A Study Analyzing the Practice of Resilience of the Chaplain/Self-Care and Wellness in the Ministry of the Chaplain

Submitted to Dr. Harold Bryant and Dr. Keith Travis

in partial fulfillment of the requirements for the completion of

Thesis 689

By

Javier M. Torres-Chinea

May 22, 2020
LIBERTY UNIVERSITY SCHOOL OF DIVINITY

THESIS APPROVAL SHEET

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GRADE

________________________________________

THESIS MENTOR

Dr. Harold D. Bryant

________________________________________

READER

Dr. Keith Travis
Abstract

It may seem that chaplains are often put into a hard work as a care giver. The purpose of this study is to explore the importance of resiliency in facing depression and spiritual exhaustion in the life of the chaplain. Lack of resilience in the chaplaincy ministry can jeopardize not only the ministry, but also cause a mood disorder that appears as transient depression and unhappiness. Resilience is important in the chaplain’s ministerial life because it will determine the way chaplains recovers from suffering, trials, and burnouts that can affected their ministry. Based on research, resilience is viewed as a helpful response for chaplains who are facing traumatic events in their life. Resilience is the quality of being able to adapt to stressful changes in life and “recover” from difficulties. Showing resistance (endurance) does not mean that a person is not affected or does not worry about the change of life. Resilience is the ability to build physical and spiritual endurance in ministry. The book of Hebrews states, “For you need endurance, as that after you have done God’s will, you may receive what was promised” (10:36 HCSB).
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¹ Bob Burns, Tasha Chapman, and Donald Guthrie, Resilient Ministry: What Pastors Told Us About Surviving and Thriving (Downers Grove, IL: InterVarsity Press, 2013), 270.
Abbreviations

C.E. – Common Era

Col. – Colonel

Col – Colossians

DoD – Department of Defense

Eph – Ephesians

ESV – English Standard Version

FBI – Federal Bureau of Investigation

Gal – Galatians

HCSB – Holman Christian Standard Bible

MT, Matt. – Matthew

NASB – New American Standard Bible

NIV – New International Version

NKJV – New King James Version

NLT – New Living Translation

Pet – Peter

Phil – Philippians

Ps – Psalm
Rom – Romans

US – United States

v. – Verse

vv. – Verses

1 Co. – 1 Corinthians

24/7 – Twenty hours a day
Section 1 – Introduction

a. Statement of the Problem

The problem that will be addressed in this study is that the ministry of the chaplain can exhaust energy and weaken resilience. It may seem that chaplains are often put into a routine. They go from ministering at the hospital, to a sermon, and then to a meeting with members of the congregation. However, a routine is far from their ministry. Their ministry involves more than their casual visit to the hospital and Sunday sermons at the temple. They are tasked with unscheduled calls from members of the congregation, soldiers, and patients. They keep running until the passion and energy are gone. The situation of the chaplaincy ministry does not exclude the chaplains from the problems of the people they minister; they actually suffer additional pressures from their status as chaplains such as depression and premature abandonment of their calling. An additional problem chaplains face is lack of resilience in their ministry causing spiritual exhaustion, an added factor to premature abandonment of their calling.

b. Statement of Purpose

The purpose of this study is to explore the importance of resiliency in facing depression and spiritual exhaustion in the life of the chaplain. The greatest privilege a chaplain can have is to represent the Lord as overseer of the local church. It is not a job but a call. However, when the chaplain is exhausted, the perspective of ministry changes to one of collecting a salary and accomplishing the task. For the purpose of this research paper resilience is defined as Morelli stated, “Resilience is a
psychological process of adaptation in the face of obstacles, trauma, tragedy and stress that is related to good emotional, physical and spiritual health.²

c. Statement of Importance of the Problem

Lack of resilience in the chaplaincy ministry can cause a mood disorder that appears as transient depression and unhappiness. Resilience is important in the chaplain’s ministerial life because it will determine the way chaplains bounce back of any situation. Resilience is needed for any one in any environment where conflicts and uncertainty pervade.³ The practice of resilience is important to help chaplains recover from depression and avoid premature abandonment of their calling.

d. Statement of Position on the Problem

Research into the field of resilience presents a task for the chaplaincy career. Based on research, resilience is viewed as a helpful response for chaplains who are facing traumatic events in their life. Chaplains who get into ministry have a genuine call, but this apparently is not enough. According to Dees, “Resilience presents the ability to become better, not bitter; to bend but not break; to return to full function and potential after an internal or external shock; in short. To bounce back.”⁴ One of the reasons chaplains leave their ministry early is that they have no resilience.

e. Delimitation/Limitation

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³ Robert F. Dees and Mike Huckabee, Resilience Trilogy, vol. [1], Resilient Warriors (San Diego, Calif.: Creative Team Pub., ©2011), 22.

⁴ Ibid, 25.
Delimitation for this study includes the sample population. This study only includes military and health-care chaplains. It does not address workplace chaplains, correctional and prison chaplains, first-responder chaplains, campus chaplains, sports chaplains, parish chaplains and law enforcement chaplains. However, these findings can be generalized to most of these chaplains because the nature or essence of their work does not change, only the scope of services.

Another delimitation is that this study will address the problem of not having resilience in a general sense; it will not completely address the causes and effects of ministerial exhaustion. This research paper will not delve in the spiritual disciplines related to build a resilience and the prevention of exhaustion and premature abandonment of the chaplaincy ministry. The author of this study decided to restrict these disciplines to the essential concepts of prayer, meditation, fasting, silence and solitude practices.

Additionally, the author limited the principles to build resilience into five applications based on personal, original research, and a literature study. They are practicing of resilience ministry, spiritual formation, self-care, marriage intimacy, coping pressure of marriage with Scriptures. Another delimitation is addressing self-care and wellness of the chaplain. For the purpose of the study the self-care is defined as, “the pursuit of physical, mental, and emotional health.”

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On the other hand, wellness is defined as, “Spiritually connected to God, intellectually stimulated, emotional balanced and physically strong.” For the purpose of this study wellness is focused on the spiritual and physical connection between the chaplain and God.

Limitations of this study include the measure used to collect the data. Sometimes, after completing the interpretation of the results, it is discovered that the way in which it collected data inhibited its capacity to carry out an exhaustive analysis of the results. For example, to not include a specific question in a survey that, in retrospect, could have helped address a particular issue that emerged later in the study.

Another limitation is access to the sample population. If for any reason, access is denied or limited in some way, the reasons for this situation should be described. Additionally, the time available to investigate a problem and measure the change or stability over time, is in most cases very limited, for example, because of the due date of assignment of projects. These limitations are recommended to be expressed in the report.

Section 2 – Method

a. Research Methods

The research method is a descriptive study of existing data and a proposed questionnaire to each participant. Interviews will be to Hospital (Health-care)

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Chaplains from Virginia hospitals and Military chaplains from Military bases located in Virginia.

b. **Questionnaires**

A questionnaire will be used where the participant, in this case the chaplain, will have a series of open and closed ended questions related to resilience, self-care, wellness, spiritual life, and theology of suffering. The questions in the survey will be focused on how they build resilience on daily stress that they face and how they cope with stress and remain in their calling as chaplains, what makes them stay and not abandon their calling, and what spiritual disciplines they recommend to build resilience. It will be comprised of 32 questions.

c. **Data Collection**

The data gathering for this research are scholarly books, theological books, academic journals, possible dissertations related with resilience, and the questionnaires. References will be drawn from the Scriptures, chaplains, pastors, and scholars. These references all address the subjects of resilience, spiritual disciplines, self-care wellness and healthy relationship with God.

d. **Data Analysis**

The result of the data analysis from the research will be evaluated and synthesized according to the submission of the questionnaires completed by the chaplains. The questionnaires will give a deep understanding and description of how chaplains value and give significance to their experience in their ministry. These questionnaires allow the researcher to obtain solid, broad, and vivid information from each chaplain’s point
of view. These questionnaires will allow the researcher to understand the chaplain’s perspective on how they build resilience and remain in their calling.

In addition, the data will be strictly analyzed by focusing on the research topic. A practice of resilience is vital to help chaplains recover from depression and avoid premature abandonment of their calling. According to Searby, “The biblical term for resilience is “perseverance” or “patient” endurance … “steady persistence in well-doing” and in the passive sense it is “patient endurance under difficulties.” The researcher will use the constant comparison method from the questionnaires to analyze the data and compare with the data collected from scholarly sources, dissertations, and other sources related to this topic.

