to the people. He pondered and searched out and set in order many proverbs. The Teacher searched to find just the right words, and what he wrote was upright and true. The words of the wise are like goads, their collected sayings like firmly embedded nails—given by one Shepherd. Be warned, my son, of anything in addition to them. Of making many books there is no end, and much study wearies the body (Ecc. 12: 9-12).

Solomon warns his readers of extrabiblical books; he warns of anything in addition to the proverbs that he set out and that were given by the Shepherd. Extrabiblical works should be used very carefully and only after the helper, the counselor, is sure that the material is going to support the goal of helping the wounded, searching person become more like Jesus Christ, is supportive of scripture, and doesn't contradict scripture.²⁰⁷

The words that are acceptable for counsel come from God; God is their author and originator. They are His message; and they are the essence of true, Godly wisdom.

Counselors must be extremely cautious not to add nor take from them. Any addition or

²⁰⁶ Tim Clinton & George Ohlschalger, *Competent Christian Counseling* (Colorado Springs, CO: Waterbook Press, 2002), 102.

²⁰⁷ Ibid.

deletion weakens, adulterates, and takes away from the power of what God has stated and established. God's word is authoritative only to the degree with which it is handled accurately and rightly.²⁰⁸

The apostle Paul, writing to his protégé, Timothy, tells him to study God's Word diligently and to handle it correctly. He writes, "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth" (2 Tim. 2: 15). In the life of both Paul and Timothy, God's word had proven its power, that it had the authority of God, and it had the power to make Timothy wise.²⁰⁹

Those who have been called to the counseling ministry must be extremely careful when they give advice and claim that they are sharing truth. One can only be sure that they are dealing with "absolute truth" when they are accurately handling the scriptures and sharing only the scriptures. The works of man, the writings of man are tainted with man's fallibility. It is only God's wisdom and the humble use of it that allows a helper to escape the mishandling of truth.²¹⁰

The Goal of Christian Counseling

There was a time when psychotherapists insisted that there was no moral code intrinsic to their profession.²¹¹ They would have suggested that the difference between

²⁰⁹ Ibid.

²⁰⁸ Ibid.

²¹⁰ Ibid.

²¹¹ Lawrence Crabb, *Basic Principles of Biblical Counseling*, (Grand Rapids, MI: Zondervan, 1975), 108.

right and wrong isn't really clear. In other words, they would have a very different idea between right and wrong a very different idea of what a "moral code" is than a Bible-believing Christian counselor would. As Crabb points out, few Christians would insist that their dentist share their Christian views before taking them on as their dentist. In fact, most would prefer the non-Christian dentist who is more skilled in the science of dentistry over the Christian dentist with mediocre skills. So, if counseling is strictly a science, why would someone choose a Christian counselor over a non-Christian counselor. If counseling is strictly a science, what would be the difference between the two?

The comparison between a dentist and counselor breaks down quickly when you examine the goals of the Christian counselor in contrast to the goals of the non-Christian counselor. For example, in a situation where a couple is having marital difficulties, the non-Christian counselor may assess the situation and come to the conclusion that the couple needs to get a divorce. He may evaluate the circumstances and conclude that there is no hope for the marriage, so the course of action that the couple should take is separation. The Christian counselor, on the other hand, would take into consideration that there is a living God that has a moral code, and He hates divorce. The Christian counselor would determine what the issues are and do all he can to encourage the couple to first honor God, their vows before Him, and do all he can to help them save the marriage.