The first four topics of the practice of spiritual disciplines in chaplaincy that motivate chaplains to stay in their calling such as prayer, meditation, fasting, and the Sabbath will be identified as the first task of the chaplains’ submitted data. The practice of a resilient ministry will be added for the second task of submissions. The last six topics of the biblical approach to self-care and wellness will be the foundation to determine how important resilience is in the life and ministry of the chaplains.

Chapter 1 – Chaplaincy: Origin and Scriptural Foundation

Chaplain History

Chaplaincy is a profession that has its roots in the ancient millennia and records show that empires such as Rome had chaplains who oversaw attending to the emotional and spiritual needs of emperors, military, and other members of the aristocracy. According to Bergen, “As pontifex maximus, or chief priest, the emperor had supreme responsibility for maintaining the pax deorum (peace of gods) and ensuring that the gods who oversaw the welfare of the state continue to do so. This was particularly important with regard to the army, which was the most significant institution of the Roman state.”

In the Christian religion since the sixteenth century of the Common Era, it begins to be noted that religious leaders were set apart to almost exclusively serve the military and the members of the government. Chaplains sailed with Sir Francis Drake in the sixteenth century and fought with George Washington during the Revolutionary War. However, according to Bergen, “from the eighth century through the Crusades, men performing the office of chaplains, although not necessarily called by the name, heard confessions, assigned penances, celebrated mass, and provided last rites.”

It is important not only to acknowledge that chaplaincy has its roots in ancient times, but also to know the etymology of the word chaplain. Etymology establishes the main foundation to

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any studied word. The word chaplain has the origin on the person Bishop Martin. According to Paget, “Traditionally, a story relates the compassion of a fourth century holy man named Martin who shared his cloak with a beggar. Upon the death of Bishop Martin, his cloak (capella in Latin) was enshrined as a reminder of the sacred act of compassion. The guardian of the capella became known as the chapelain, which transliterated into English became chaplain.”

Having to do with the origin of the word chaplain, the etymology clarifies and explains the original meaning and tradition in order to establish its correct use in the language used in this research paper. On the other hand, Bergen states, “Around 800 C.E., the word “chaplain,” … describe those clerics who carried into the battle the relics of the saints, including the soldier’s cape (cappa) of St. Martin.”

We can see since the ancient times that chaplains responded to a call from God not only to share the love of God, but also to maintain peace, and hope of the people they minister. This divine call is confirmed by both the history and the community of faith who sets them apart or separates them for this sacred ministry and equips them for the fulfillment of the mission. The seriousness, magnitude and scope of the chaplaincy ministry calls for an intense and extensive preparation in the religious sciences, in the study of human relations, in the study of the personality and behavior of the human being and in the moral and civic issues of different cultures. These men and women accept the task of becoming agents of change and instruments of God in their process of restoring the mental, physical, social and spiritual health of the people they minister.


Although the word chaplain does not appear in the Bible its function, we find it in the Scriptures. There are various passages in the Scriptures with situations addressing chaplaincy ministry. The first chaplaincy is found in the book of Genesis with Joseph entrusted with the care of those imprisoned. We could say that Joseph was a correctional and prison chaplain. According to the Scriptures, Joseph was responsible for all the prisoners, “The warden put all the prisoners who were in the prison under Joseph’s authority, and he was responsible for everything that was done there. The warden did not bother with anything under Joseph’s authority, because the Lord was with him, and the Lord made everything that he did successful” (39:22-23 HCSB).

According to Laing, “the two roles/functions of ministers in the Bible seem to most closely approximate chaplaincy ministry are the Levites who carried the Ark of Covenant and accompanied the Israelite army into battle, and the court prophet.”¹³ This can be better described in the book of Joshua. In chapter six of Joshua we see the story of the first enemy that the Israelites faced was the city of Jericho. The inhabitants of Jericho had prepared for the attack of the Israelites. The citizens of Jericho were prepared. There were soldiers on the walls and the watchtower was at the door. The military commander and his staff were inside the city receiving reports from the wall. Finally, the news came: “Here comes the enemy.” Joshua and the army of Israel advanced towards the city. In front of the procession was the ark carried by the Levites. Now, on the seventh day, the Israelites went around the city again. The inhabitants of Jericho exhaled a sigh of relief when they finished turning around. The army inside the wall had also turned around and was comforted to have finished their daily work. Everyone sat down to rest,

¹³ John D. Laing, In Jesus’ Name: Evangelicals and Military Chaplaincy (Eugene, Or.: Wipf and Stocks Pub., 2010), 4.
when suddenly the watchtower warned: “Wait a moment. They will go another round.”

Therefore, the Israelites turned to Jericho again. They took the third and fourth round. They turned seven times. Then the Levites honked, and the walls of Jericho fell. According to Laing, “the Levites did participate in the military activities of ancient Israel, and it seems that their function was primarily to provide spiritual support to the military members.”¹⁴

The New Testament when Paul and Silas were suddenly imprisoned, in the middle of the night, a strong earthquake shook the jail. All the doors were opened, and the chains and the stocks of the prisoners were released. The jailer ran into the back of the prison and saw that the doors were open. He thought all the prisoners had escaped, so he grabbed a sword to kill himself. Just then, Paul shouted: “Do not hurt yourself! We all are here!” The jailer ran to Paul and Silas and bowed before them. He asked them: “What do I have to do to save myself?” (Acts 16:16-34). Paul not only helped this jailer to recover from his crisis, but also provided spiritual care and stopped him from committing suicide and gave him hope in Christ. Nolan states, “when it comes to spiritual care, chaplains intuitively understand hope to be a significant contributor to a person’s well – being.”¹⁵

A chaplain is a person who has accepted the call of the Lord Jesus Christ to serve humanity in the spirit expressed by Luke, “The Spirit of the Lord is on Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom to the captives and recovery of sight to the blind, to set free the oppressed, to proclaim the year of the Lord’s favor” (4:18-19 HCSB). According to Laing, “Taking ministry outside of the walls of the

¹⁴. Ibid., 10.

church is certainly biblical – many prison and hospital chaplains have heard the call of God on their lives in the words of Jesus regarding the separation of the sheep and goats and the rewards for those who took ministry to the needy.”

Jesus stressed this when He mentioned, “For I was hungry and you gave Me something to eat; I was thirsty and you gave Me something to drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you took care of Me; I was in prison and you visited Me” (Matthew 25:35-36 HCSB). The guiding principle for chaplains here is the two–fold belief that what we do for others we do for Christ, and that we must be proactive in taking God’s Word.

**Definition of the Chaplain Ministry**

The chaplain is the member of the clergy who does not expect people to come to church. Chaplains are a branch of the church. In other words, the chaplain ministry is an extension of the church ministry that reaches out to the society in a variety of roles, as ministers, pastors, and leaders. Chaplains are clergy that go out to find those in need where they are to share compassion and value. Chaplains come from a variety of faiths, professions, and ministries. The blessed presence of chaplains is traditionally noted in military installations, hospitals, prisons, and sports field. But his/her help and spiritual advice extends to universities campus, public agencies such as the fire department and police, civic clubs, charities, and in the slums and the street itself.

According to Paget, in the Scriptures, Christ addressed the important mission for chaplain ministry, “Matthew 25 concerns Jesus’ teaching about the value of all persons – not just those

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17. Ibid.

18. Ibid., 2.
who share his ethnicity, culture, and religion.”¹⁹ In other words, Chaplains are minister of Christ who provides spiritual support and facilitates the comprehensive rehabilitation of the needed, regardless of their religious beliefs, gender, race or social status.

A Chaplain is that person who may well be called to be a pastor, as can also be a missionary of God, who leaves society to serve by supplying the spiritual and physical needs of human beings. Chaplains are also considered as influence leaders. According to Sanders, “Leadership is influence, is the ability of one person to influence others to follow his or her lead.”²⁰ A spiritual leader is a person whom people respect and follow because they know how to motivate them and make them do what is right for the purpose they are looking for, as well as for themselves. But how is Chaplaincy leadership distinguished from “common” leadership? According to Boa, spiritual leadership, “is the ability to discern God’s purpose for a group, to set and communicate appropriate goals, and to motivate others to work together to fulfill them in the service of God.”²¹ Chaplaincy is also a useful means when establishing outreach programs within the church. Such as helping abused women, abandoned children, rehabilitation of addicts, people with incurable diseases. According to Nolan, “Chaplains aim to bring spiritual comfort through building relationship of trust, friendships where questions that are existentially urgent can be


asked and can be given the kind of honest.” The chaplain is a true ambassador of the Lord who reflects the salvation of God to the world through His son.

The chaplaincy ministry and pastor ministry are comparable in many ways. Chaplains and pastors both provide counseling and spiritual care to those in need. However, there are differences between the two professions. Chaplains are usually related with a specific organization or agency. Pastors are generally related with a specific church or ecclesial community. Unlike a pastor or minister the chaplain will be trained to preach and counsel when the situation demands, the chaplain knows spiritual matters and everyday life because his/her preaching is addressed to a different audience. Chaplains ministry also is considered as a ministry of presence in physical and emotional ways bringing a tremendous comfort to any patient or client. According to Paget, “First, the chaplain makes a conscious choice to be physically present with the client. Second, the chaplain is emotionally present with the client through empathetic listening.” The presence of the chaplain, called by God (Matthew 25:35-36), and empowered by the Holy Spirit (Acts 1:8). Chaplains accepted this unique calling from God to serve in the ministry of professional counseling by guiding, reconciling, and sustaining people in crisis and facing emotional and spiritual problems.

Military Chaplains

Another remarkable skill in Chaplaincy ministry is that chaplains are not limited by the environment, he/she can move his/her services, from the altar to the pluralistic setting especially

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in the military environment. Chaplains are trained to work with pluralistic setting. For example, in the military setting, according to Laing, “One of the most controversial issue within military chaplaincy has been the proper approach to ministry in a pluralistic environment.”

Chaplains with solid spiritual and academic preparation not only will understand the differences of the worldview, but also how to ministry in a pluralistic environment. However, due to the magnitude of their duties, military personnel need to be advised spiritually by a chaplain, a professional advisor, in order to provide them with tools to deal with situations and conflicts that are presented to the military, in an effective way.

The chaplain’s endorser will often give guidance in addition to their respective faith communities. Chaplain ordination and endorsement play a vital role setting the chaplains in the military setting. According to Paget, “the endorsing body, the Department of Defense (DoD), and the particular branch of the military to which one wishes to be a chaplain set entry-level and continuing employment criteria.” In other words, this will facilitate the chaplain ministry in approaching those have the same criteria or belief. On the other hand, chaplains need to be aware that endorsement and rank in the military setting both go hand in hand and without a proper balance and spiritual guidance, it would be a cumbersome task to any chaplain. According to Whittington, in his book, “Matters of Conscience,” he states, “Without the proper balance between the cross and the rank, the Christian chaplain’s ministry will be ineffective and short – lived; but when the roles are complementary, the servant of God is well – equipped to address


However, the vision of the chaplain is to contribute to the development and stability of the Armed Forces through the integral service that addresses the physical, mental, social, and spiritual needs of military personnel.

Health Care or Hospice Chaplains

Health care or hospice chaplaincy is a service designed to minister to people with sickness and terminal illnesses and their families. This ministry can be done both at home and in the hospital. Disease is characterized by producing strong crises, anguish, and uncertainty in relation to death in both patients and relatives. Chaplaincy is about both feet planted responsively amidst the realities and strengths and needs of patients and their loved ones. The chaplain must have a clear experience of his relationship with God and know clearly what happens after the end of life. Health professionals attend to body disorders, but do not understand (unless they are believers) how to bring peace to a distressed soul. Professional counseling is somewhat vital in these cases of terminally ill patients. In the case of the believer they must internalize in his/her conscience that God is interested in helping him/her in solving the difficult situations of life in illness. On the other hand, for the unbeliever that needs spiritual care and hope, this statement may not be considered as a “realism” in his/her life. However, it is still a “probability” that has yet to be discovered and that later may also become a “central reality” for his/her life. According


to Nolan, “when it comes to spiritual care, chaplains intuitively understand hope to be a significant contributor to a person’s well-being.”

Prison and Correctional Chaplains

The prison chaplaincy requires chaplains with a great passion, a ministry oriented to the attention and benefit of prisoners in a comprehensive manner. As early as June 1886, a group of prison chaplains officially affiliated with the American Correctional Association, which recognized the value of religion and spirituality in the correctional process. People deprived of their freedom feel like when they fall, they seek to hold on to keep from falling and the first thing they see is what they will try to hold on to. It is crucial that the chaplain serves regardless of dogma and ideologies or degree of crime they have committed. This includes all those who are related to the prisoner or prisoner, but also to family members, officers and the interdisciplinary team working in the prison.

The scriptures give us a solid example when Christ was on the cross between two criminals. The Gospel of Luke states, “he said to, “Jesus, remember me when You come into Your kingdom!” and He said to him, “I assure you: Today you will be with Me in paradise.” (23:42-43 HCSB). Those two thieves had been arrested for the same crime, prosecuted for the same crime and were dying for the same cause. What was the difference between them? There was none, since both were thieves. The difference lay in the fact that one of them believed in the Lord Jesus Christ and the other did not. The prison chaplaincy constitutes a challenge for chaplaincy care, with a view to contributing to the tranquility of workers, also achieving the


rehabilitation of people with behavior problems, suicide intervention, and violations of the law who are confined and strengthening family members during the period that the deprivation of liberty of the inmate last.

Sport Chaplains

Since chaplaincy is not a task performed by a coach (unless they are chaplains). Athletes are subjected to a series of psychological and physical pressures that seek to achieve their goals. The athlete, in order to achieve their goal, they fracture the balance between being a human being and being an athlete causing frustration and failures that affect their self-esteem and their relationships with others. According to Paget, “Chaplain have often found that athletes need and welcome spiritual care, support, and intervention – especially since a large public is in awe of them.”

It is necessary to have chaplains with a high degree of preparation that accompany the athletes in their process of achieving goals, without breaking the purpose of their lives (understand the celestial perspective). The chaplain knows and will let his/her advisers know that only he who gives his best can feel satisfaction with the position reached. Not everyone can be champions, but everyone can do their best. The Chaplaincy ministry is a unique call from God to serve with the needed commitment, passion, and compassion. In addition to being trained in areas of human behavior counseling, pastoral care, and other challenging related areas. The call that God makes to a chaplain is followed by a series of steps in the preparation process disciplines, which are the tools for the task. On the other hand, students are often living on campus away from their parents, home, friends, and church as well. It should be noted that the

30. Ibid., 90.
diversity of the university residents and the difficulty of that environment, requires having a trained chaplain that can advise both the staff working in the campus and the students. Therefore, it seeks to promote a balanced, and healthy environment, as well as the development and spiritual well-being of the university community, without undermining the diversity and plurality of thoughts and beliefs. Wherever the campus community gathers, the chaplain will be there as a representative of the Holy One who cares about the whole person: body, mind, and spirit.³¹

Emergency Service Chaplains

Emergency service chaplains may serve ambulance companies or search and rescue organizations.³² Emergency Service chaplains are extremely important. Emergency service chaplains are trained to serve in a disaster relief and response service environment. It is common for the contracted or voluntary staff of the emergency service to be the first to attend in various emergency situations, from motor vehicle accidents and natural disasters to cases of minor injuries and illnesses. To the emergency service staff, emotional and physical stress is associated with the stabilization of patients, the consolation of victims and their loved ones in panic or difficulties, and the guarantee of appropriate care continuity once patients. According to Paget, “The stress these first responders experience is cumulative, and chaplain services to these people are usually centered on field support and stress mitigation after the fact.³³ Chaplains are professional people who recognize their limits and work in an interdisciplinary relationship with other health professionals in order to help restore the integral health of those who ask for help.