In a case where someone is struggling with homosexuality, the non-Christian counselor may want to help the person get over his sense of guilt and shame and attempt

²¹² Ibid.

to help the person adjust to his or her homosexual lifestyle without any regard to a higher moral code proclaimed by God. The Christian counselor would have a very different goal. The Christian counselor would want to help the person deal with his or her homosexual tendencies and develop new heterosexual interests. The Christian counselor would be sensitive to the moral code of God and do all he could to help the person honor God, become more like Christ, and forsake his immoral tendencies. The goal for Christian counseling is for the helper to help the wounded soul discover Christ, become more like Him, and find the kingdom of God.²¹³

The goal of Christian counseling is very specific. It's not to immerse a person into the world humanistic thought, values, and culture. The goal is not to get lost in the world secular psychology, and self-actualization. The goal of Christian counseling is to help a person discover a new life in Christ that can bring joy and peace like none other. The helper must stay focused on this goal and not allow him or herself to get lost in fanciful thought and cause the wounded person to miss the joy of discovering his or her true purpose in life and discovering God on a whole new level. The goal of Christian counseling is for the helper to help the wounded and suffering, to discover Jesus Christ, and to develop a personal relationship with Him.

Jesus needs to be exalted in everything we do as helpers. He is the reason for what we do, and it is only through Him that we can reach our goal. The only way to God and the kingdom of God is through Jesus Christ. Without Him, we are hopeless.

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²¹³ Clinton & Ohlschlager, 35.

A Simple Model for Counseling

It's good to have a strategy, an approach, a plan when doing counseling.²¹⁴ Entering a counseling situation without a plan pushes the session into a situation wherein the counselor has to improvise. This is a chemistry that can cause the counselor and the counselee to find themselves going down "rabbit trails" and using up a lot of time without doing much productive work.

Larry Crabb offers a simple model for counseling that is good for chaplains to follow. It's not meant to be rigid but is intended to be flexible, adaptable, and situational. It provides some structure and strategy while at the same time it offers freedom and flexibility to meet the needs of the moment. This approach allows for the counselor to provide gentle support, encouragement, concerned listening, exploration of the inner issues, reflection, clarification, and acceptance of feelings.²¹⁵

This approach is in contrast to Jay Adams' approach which is more confrontational. Adams maintains that the Greek word *noutheteo*, which includes the concepts of directive, instructive confrontation, provides the exhaustive method of Christian counseling. Larry Crabb agrees that there are times when a counselor needs to be more firm, directive, and confrontational; but he does not agree that the "confrontational" method is the only method. Taking a firm approach has its place in counseling, but it's situational; it depends on the circumstances. There needs to be room for a method that allows for gentle support, encouragement, good listening, exploration

²¹⁴ Larry Crabb, *Effective Biblical Counseling* (Grand Rapids, MI: Zondervan Publishing House, 1977), 146.

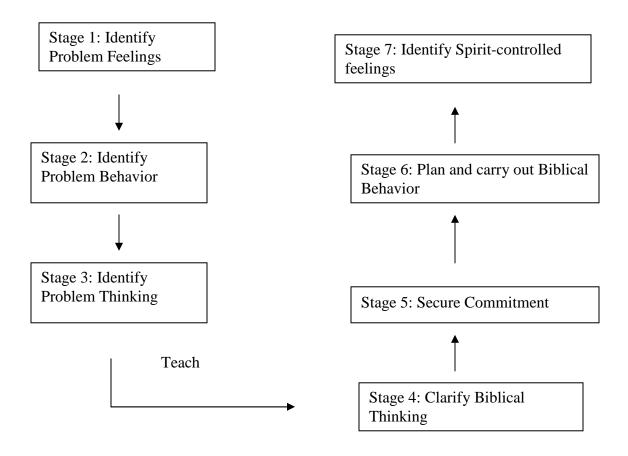
²¹⁵ Ibid., 147.

of the inner issues, reflection, clarification of matters, and acceptance of feelings. The Apostle Paul writes, "And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone. Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else" (1 Thess 5: 14-15). Counselors need to have a compassionate, loving care for others and not a method of counseling that can lead to a "take-it-or-leave-it" attitude or a smug indifference. The goal is to lead the counselee to a Christian maturity, but this might take time, patience, and "relationship;" "relationships" are not built on confrontation.