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³¹ Ibid., 89.
³² Ibid., 79.
³³ Ibid.
According to Paget, “Law enforcement chaplains may serve municipal law enforcement agencies, such as city police, or county agencies, such as sheriff’s departments … states agencies, such as the rangers, state patrol, or state police … serve federal agencies, such as the Secret Service, the FBI, or the US Border Patrol.” Law enforcement chaplains serve to support the main mission of the law enforcement agency they are supporting. A Chaplain by definition is not to interfere or become an obstacle to the agency’s mission. Law enforcement chaplains also receive specialized training in legal liability, judicial system, departmental reporting, and testifying in court. The Chaplains have a dual purpose, the first is to minister to the Police Force and the second is to be available to the public during the time of extreme crisis. Police officers experience a variety of stressors in their line of duty. According to Morgan, “Working with the general public can not only be stressful, but sometimes life threatening.” Law enforcement chaplains have a unique duty being probably the only spiritual care for officers and staff.

Duties of the fire chaplain are very similar to those of the law enforcement chaplain. The mission of the chaplain in the fire department to reduce anxiety levels through the services of the Chaplain, strengthen healthy self-esteem in times of crisis and guide on possible options and solutions to the needy through a message of hope. Chaplains have the responsibility of being

34. Ibid., 71.
35. Ibid., 74.
prepared and trained to provide services for every person, family or group the opportunity to receive emotional and spiritual assistance in times of crisis, loss or incidents according to the times and situations. According to Paget, the vocation and the calling of the fire department chaplain is to, “represent God’s love and serve the department.” Fire department chaplain is a person who as an ambassador of love, and the grace of God accompanies people on their pilgrimage through this world. Help is provided by hearing the sorrows, fears, hopes, failures, and the plans of those who ask for help.

Workplace Chaplains

The workplace chaplain seeks the physical, mental and spiritual well-being of the management, administrative, workers and their families through offering guidance and restoration with the spiritual tools and resources available. This action will contribute to reduce work absence and stress, increasing harmony among all and increasing productivity. Workplace chaplain has a significant and vital role in the United States. According to Paget, “In the 1640s, it was being implemented by the Massachusetts Bay Colony for employees who were required to work Sundays.” The impact of work stress can bring serious consequences for employees. Work activity itself can generate work stress an excessive work shift, task overload, and exposure to high occupational hazards. The level of responsibility and control over the work influences the level of stress that the person lives. Commonly, the employee has the disadvantage of not being able to make all the decisions they want and having to accept things with which he does not agree. Chaplains also deal with conflict resolutions, cultural and religious

38. Ibid., 78.
39. Ibid., 55.
accommodation, and even workplace ethics. Workplace chaplains are religious and professional clergy who consider that the spiritual dimension of the human being is the anchor around which the mental and social dimensions of the person move. Therefore, the chaplain undertakes to respect the faith and spiritual resources of each person and avoids imposing their criteria and his values on others.

Chapter 2 – Practice of Spiritual Disciplines in Chaplaincy

The Importance of Spiritual Disciplines

Practicing something as a spiritual discipline means making a deliberate effort to concentrate on it, committing ourselves to do it energetically in order to have God at the center of our lives, solid resilience, maturity in faith, and align ourselves with the Spirit. The apostle Paul stressed this when he compares himself to an athlete and implies that he needs the same discipline as an athlete, or even more, “Therefore I do not run like one who runs aimlessly or box like one beating the air. Instead, I discipline my body and bring it under strict control, so that after preaching to others, I myself will not be disqualified” (1 Corinthians 9:26-27 HCSB). It seems vital to chaplains that they recover the biblical concept of spiritual disciplines in the Christian life. According to Searby, spiritual disciplines, “are acts of loving obedience that we offer to God steadily and consistently, to be used for whatever work God purpose to do in and through our lives.”


40. Ibid.
are not spiritual, or that they are less important. It is simply a way of talking about the means provided by the Lord for the ministry of all chaplains.

According to Boa, he defined spiritual disciplines as, “The spiritual disciplines are the product of a synergy between divine and human initiative, and they serve us as means of grace insofar as they bring our personalities under the lordship of Christ and the control of the Spirit.” Following Boa definition, spiritual disciplines will impact the development of our inner being, which has been transformed by Christ into salvation. The apostle Paul stressed this when he mentioned, “Therefore, if anyone is in Christ, he is a new creation; old things have passed away, and look, new things have come” (2 Corinthians 5:17 HCSB). Spiritual disciplines do not mean that the other aspects of the chaplain life are not spiritual, or that they are less important. It is simply a way of talking about the means provided by Lord for the ministry of all chaplains.

On the other hand, Whitney defined spiritual disciples as, “those practices found in the Scriptures that promote spiritual growth among believers in the gospel of Jesus Christ.” The word practice changes the whole perspective that we could have on spiritual disciplines, because it places them on a more “reachable” level and indicates that they can be accomplished every day and by doing so this can guarantee a healthy resilience and spiritual life in the chaplain ministry. In order to reach a healthy resilience and spiritual life, chaplains need to practice spiritual disciplines and set their minds into it. Spiritual disciplines are for our growth, for our blessing, they are instruments that help us in the growth of godliness. Whitney states, “the most important

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feature of any Spiritual Discipline is its purpose. That purpose is godliness.”

Some spiritual disciplines, which are recorded in the bible are: prayer, meditation, fasting, silence and solitude; each of them can be seen modeled first in Christ. Spiritual disciplines will help chaplains to keep Christ at the center of their lives. That is why the practice of spiritual disciplines does not produce chaplains who lead a monastic life, separated from others, but equips them to serve others with the gospel, because that was the life that Christ lived.

The Spiritual Discipline of Prayer

Prayer is a vital link to the mind of God and often the final way of confirming God’s will; this was true in Jesus’ life (Matt. 26:42; Luke 6:12; John 17).

According to the Gospel or Mark, we are told that Jesus’ lifestyle was prayer as the first act of the day, “Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where He prayed” (Mark 1:35 NIV). Jesus gives us an example of what He taught in the Sermon on the Mount (Matthew 6:6). Jesus always found time to pray with the Father, praying alone. Prayer is not a discipline for the chaplain to grow in independence from God. On the contrary, it is a spiritual discipline to strengthen the chaplain in his/her dependence on the Lord. Prayer seeks to intensify and shape the relationship between the chaplain and Christ. Burns states, “prayer is the central and essential act for maintaining the essential shape of the ministry to which they were ordained.”

44. Ibid., 10.
It is important to persevere in prayer. Perseverance is continuing to do something despite obstacles or difficulties. It is one of the best qualities a human being can have. Prayer not only gives power to the ministry but transforms the character of the chaplains giving him/her a character of perseverance. According to Searby, “The biblical term for resilience is “perseverance” or “patient endurance.” According to Friberg, the word perseverance or patient comes from the Greek term (makrothumia), “μακροθυμία as a state of emotional quietness in the face of unfavorable circumstances patience, long suffering.” The power of prayer to persevere in the ministry of chaplaincy should not be underestimated. James states, “Elijah was a man with a nature like ours; yet he prayed earnestly that it would not rain, and for three years and six months it did not rain on the land. Then he prayed again, and the sky gave rain and the land produced its fruit” (5:17-18 HCSB). The apostle Paul stressed this when he mentioned, “For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ” (2 Corinthians 10:4-5 NKJV). Of all the Spiritual Disciplines prayer is the most central because it ushers us into perpetual communion with the Father.

We all know that prayer is vital for any ministry. Although we talk a lot about the importance of prayer, we usually treat it as if it were a mere hobby instead of a discipline. Prayer


is not to entertain us, but a mandate from our Lord Jesus Christ to cultivate our relationship with Him and our spiritual growth. Why should we be disciplined people in prayer? Here are some reasons:

- Jesus was our model in prayer. Jesus taught us to be constantly dependent on God through prayer (John 17:6-24; Matthew 6:8-15).
- Prayer makes us dependent on God. When we pray, we recognize that we cannot do it ourselves. At the same time, we trust that He will give us everything we need for us to do our part according to the Word (Psalm 55:22).
- The Scriptures command us to pray (Luke 18:1; Ephesians 6:18; I Thessalonians 5:16-19; I Timothy 2:1).\(^{50}\)
- Prayer helps us overcome temptation. We pray to God to keep us from temptation, give us strength to bear it, and wisdom to do the right thing (Matthew 6:13; Luke 22:40).
- Prayer helps us live sanctified lives. Part of our sanctification is achieved when we come to the throne of grace to ask forgiveness for our sins. We are sanctified when we practice prayer in secret, entrusting our lives to God (2 Corinthians 12:7-9).
- Prayer prepares us for times of suffering. Suffering will come into our lives, whether from illness, consequences of sin, economic situations, and so on. We will never be exempt from suffering; It is part of what the Lord uses to make us more in the image of Christ (Romans 12:12; I Peter 1:7).

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\(^{50}\) Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids, Mich.: Zondervan, ©2001), 94.
• Prayer help us to understand and accomplish God’s purpose for our lives (Colossians 1:9-1).\textsuperscript{51}

• Prayer help us in any problem. Our problems may not disappear, but in prayer we gain a new perspective on our problems along with peace and patience to stand firm (John 16:23-24; Philippians 4:6-7).\textsuperscript{52}

### The Spiritual Discipline of Meditation

In this chapter we will talk about a spiritual disciple that is frequently neglected by Christians despite being a commandment of the same Scriptures: biblical, “meditation (meditation).”\textsuperscript{53} Unfortunately, meditation is being taken out of the context. According to Whitney, “One sad feature of our contemporary culture is that meditation has become identified more with no non-Christian system of thought than with biblical Christianity.”\textsuperscript{54} Lack of knowledge not only has significant consequences, but can also lead to think that meditation is like a mysterious religious practice or something related with transcendental meditation, Hinduism, yoga or even New Age practice than a spiritual discipline. The book of the prophet Hosea stressed this when he mentioned to the people of Israel, “My people are destroyed for lack of knowledge” (4:6 NKJV). Meditation can be defined as the practice of thinking in a personal, practical, healthy and formal way about how the truth of Scripture applies to different areas of

\textsuperscript{51} Ibid.

\textsuperscript{52} Ibid.

\textsuperscript{53} Kenneth Boa, \textit{Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation} (Grand Rapids, Mich.: Zondervan, 2001), 96.

our lives. Tomas & Sosin in their book, *Therapeutic Expedition: Equipping the Christian Counselor for the Journey*, they defined meditation as, “simply means to focus one’s mind on God.”

On the other hand, according to Whitney meditation is, “deep thinking on the truths and spiritual realities revealed in Scripture, or upon life from a scriptural perspective, for the purpose of understanding, application and prayer.” Meditating for spiritual purposes requires that to put other thoughts aside while concentrating on an important topic. The apostle Paul stressed this when he mentioned, “whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things” (Philippians 4:8 NKJV). Thinking about the meaning, value, and application of these guidelines for life, and at the same time imagining that you practice them, can help you mature spiritually. The advice the Scriptures offers us is somewhat summarized. To get all the benefits of God’s wisdom, the person has to think, weigh its? meaning and how we can apply it to our personal life.

According to Whitney meditation is, “both commanded by God and modeled by the godly in Scripture.” The Bible has quite a few references to meditation, both in the Old and New Testaments. There is a remarkable example of the practice of spiritual meditation in the Scriptures. God Himself not only commissioned Joshua, but also commanded to meditate in His

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57. Ibid.
Word, found in the book of Joshua 1:8, which states, “This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success” (1:8 NKJV). The central topic of this chapter includes three aspects. First, the appointment of Joshua as successor of Moses. Second, God’s promise to help Joshua. And thirdly, Joshua’s preparation of the people to pass the Jordan. However, the task entrusted to Joshua was enormous enough to have him occupied even if he had ten souls to minister, yet he had to find time to meditate in God’s Law (Word) day and night.

Another example in the Old Testament is Psalm 63. This Psalm or prayer was written by David before he became King of Judah when he had to “hide” for a while in order to avoid being killed. It was evidently a very difficult time in David’s life. He had been falsely accused of treason. In verse 6, David talks about what he meditated during his sleepless nights, as he thought deeply about how God always provided for all those who sought him, “When I remember You on my bed, I meditate on You in the night watches” (NKJV). These meditations made him remember the times when God had previously rescued him, and this encouraged him. The kind of meditation mentioned in the Bible is not one in which we repeat a song or a mystical sound or a phrase. There is nothing mysterious about it. It means that you must use your mind in an effective way to think intensely about a specific issue that is related to God, like David showed us in this Psalm.

In many forms of meditation, people are instructed to empty their minds and to focus on breathing or repeating a phrase or a mantra. Christian meditation is less about the posture of our
bodies and more about the posture of our soul. The Scriptures teaches a meditation that means filling our minds with God’s law and Scriptures. The psalmist expressed, “Oh, how much I love your law! It is my meditation all day” (Psalm 119:97 NKJV). Apart from mentioning God’s commandments, other psalms refer to meditation in God’s work, His miracles and His creative power, and his glorious splendor (Psalm 143:5; 145:5). Focusing our meditation on our great God helps us stay in the right perspective. According to Mathis, “it very well may strengthen our brain and lower our blood pressure to practice the art of Christian meditation. But even more significant will be the good that it does for our souls.”

According to MacArthur, “Believers must discipline their spiritually sensitive minds to think about the right spiritual realities.” The apostle Paul not only stressed the meditation, but also suggested help topics for Christians to meditate on them. Paul states, “whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy-meditate on these things” (Philippians 4:8 NKJV). In this passage, Paul the author tells us about the things we should meditate. Paul is about to finish his letter and as a final advice he introduces his theme with the words “Finally, brethren.” The word finally indicates that Paul has arrived at the climax of his teaching on spiritual stability. Notice that Paul is speaking to believers, to people who have the ability to control their thoughts.

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59. Ibid.
61. Ibid., 285.
When Paul urges believers to fill the mind with positive things (true, noble, just, pure, lovely, honest), it does not refer to the power of positive thinking without more, but two very different things. It refers to the mental renewal that is the impending subject of every believer, “be renewed in the spirit of your mind” (Ephesians 4:23 NKJV), “be transformed by the renewing of your mind” (Romans 12:2 NKJV). Meditation in the Word of God produces changes in the heart, and to advance in the qualities of peace and meekness it is essential to plant the Word, so that the fruit of the Spirit will germinate. Meditating to fill our minds with the Scriptures causes Christ to dwell in the heart (Ephesians 3:16-17). To meditate on the Scripture and on the person and works of God is to take nourishment for our souls by extending our roots more deeply into holy ground.62

The meditation described in the Scriptures works in conjunction with other spiritual tools such as prayer, Bible study and fasting, to help us strengthen our relationship with God. This is not an easy practice it demands discipline, commitment and guidance. Our thoughts themselves need guidance. We must pray that the Holy Spirit of God directs our meditation and helps us think as God thinks. Christian meditation is a spiritual tool that helps us internalize the Word and the way of God, helps us write the laws of God in our hearts and in our minds (Hebrews 10:16). It is key for us to understand and apply the truth of God in every aspect of our life. Boa in his book *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation*, presents some suggestions to assist this spiritual discipline of meditation:63


63. Ibid.
Choose brief passages from the Scripture that are meaningful to you … select specific times for brief interludes of meditation on the text you have chosen for the day.

Use your imagination and begin to visualize the concepts in the text in as many ways as you can.

Ponder each word and phrase of the text and try to gain as many insights as you can.

Commit yourself to pursue and apply the truths you have found in it.

Meditation directs the conscious mind during the day and is an excellent way to practice the presence of God.

The only way you will develop skill in meditation is by doing it, even when it does not seem to be effective.

**The Spiritual Discipline of Fasting**

The Scriptures says a lot about this important spiritual discipline, but how often it is overlooked. According to Boa, “The spiritual discipline of fasting is abstention from physical nourishment for the purpose of spiritual sustenance.” On the other hand, Whitney states, “Let me address first the fact that, strictly speaking, fasting is abstinence from food.” God desires and expects His followers to fast. Jesus Christ was asked why His disciples did not fast like the rest of the religious people. He replied with a brief parable, explaining that He was still with his disciples, but that after He was no longer among them (referring to his imminent return to heaven), “then they will fast” (Matthew 9:14-15). When Jesus spoke to His disciples about how they should fast, He clearly expected them to do so (Matthew 6:16-18). He did not say, “if you

64. Ibid.

fast” but “when you fast.” And notice that in this chapter Jesus emphasizes fasting as much as prayer and doing good works.