The skill of Biblical counseling must include more than just a confrontational approach. The Greek word *parakaleo* and its close relative *paraklesis* may offer a better pattern for counseling. Whereas *noutheteo* and its cognate appears thirteen times in the New Testament, *parakaleo* or its other forms are translated as "comfort" twentynine times in the King James Translation; twenty-seven times as "exhort," fourteen times as "consolation," and forty-three times as "beseech." Moreover, *paraklesis* is specifically noted as a gift to the church in Romans 12: 8. This word is used in just about every kind of calling on a person to produce an effort in service to another with various meanings such as comfort, exhort, desire, call for, and beseech. It must be understood then that there is more to counseling than just the confrontational approach.

The following diagram is a picture of Crabb's simple model for counseling:

²¹⁶ Ibid.



Stage one of Larry Crabb's simple model for counseling is to "Identify Problem Feelings." When a counseling session begins, usually the counselee starts by explaining some problem emotion, a problematic set of circumstances, or a problem behavior. Crabb suggests that the first goal of the counselor is to determine what the problem emotion is. If the counselee begins with a problem feeling, the counselor should draw it out, develop clarity and understanding, and reflect upon the emotion. This will help the counselee understand the emotion, put a label to it, and identify it. The counselor might have to help the counselee identify whether the emotion is anxiety, resentment, guilt, despair, or a sense of emptiness.

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²¹⁷ Ibid., 149.

If the counselee begins the session by describing a set of problematic circumstances, the counselor should try to determine the related emotions that might be driving or developing the circumstances. In other words, are there emotions that the counselee is acting on creating the circumstances? If so, these emotions need to be identified and labeled. The counselee needs to understand how acting on these emotions is in fact creating the circumstances that are problematic in his life. Dr. Crabb puts this way:

If your client begins by discussing his problem circumstances, ask how he feels about these circumstances. Again the goal is to identify which problem feelings seem to be primary. For example, once you know that your client is boiling with deep resentment, you look for the block to his goal, then define the goal, then examine his goal-oriented behavior, and eventually take a look at the basic assumptions that started the problem sequences.

If the counselee begins the session by complaining about a problem behavior, then the counselor must try to determine what emotions precede the behavior. The counselor needs to run through the major areas of life with the counselee looking for problematic emotions. Crabb suggests that asking a simple question like, "Tell me about your marriage!" can lead to a clear presentation of resentment. Other areas that need to be covered are: sexuality, family, work, religion, education, and money. For the Navy chaplain, the most common life areas are marriage, work, and a sense of purpose in life.

So often people base their choices on how they are going to act on their feelings; they allow their emotions to decide what they are going to do. For example, if a person is angry, he may choose to act out. If a person is happy, he may go shopping. In other words, people often act according to how they feel. The emotion exists first; the action then follows. Therefore, if the emotion is negative, the act will likely be negative as well. It makes sense, therefore, for the counselor to try and identify the problem feelings that

are primary and possibly driving the counselee to his problematic circumstances or behavior.

Stage two of this model is to "Identify Goal-Oriented Problem Behavior." After the problem feelings have been identified, the next step for the counselor is to try and identify what the counselee was doing when the negative feelings were triggered. Crabb and Adams are in agreement here in that they both think it is important to ask a counselee, "What are you doing?" A person's behavior triggers a person's feelings, so identifying the person's behavior is important. Feelings and behavior are critically linked. Try and remember the last time you did something really good. It probably made you feel good. It's also true the other way around. Whether he admits it or not, a person who does something bad probably feels bad.

Larry Crabb illustrates this idea by referring to a business man who complained of having acute anxiety attacks. He noted that he first felt this way when filling out a job application for a higher paying job. After asking some questions and digging through the issues, it was discovered that this man equated money with a sense of significance; but the man suffered anxiety attacks whenever he involved himself in business promotion. His goal was financial success which was the same as success in a sense of significance; but when his goals were unsatisfied, he experienced a panic attack. Therefore, when a counselor does a thorough search of goal-oriented behaviors that have failed to be successful which lead to problem emotions, the counselor will find and identify the relevant problem behavior patterns. A linkage between behavior patterns and feelings can be seen in David's writing of the 32 Psalm. He writes:

²¹⁸ Ibid., 151.