Fasting is mentioned several times in the Scriptures as a reaction to different circumstances. For example, in 1 Samuel 31:13, where the burial of the bones of Saul and his sons is narrated; In this case, fasting was a reaction of deep sadness. Another example is found in 2 Chronicles 20:3, the act of fasting is used to ask God for liberation when Jehoshaphat is threatened by the invasion of a great army. In addition, the case of the inhabitants of Nineveh, who fasted as an act of repentance by decree of the king, after hearing the preaching of Jonah (Jonah 3:5-9). In the New Testament we find the example of Anne, the prophetess, who is described as someone who served God “night and day with fasting and prayer” (Luke 2:37). In Mark 2: 8-20, we read that John taught his disciples to fast and Jesus Christ said that his disciples would fast after His death. The Gospel of Matthew narrated that Christ fasted for 40 days and 40 nights before facing Satan in a hard-spiritual battle (Matthew 4:2). The apostle Paul and Barnabas prayed and fasted when they appointed ordained elders in the church (Acts 14:23).

This spiritual discipline like others requires self-denial and practice. According to Boa, “This difficult discipline requires practice before it can be effective, since it is not natural for us to pursue self-denial.”66 According to Foster, the topic of fasting for many years has been debating both in and outside of the church community. Foster states, “in my research I could not find a single book published on the subject of Christian fasting from 1861 to 1954 … more recently a renewed interest in fasting has developed, but we have far to go to recover a biblical

balance.” Fasting discipline has been part of the teaching of Christ and must be personal, centered not in our flesh desires instead on God denying our self for spiritual purpose.

Jesus stressed this with His disciplines when He mentioned, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me” (Matthew 16:24 NKJV). What does it mean to self-deny or deny yourself? To deny oneself is to tell that “I” that is inside of us, and that inclines us to be eccentric, that no, that we do not want to follow our own efforts or serve our own interests, but that our ministry depends totally on God. Mathis states, “Fasting is an exceptional measure, designed to channel and express our desire to God and our holy discontent in a fallen world. It is for those not satisfied with the status quo. For those who wants more God’s grace.”

In a sense, we all fast. When we sleep in our bed, we don’t eat or drink. That is fasting. Therefore, the first meal of the day is called breakfast. However, when people talk about fasting it usually refers to a longer period of time in which one deliberately decides not to eat or drink and that can be a full day, part of a day or more than a day. A fast for health is any restrictive temporary from food that is evidently beneficial to health. According to Sherwood, “Eating too much promotes obesity, which can contribute to heart problems, diabetes, high blood pressure, and joint pain.” But the fast we are talking about is one that benefits our spiritual health, which


involves abstaining from food and drink while spending a great deal of additional time in prayer, meditation and Bible study (Exodus 34:28; Ezra 10:6; Esther 4:16).

Fasting is a spiritual exercise in self-discipline over our carnal cravings while keeping God first in our thoughts. It frees us from the slavery of our appetites as we focus on the true “living bread,” Jesus Christ (John 6:51). Fasting is very important to develop not only a correct and meaningful relationship with God, but also a solid resilience in ministry. Fasting strengthens Chaplains and ministers to increase the effectiveness of their prayers. Fasting helps us keep our balance in life. Fasting allows the Holy Spirit to reveal the true spiritual condition and lead us to brokenness, repentance, and a transformed life. The Holy Spirit will vivify the Word in our hearts and its truth will become more relevant to our lives. More than any other Discipline, fasting reveals the things that control us. Fasting is not simply denying the body physical food but spending more time in prayer and meditation on the Word of God not only to shape a solid resilient ministry, but also to enter into a more intimate communion with our creator God and the Holy Spirit. If during fasting we waste our energy in striving with many things to do and neglect to have special times with God, we will starve not only physically, but also spiritually.

According to Whitney, fasting is biblically founded and at least one of these ten purpose must be in our spiritual agenda:

- To Strengthen Prayer
- To Seek God’s Guidance


71. Ibid.

• To Express Grief
• To seek Deliverance or Protection
• To Express Repentance and the Return to God
• To Humble Oneself Before God
• To Express Concern for the Work of God
• To Minister to the Needs of Others
• To Overcome Temptation and Dedicate Yourself to God
• To Express Love and Worship to God

The Spiritual Discipline of Solitude and Silence

Solitude is being alone and focusing your thoughts on God. Solitude is where we meet God face to face, the place where we can best hear His voice. Although we often think of solitude as something that is practiced in the long days of retirement, it is a discipline that we can practice daily. Solitude is the most fundamental of the disciplines in that it moves us away, for a time, from the lures and aspirations of the world. Solitude can be practiced even in a busy lifestyle. Having a moment of solitude with God regularly will help to shape our character in Christ. According to Boa, “In solitude we remove ourselves from the siren calls and illusion of our society and wrestle with the need for ongoing transformation as we meet with the Lord.”

Unfortunately, we tend to associate stages of solitude with isolation, rejection, despair or emptiness. Then it is not surprising when Jesus asks us to spend time alone with the Lord, “But


74. Ibid., 87.
when you pray, go away by yourself, shut the door behind you, and pray to your Father in private. Then your Father, who sees everything, will reward you” (Matthew 6:6 NLT). However, when we receive our response, we discover that solitude with the Lord is not an empty exercise of isolation but rather a time of spiritual retribution that enriches our hearts with one of God’s most wonderful gifts, the clarity to know Him and us. The spiritual discipline of solitude brings us more clarity to know God. This time awakens the secrets of our own hearts and agendas. We run from solitude to the degree of running of ourselves. Solitude opens the windows of our soul and brings to the surface everything hidden. We fear what might be inside us, hidden behind our busy lives, pain, despair, tiredness and discouragement. We do not understand that God’s call to solitude is not a call to isolate ourselves and face our struggles alone. It is a call to come to Him and that He can minister to our soul and heal our hearts. According to Boa, “Extended times spent in solitude can be frightening, since they remove our external props and force us to confront sinful and selfish attitudes and behaviors.”

Solicitude is about experiencing God simply through silence. On the other hand, silence is defined by Whitney as, “the voluntary and temporary abstention from speaking so that certain spiritual goals might be sought.” Unfortunately, silence is unusual in our culture today, including our contemporary Christian culture, it is a vital spiritual discipline for the spiritual life in Christ. In the spiritual discipline of silence, we refrain from sound in order to make opportunity for a deeper commitment to God and others. If we spend enough time before God in

75. Ibid.

76. Michael Todd Wilson and Brad Hoffman, Preventing Ministry Failure (Downers Grove: InterVarsity Press, 2007), 120.

the silence of the Holy Spirit it will evoke and bring to our conscience any sin, burdens or wounds that we have repressed. Being aware can be worrying or painful, that is why so many people avoid tranquility and stillness. If we are open to God in silence, then the healing light of God can serve us. When we learn the practice of silence it moves from our busy environment to our soul and the absence of sound becomes a wonderful understanding of the presence of God as we feel the refreshing recharge in our ministry.

According to Boa, “Silence is a catalyst of solitude; it prepares the way for inner seclusion and enables us to listen to the quiet voice of the Spirit.”78 Solitude and silence must be together in action. There are valuable reasons for these two spiritual disciplines. Whitney presents a remarkable biblical example of these two spiritual disciplines, solicitude and silence:79

- To Follow Jesus’ Example.
- To Minimize Distraction in Prayer.
- To Express Faith with God.
- To Be Physically and Spiritually Restored.
- To Regain a Spiritual Perspective.
- To Seek the Will of God.

The Scriptures confirms the value of these two disciplines through Christ’s ministry. We see that Christ was led in silence by the Spirit into the desert for forty days of trials (Luke 4:1), and He also practiced the spiritual discipline of solitude going alone to pray (Matthew 14:23; Mark 1:35; Luke 4:42). When the spiritual discipline of silence is attached with the discipline of solitude, it


will give the freshness and strength that any Chaplain needs not only to cope with the pressures of everyday in their ministry, but also to expand the practice and skills of resilience in the ministry of chaplaincy.

Chapter 3 – Practice of a Resilient Ministry in Chaplaincy

Definition of Resilience

Resilience can have two kinds of people. The first group of people is made up of those who, despite passing through valleys, deserts, problems, illnesses, family crises, and amid all these difficulties suffer but bounce back, they get up. That is why they say they are more than victorious. Paul in Romans therefore speaks of difficult situations and ends up talking about not fearing anything that comes, “Yet in all these things, we are more than conquerors through Him who loved us” (8:37 NKJV). In this case, resilience can be defined as, “the ability to become better, not bitter; to bend but not to break; to return to full function and potential after internal or external shock; in short, to bounce back.”\footnote{Robert F. Dees and Mike Huckabee, Resilience Trilogy, vol. [1], Resilient Warriors (San Diego, Calif.: Creative Team Pub., 2011), 25.} The second group of people are those who collapse and are destroyed by difficult situations in their lives. They are those ones who cannot bounce back. They are people who started the Christian life with enthusiasm, but when they encounter suffering, struggles, and grief they give up, they do not come back or they do, but they complain. They are similar to the people of Israel who lasted 40 years complaining about all situations, collapsing, in anguish, and in fear (Numbers 32:13; Joshua 5:6).
On the other hand, Greitens definition states, “Resilient people do not bounce back from hard experience; they find healthy ways to integrate them into their lives.”\textsuperscript{81} If Greitens is right, we can find healthy ways through the Scriptures, suffering, self-care, spiritual disciplines, mentoring, spiritual formation, stress, grief, loss, wellness and others. The story of resilience was developed in the 1970s and finds its origin in the field of psychology.\textsuperscript{82} The term still perhaps new; you don’t find it in the Scriptures but throughout the Scriptures you will find its essence. It was mentioned before, according Searby in his book \textit{The Resilient Pastor: Ten Principles for Developing Pastoral Resilience}, “The biblical term for resilience is “perseverance” or “patient endurance.”\textsuperscript{83} Perseverance is a matter of endurance with faith and will. That is, the one who perseveres, exercises his/her faith in God correctly. No believer can call himself persevering if he/she does not adjust his life to the teachings of the Scriptures.

Chaplains with genuine commitment and an authentic call know that ministry will bring difficulties. They expect to get knocked down, and they have the proper attitude and outlook to preserve.\textsuperscript{84} The apostle Paul states, “We are pressed on every side by troubles, but we are not crushed. We are perplexed, but not driven to despair. We are hunted down, but never abandoned by God. We get knocked down, but we are not destroyed” (2 Corinthians 4:8-9 NLT). However, for the purpose of this study resilience will be defined as, “the psychological process of adaptation in the face of obstacles, trauma, tragedy and stress that is related to good emotional,

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\item 83. Ibid, 9.
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physical and spiritual health.” In other words, to be resilient from psychological perspective is to be able to face adversity and get stronger.

**The Importance of Resilience in Chaplaincy**

After defining resilience, we can conclude that resilience is vital in chaplaincy ministry. Resilience is important because it will be the ability in chaplaincy ministry that allows them to overcome adversity and learn from it. This ability allows the chaplain to have more resources to face the future, emphasizing strengths over limitations in their ministry. A solid resilience in chaplaincy ministry arises from learning to be patient and to have faith in God’s foresight, strength and constant goodness toward us, no matter what happens. We want to finish well in our ministry leadership, and this cannot happen accidentally. Resilience should be a biblical norm for Chaplains. The Scriptures contains many warnings to move forward (Philippians 3:13–15), overcome difficulties and temptation (Romans 12:21) and persevere in the face of trials (James 1:12). It also gives us numerous examples of people who suffered a lot but who followed God’s plan for their lives.

In the Old Testament, Job demonstrated a great capacity for recovery, and God honored him for it. The book of Job is renowned as one of the greatest masterpieces, not only in the Bible, but also in all of world literature. After losing everything, Job was in great agony of soul and

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body, however, he refused to curse the Lord or surrender, “Throughout all this Job did not sin or blame God for anything” (Job 1:22 HCSB). Later, when the suffering intensified, his wife said to Job, “Do you still retain your integrity? Curse God and die!” (Job 2:9 HCSB). According to the scriptures, Job would not even consider such a thing. Despite his suffering, Job knew that God was in control and that knowledge helped him maintain resilience rather than surrender to defeat. His faithfulness to God resulted in resilience. Faith in God truly does provide resilient warriors with confidence, endurance, soul preservation, assurance, conviction, and overall courage.  

Another can be found in the book of Exodus. God sent Moses to be not only a leader who will guide the Israelites to God, but also to lead them out of Egypt (Exodus 3:10). What Moses did was show God what he was, from his incapacity and exposed his weaknesses, “But Moses said to God, “I am not a great man! How can I go to the king and lead the Israelites out of Egypt?” (Exodus 3:11 NCV). But what God says to Moses is that He will be with him (Exodus 11:12). God did not change Moses’ situation nor raise his esteem, but said, as I support you, your weaknesses do not matter. On the other hand, according to Morelli, we can look the book of Exodus, “as God taking the Jewish People on a journey from weak to strong, from downtrodden to resilient … a deeper reading of Exodus is that God guides us on developing personal strength and resiliency”  

In the New Testament, Paul showed a great capacity for recovery after his encounter with Christ that changed his life (Acts 9). Paul was transformed from religious Pharisee to a Christian,  

many were not happy with his calling and message. According to 2 Corinthians, Paul was beaten, stoned, criticized, imprisoned and almost killed many times (11:24-27). An incident especially shows Paul’s exceptional resilience. Paul was a man who had many difficulties in his ministry but in turn someone who learned the secret of adapting to the difficult situations he had to deal with. He expresses it very well, with the following words, “I know how to be abased, and I know how to abound. Everywhere and in all things, I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me” (Philippians 4:12-13 NKJV). Paul speaks of having learned a secret of adaptation, an absolute sample of a resilient person, one who suffers a severe blow, who is under severe pressure, but who recovers. Dauting and tragic statistics amply illustrate the need for resilience. In the concept that Paul expresses here, he would be as the chaplain who helped by God withstand the setbacks of life without letting his structure affect him, and adapts to different circumstances, emerging victoriously in his/her ministry.

Another remarkable example of resilience can be learned from Christ in the Gospel of Matthew (15:21-28). According to Walvoord, this miracle is, “the first healing of a Gentile.” At that time Jesus left the territory of Israel, for the first time during His public ministry to meet this Canaanite woman. The Canaanite woman’s faith went through three tests that Christ did when she came to Him:

1. The indifference of Jesus towards the Canaanite woman. Jesus had left Israel and entered the region of Tyre and Sidon. Places that did not belong to the nation of Israel and being

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there in that place a woman came and cried out saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed” (v. 22 NKJV). But Jesus did not answer to her (v. 23).

2. Apparent rejection of Jesus. (v. 24a). He responded and said, “I was not sent except to the lost sheep of the house of Israel” (v. 24b). This woman didn't care about the rejection, her cry was of faith, she wanted to get that good for her daughter and she would have to keep crying until she got that good, she needed.

3. A remarkable example of resilience (vv. 25-27). Regardless of Jesus rejection, she did not let herself be discouraged by these tests of indifference and rejection but came before Jesus prostrated herself in His presence and worshiped him by saying, Lord, help me!

In this passage we see how strong and hard Jesus’ last test was to the Canaanite woman. Christ, responding to her said, “It is not good to take the children’s bread and throw it to the little dogs” (v. 26 NKJV). Jesus literally called her little dog. The Jews called the gentle dogs dumps. And here we can see how the Lord Jesus gives her the qualification of “dog,” as one of the little dogs that are under the tables of the masters, waiting for the crumbs. This woman not only recognized Christ as “Son of David, but also acknowledge the power of healing through Christ. She demonstrates resiliency through perseverance which is another form to define resilience like was mentioned early in this paper.