When I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. Then I acknowledged my sin to you and did not cover up my iniquity. I said, 'I will confess my transgressions to the LORD' and you forgave the guilt of my sin (Ps 32: 3-5).

Notice that it is David's behavior that triggered his feelings. He writes, "When I kept silent..." He was keeping silent about his sin; see verse five. "When" he was keeping silent about his sins, he experienced depressive feelings; feelings that might be diagnosed as "Clinical Depression" today. The point is that David's behavior triggered his depressive feelings; behavior and feelings are critically linked. Thus, it is important to ask the question, "What are you doing?" The counselee's behavior may very well be triggering negative feelings.

We can see this same relationship between behavior and feelings when we examine the story of Cain and Abel. Moses writes:

Now Abel kept flocks, and Cain worked the soil. In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast. Then the LORD said to Cain, 'Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it (Gen 4: 2b-7).

Notice that Cain's behavior comes before his feelings; he offered an inappropriate sacrifice that was followed by his anger, and his face was downcast. The LORD then said to him, "Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted?" His anger and downcast condition is a result of his problem behavior: the inappropriate offering. These examples found in scripture support the

concept of identifying problem behavior or goal-oriented behavior that leads to problems feelings and emotions.

The third stage in this counseling model is to "Identify Problem Thinking."²¹⁹ "Problem Thinking" is where the counselee possesses wrong or problematic assumptions about life. For example, Crabb uses the illustration of a man who assumes that his significance in life is directly related to his level of professional success. The more professional success the man enjoys, the more significant he is in life. "Problem Thinking" can often be discovered easily after the counselor identifies the problem behavior in a counselee's life. The goal-oriented behavior becomes a clue and indicator to the "Problem Thinking." Dr. Crabb believes that a person's behavior is directly influenced by a person's basic assumptions and belief systems. Where some Christian counselors strictly focus on a person's problem behavior and then demands change based on the authority of scripture, Dr. Crabb goes a step further and digs into the belief systems and assumptions of the counselee to determine if his beliefs are affecting his behavior. In other words, just getting a person to change his behavior may not bring healing if his beliefs and basic assumptions about life are still wrong. Dr. Crabb makes his point:

One of the most debated issues in psychology concerns the role of thinking in the determination of behavior. Everyone seems to agree that people think and that somehow what they think is important, but different views abound of just how important thinking is and what causes people to think in specific ways. Let me justify the following semitechnical discussion of thinking (the word 'perception' may be a more accurate term for what I am discussing) by asserting that I believe Scripture teaches that the starting point of all nonorganically caused emotional problems is a thinking problem, a wrong belief about how personal needs can be

²¹⁹ Ibid., 153.

met. To properly understand the problems that people get themselves into, it is imperative that I develop some ideas about how people think. ²²⁰

Dr. Crabb adds the following:

The initial task of the Biblical counselor is to recognize the basic personal needs of people (significance and security) and to identify the wrong thinking about how to meet those needs which has led to either sinful behavior (the problem then is guilt), or sinful feelings (resentment or anxiety). The human personality cannot function smoothly when guilt, resentment, or anxiety are present. To lastingly rid the person of these problems, the incorrect thought processes which occasioned the problem, thoughts which conformed to a wrong view of how to meet personal needs, must be identified and corrected. And accomplishing that is the substantial part of the counseling enterprise. ²²¹

For true healing and recovery to take place in a person, the basic beliefs and life assumptions must be dealt with and corrected when appropriate. People act according to what they truly believe; they act according to their life perceptions. Although Biblical obedience and obedient behavior are paramount in life, if an individual's basic beliefs are out of order, the person will be out of order.

Stage four of Larry Crabb's model is to "Change the Assumptions" or "Clarify Biblical Thinking." As the title of this stage suggests, stage four is all about changing the counselee's perceptions and beliefs toward Biblical thinking. However, this is not an easy process; this is more likely where the real work will begin. When dealing with a person who is struggling with anxiety issues because he/she thinks his sense of security is found with how his/her parents think of him/her; just telling him/her that God is his

²²⁰ Larry Crabb, *Basic*, 76.

²²¹ Ibid., 82.

²²² Larry Crabb. *Effective*. 155.

refuge and strength, an ever present help in times of trouble isn't going to help him/her. As Crabb points out, a person's beliefs are formed over time within emotionally charged conditions. A person's beliefs are deeply rooted and not easily changed. This kind of change is going to take time and work. Dr. Crabb offers some suggestions on how to help a counselee embrace new beliefs.²²³

He wants them to "Identify where the wrong assumption was learned." When a counselee understands where his/her beliefs were learned and developed, the belief becomes more flexible. The counselee can understand that the conditions under which the belief originated are were not perfect and without fault but were developed in an environment that contributed to wrong thinking.

He wants to "Encourage expression of emotions surrounding the belief." Here the counselor needs to listen for feelings that are associated with the belief. Good listening on the part of counselor is important at all times but especially important here. As the counselee explains and explores his emotions and understands that the counselor is hearing and understanding him/her, the counselee will become more relaxed and open to dealing with his feelings in a more productive way. The counselor will become less defensive and on-guard and will be willing to see his situation from a more circumspect view.

He wants to "Support the client as he considers changing his assumptions." In this step, counselors need to be encouraging and supportive. For a person to give up a longheld belief, the process alone can be threatening. The counselee can experience fear; his sense of security can be threatened; he/she can feel vulnerable in a way that he/she never

²²³ Ibid., 154.

has before. Therefore, the counselor needs to be supportive, understanding, and encouraging.

The counselor should "Teach the client what to fill his mind with: The 'Tape' Recorder' Technique." At this point the counselee needs to learn to replace the old with the new; he needs to learn to replace his old beliefs and assumptions with new, Biblical beliefs. This can be a process of "dehabitualizing" the old and "habitualizing" the new. Dr. Crabb suggests using 3x5 cards to help this process. Whenever the counselee begins to sense anxiety, he pulls out a 3x5 card and is reminded of what the Bible instructs about his issue. The counselee does this until he/she has developed a new "mental recording" that replaces his/her old, faulty belief system. The purpose of this process is to get the client to begin to see and understand the error in his/her old thinking and tentatively comprehend the new thinking with a desire to develop it until it truly becomes a new belief for him.

Stage five of Crabb's model is to "Secure Commitment." In this stage the counselor encourages the counselee to commit him/herself to acting upon newly learned beliefs and assumptions about life. In stage four, the counselor brings the counselee to an understanding of right Biblical thinking; stage five presses the counselee to act upon these new Biblical principles.

When beliefs, assumptions, and thought processes are new, they are fragile and easily broken. The counselee needs to learn to trust them, and this can only be done through testing them. When beliefs and assumptions are new, the counselee doesn't really "believe" in them yet. This may even cause him/her to question whether he/she

²²⁴ Larry Crabb, *Effective*, 155.

should really act on them thinking it would hypocritical to do so because he/she really doesn't "feel" like doing them. Therefore, we shouldn't use our feelings as a guide for what we do in life. If we act upon our feelings without thinking through the consequences, we wouldn't go to work when we didn't feel like it, and the guy who allows his shopping cart to roll down the parking lot and run into your new vehicle would have a real problem. So, it is not hypocritical at all to do the right thing even when we don't feel like it. As Dr. Crabb puts it, "What should control me – how I *feel* or what I *know* to be *true*?"

This is a stage wherein the counselor should encourage the counselee to take corrective action upon his/her wrongful feelings. For example, if the counselee is feeling resentment, bitterness, or anger toward another; this is a time to get the counselee to deal with forgiveness and release the subject of resentment from the debt the counselee has placed on that person. Often people are living with bitterness and resentment that has grown from an event that happened years in the past, and they've never forgiven the person who has hurt them. Stage five is the time to press them to act upon the Biblical teaching of forgiveness.

In stage six of this model, the counselee will consciously plan what he/she will do differently in light of what he/she has learned about Biblical principles and his/her new thinking. Crabb uses the example of a man who was always changing jobs just before a difficult time was about to be experienced at work. This man equated his sense of worth and value with success at work. If things weren't going well at work, he would just find another job. However, when his thinking was corrected, and it was pointed out to him that his value and worth were found in Christ's love for him, not his success at

²²⁵ Ibid, 157.

work; he had to make a plan to keep his job and fight the urge to move to another one. This step can be very challenging for a person because they have to plan their life around new beliefs and assumptions that haven't rooted themselves into the person's core system of beliefs. The knowledge developed in stages three and four haven't taken root; and they won't until the person begins to act on them, test them, and begins to trust in them. For that process to unfold, the counselee needs to make a plan and avoid falling into old habits and instincts that have failed in the past, but are still very much deeply rooted in his/her thinking. Dr. Crabb puts it this way:

Christian growth may be defined technically (perhaps a bit mechanically) as a process by which insights understood with the conscious mind seep down into the reflective mind where basic assumptions are deeply held. Progress from merely assenting to truth to deeply agreeing with truth depends on behaving consistently with truth. ²²⁶

This period of counseling is going to be mixed with victories and failures. As the counselee tests his new ideas, he/she is going to be tempted to go back to old thinking and occasionally feel defeated. He needs to be encouraged, the new beliefs and assumptions need to be reinforced, and the plan through which to live them out needs to be consistently reviewed and propped up.

Stage seven is meant to recognize and reflect upon a feeling of enhanced change which is the result of a renewed mind; stage seven is to "Identify Spirit-controlled Feelings." There is something that provokes the counselee to seek help; there is something that indicates to him/her that "something is wrong." Stage seven seeks to determine if that "wrong feeling" is being replaced with a "right feeling." Moreover, it is

²²⁶ Ibid.

²²⁷ Ibid., 159.

meant to have the counselee recognize spirit-controlled feelings and then enjoy them, bathe, and soak in them. The counselee needs to learn to identify sin-related feelings as opposed to "spiritual feelings" and how to take corrective action when the sin-related feelings return or try to creep back in. Many Christians who have made their relationship "right" with the Lord find a sense of peace, a sense of contentment, and a sense of ease that is the benefit of that right relationship with Christ. This brings us back to the example of King David noted earlier when he wasn't in a "right" relationship with God and he writes:

When I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. Then I acknowledged my sin to you and did not cover up my iniquity. I said, 'I will confess my transgressions to the LORD' and you forgave the guilt of my sin (Ps 32: 3-5).

When a counselee moves from the disturbed, troubled, and distressed feelings, to a calm, peaceful contentment, this heralds a restored, renewed relationship with God. The counselor needs to be able to identify it, reflect upon it, and take joy in it.

Conclusion

One of the expectations of the Naval Chaplain serving in the Fleet Marine Force environment is to do counseling. By Naval instruction and cultural expectation, Naval Chaplains are expected to help Marines and Sailors with their problems. Naval Chaplains enjoy a close proximity with the people they serve. Daily, they work together, eat together, and spend time in the field together. Because of that close proximity, chaplains are the "go-to" people when someone has a problem.

This chapter examines how the chaplain can introduce scripture into the counseling forum. Because of sensitivity to proselytizing, using scripture in counseling can become a sensitive issue. However, this chapter shows how scripture can be introduced into the counseling session without proselytizing and without leading to an argument or an awkward situation.

Further, this chapter examines the use of scripture in the counseling situation.

Anyone who accepts the role of being a helper, a counselor, or a mentor accepts the moral responsibility to share and advice with only that which is truthful and helpful. A chaplain, or anyone who provides counsel, should be very careful about what they share when dealing with life's issues and advising others on how to do deal with them.

This section also examines the goal of counseling. The goal of a Christian who is providing counsel to another should always be to honor God and help others live to become more like Christ. The goal of any counselor should never be to advise someone to do something or become something that is offensive to God or offends His moral code.

Also, this chapter examines a simple model for counseling. It is important for any counselor to have a "game-plan," a structure from which to guide the counseling process. Without it, the counselor and the counselee may find themselves spending a lot of time talking without getting much productive work accomplished. The model presented is one that is flexible and adaptable to any situation a chaplain might find himself in.

CONCLUSION

This project is attempting to answer the question, "What is the value of the Naval Chaplain serving in the Fleet Marine Force environment?" Because chaplains often live with a nagging feeling of irrelevance, it is important to know what the average Marine and Sailor serving in Marine combat units thinks of chaplains and how they are relevant.

Through the use of interviews and questionnaires, this project found that in the mind of the average Marine and Sailor serving in the Fleet Marine Force environment, the chaplain is a bearer of the presence of God; the chaplain is "The Emmanuel Factor;" the "God With Us Factor." For the average Marine and Sailor, the chaplain is a reminder of the presence of God, a symbol of the presence of God, and brings comfort by simply being there, by providing a "Ministry of Presence."

Moreover, we've found that this concept of being the "Emmanuel Factor" is a Biblically and doctrinally sound concept. Because of the Apostle Paul's use of the word *paraklesis* in 2 Corinthians chapter 1, chaplains, as well as all Christians, can be bearers of God's presence. Further, that truth is the inherent value of the Naval Chaplain serving in the FMF environment.

This project also examines how being the "Emmanuel Factor" affects how chaplains should lead and how they lead within their community. Because chaplains are the "Emmanuel Factor," chaplains need to learn to lead like Jesus. If chaplains are to be the "God with Us Factor," then they need to learn to live and lead in a way that emulates Christ. When we look at the words of Jesus we find:

Jesus called them together and said, 'You know the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to be great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many' (Mt 20: 25-28).

Moreover, as a result of leading like Jesus, the chaplain's job as a leader is to help people understand God's agenda for their lives and then help them to move onto God's agenda. It is not the chaplain's job to simply help people ensure their worldly success but to help them realize their spiritual success of following God and His plan for them. The chaplain, by being a spiritual leader and becoming a person of influence in the lives of people and by inspiring them to grow in the knowledge and the grace of Christ, fulfills his calling before God.

Further, this project shows that most of the chaplain's ministry is done through relationships. We see that all of us are created and engineered to be in relationship, and through relationships we can enjoy healing as well as the pleasure of being used by God to heal others. Because of the close proximity chaplains enjoy with the people they serve and because they are together day and day out, chaplains enjoy the benefit of close relationships with their people and enjoy the opportunity to do ministry through relationships. This too is one of the values of the Naval Chaplain serving in the FMF environment: that people can discover and enjoy the good news and healing that God can bring through men who have been called to be chaplains.

One major function of the chaplain is counseling. When people in the military services have a problem, the chaplain is the "go-to" person to help them. There is an institutional and an intuitive expectation for chaplains to do counseling. Because they serve outside the chain of command and because they enjoy the right of "privileged"

communications," the chaplain needs to be prepared to be an effective counselor. This too is a value of the Naval Chaplain serving in the FMF environment.

Questionnaire (Expectations of a Chaplain)

1.	On a scale of 1-10 (10 being the highest), what is the value of having a chaplain
	present in the FMF environment? Circle one: 1 2 3 4 5 6 7 8 9 10

2.	When you think of a chaplain in general sense, what comes to mind?
	a. Pastor
	b. Morale Officer
	c. Another military officer
	d. A program manager
	e. Other:
3.	What is the benefit of having a "Ministry of Presence" by a chaplain (more than one can be circled)?
	a. He reminds people (or is a symbol) of the presence of God.
	b. He is someone to talk to.
	c. He can bring calm/confidence in the midst of chaos.
	d. There is NO benefit to a "Ministry of Presence."
	e. Other:
4.	What are your expectations of your chaplain? To be a:
	a. Pastor
	b. Morale Officer
	c. Another military officer
	d. A program manager
	e. Other:
5.	Finish the following sentence. "Your chaplain is doing a good job when he:"
6.	Finish the following sentence. "Your chaplain is doing a poor job when he:"

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