**Resilience and Suffering**

The book of Romans states, “We know that all things work together for the good of those who loved God: those who are called according to His purpose” (8:28 HCSB). Suffering, struggles, grief, crisis, lose, affliction are part of our growth and maturity in chaplaincy ministry. Christ stressed this when He said, “You will have suffering in this world. Be courageous! I have
conquered the world” (John 16:33b HCSB). The goal in becoming a resilient pastor is to live and minister with others in ways that lead to vitality, joy, and growth while facing the adversities of ministry with a solid faith.\textsuperscript{92} However, resilience can strengthen and protect from suffering. But the big question is How can a God who is all love and almighty allow suffering in our lives? Can’t God make the pain go away? This is a difficult and also very common questions. In order to acknowledge pain and suffering, it is important to understand the Theology of Suffering. According to Dees, “Many pastors who has became more acutely aware of the trauma of our nation’s wounded warrior and families, has commented to me that he needed to go back to seminary to understand and guide others in the Theology of Suffering.”\textsuperscript{93}

To understand theology of suffering we must acknowledge that God created a world without suffering. God’s creation was perfect. Adam and Eve, the first people, received free will, however they were pure and therefore had direct contact and communion with God. When God created the earth, His intention was to become an extension of peace and harmony in heaven. However, Satan still had access to the earth, and tempted Eve in the Garden of Eden (Genesis 3:1-4). When Satan offered Eve the choice between following God’s way or the way of sin, God had the deep hope that she would choose His ways. All God wanted was for people to be happy, and He knew that the only way to do this was to be obedient. Unfortunately, Eve decided to believe in the way of Satan – the way of the curse, and convinced Adam to do the same (Genesis 1:26).


\textsuperscript{93} Robert F. Dees and Mike Huckabee, \textit{Resilience Trilogy}, vol. [1], \textit{Resilient Warriors} (San Diego, Calif.: Creative Team Pub., 2011), 35.
Due to the enormous respect for their free will He had to step back and let Adam and Eve reap the consequences of their actions.

All the suffering, all the pain, and every tear that has been shed on the earth has been for the direct or indirect result of sin. Even natural disasters occur because the world was cursed, “For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God” (Romans 8:20-21 NKJV). Dees states, “The warrior who does not intellectually or emotionally recognize the existence of evil and the reality of pain and suffering is far more subject to being blindsided, swept totally of their feet.”

Consequences of sin contaminated everything. Pain and suffering are consequences of evil, and none are immune to them. However, God’s intention with us is not just to demonstrate that sin brings suffering. It is even more important to show that living without sin brings joy, peace, and harmony.

On the other hand, everyone suffers and the sufferings that a person experiences on earth are not necessarily consequences of sin he/she has committed. The Scriptures states, “Many are the afflictions of the righteous, but the Lord delivers him out them all” (Psalms 34:19 ESV). Being one with Christ also means that we will suffer. Jesus stressed this when He mentioned to the disciples, “You will have suffering in this world. Be courageous! I have conquered the world” (John 16:33b HCSB). The truth is that God not only allows suffering, He has called us to suffer! Affliction is part of our union with Christ. The apostle Paul wrote to the Thessalonians,
“that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this” (I Thessalonians 3:3 NKJV). While it is important to understand the reality and nature of evil and suffering in our world, it is far more important to understand the true character of God which trumps these realities.97

Resilience under testing arises from learning to be patient and to have faith in God’s foresight, strength, and constant goodness toward us, no matter what happens. In the Scriptures we clearly see the story of the patriarch Job in the Old Testament. A pious, virtuous, and faultless man who enjoyed esteem, property, family, good health, money, and an excellent reputation. The book of Job narrative how God allows him to be tested in grief and suffering. In the book we see multiple expressions of the humanity of Job who is physically and spiritually tired, ill, exhausted, and overwhelmed claims God for the permits he was living. In Job we can see the typical reactions that we can all have on the path of suffering and pain as well as how his enormous faith was constantly and continuously tested and how it faltered many times along the way.

In Job we see a remarkable example of resilience. He shows his frustration before God but does not solve his inner crisis only with frustration because although he did not understand the logic and teaching of God for his life, those questions he had and could not understand did not prevent him from resolving his crisis satisfactorily. We might think that when Job stopped fighting with God through his reason to be able to understand what was happening to him, it was that his inner springs were turned on and he came to accept the test in his life in a resigned way, which helped him to stay faithful with God. Self-understanding begins and ends with God.98


According to the Scriptures, suffering is a tool that God uses to strengthen our faith, “In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, whom having not seen you love” (I Peter 1:6-7) and to carry out His purpose in our lives, “We know that all things work together for the good of those who loved God: those who are called according to His purpose” (Romans 8:28 HCSB). It is designed to strengthen our trust in the Almighty God, but suffering requires an adequate response if we want God’s purposes to be fulfilled. Suffering teaches us to stop trusting our own resources and to live by faith in God’s resources. God will always provide the resources for the growth of resiliency in the ministry. According to Searby, “Resilient leaders learn to embrace the truth that “suffering produces endurance” (Rom 5:3-7) and that it will result in an effective and fruitful life (2 Pet 1:8).” This approach is based on a central reality. The minister or believer has to internalize in his/her conscience that God is interested in helping in solving the crisis and difficult situations of life.

The more self-understanding of the Theology of Suffering we have at the time of the crisis and suffering, the more resilience we will have. Searby states, “Self-understanding is crucial to becoming a resilient leader … Christian leaders have been shaped by collective experiences of their lives.” In this sense, resilient chaplains have an enormous capacity to perceive and face crises and suffering as opportunities to grow, to get ahead, to test their own personal resources. Being able to take on crises and suffering with hope is an equally important factor for a resilient chaplain because he/she understands that what he/she is living is temporary

99. Ibid.

100. Ibid.
and that he/she will be able to move forward strengthened in their ministry from the situation in which he/she are facing so he/she does not cling to the situation of crisis and suffering as something defining which will not be able to move towards change.

**Resilience and Spiritual Formation**

Resilience has a crucial role with spiritual resiliency in spiritual formation. In the military setting Chaplain (Col.) Mike Dugal defined spiritual resiliency as, “the inner-life ability to respond to life’s stressors, adversity or traumatic events and proceed in life without diminishment (chronic symptoms) to the soul (inner life).”

On the other hand, according to Burns, “Spiritual formation can be compared to a physical growth via nutrition and exercise. Spiritual growth is dependent on the care and feeding of the soul.” In general terms, spiritual formation is the process of spiritual growth. Certainly, it has to do with the work of the Holy Spirit and the various methods that He uses to achieve spiritual growth in our lives, like resiliency. Spiritual formation involves a growth in spiritual maturity that is generally reflected in lifestyles behaviors.

It was mentioned early that resilience under suffering arises from learning to be patient and to have faith in God’s foresight, strength and constant goodness toward us, no matter what happens. Resilience is a divine resource with which we have been endowed to face adversities. But not only do we have that inner capacity that we can all empower, but we also have the faith

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103. Ibid, 20.
that helps us believe that God will have transformed us to make us more like Christ. God is in the business of transforming us into Christlikeness. According to Boa, spiritual formation is a, “developmental process in which the soul grows in conformity to the image of God.”\textsuperscript{104} He wants us to grow spiritually, and we need His help for that kind of transformation that is not superficial but occurs within us. Bob Burns in his book, \textit{Resilient Ministry: What Pastor Told Us About Surviving and Thriving}, on his five primary topics for a resilience ministry one of them is “spiritual formation.” He states, “It is a biblical expectation that all Christians, and especially leaders, be concern about their own spiritual growth.”\textsuperscript{105}

Spiritual growth is leading our practical life towards our position in Christ. Now, what we want to do is progress in our practical life to live in a way that is comparable to our perfect position in Christ. A characteristic that should be essential in all Christians must be a fundamentally individual spiritual growth. The apostle Paul stressed this when he mentioned, “Brothers, I was not able to speak to you as spiritual people but as people of the flesh, as babies in Christ. I gave you milk to drink, not solid food, because you were not yet ready for it. In fact, you are still not ready, because you are still fleshly. For since there is envy and strife among you, are you not fleshly and living like unbelievers?” (1 Corinthians 3:1-3 HCSB). If a Christian grows in nature, must also grow in the spiritual realm of resilience, in faith in Christ, dependence and commitment to God. God teaches us to be resilient and prepares us for our future by sending us to a world where our resilience is tested and refined. The resilient pastor depends upon the

\textsuperscript{104} Kenneth Boa, \textit{Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation} (Grand Rapids, Mich.: Zondervan, 2001), 515.

assurance that he or she is redeemed through the blood of Christ, transformed by the presence of Christ, and nourished by the Word of Christ.\textsuperscript{106}

It is the difficulties, the challenges and the trials in life not only help us build resilience, but also strengthen our faith in God. The ability to bounce back, dust ourselves off and continue on the narrow path. The Scriptures reminds us that in all trials we must focus on the benefits of resilience and endurance benefits that they can bring to us, “My brethren count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing” (James 1:2-4 NKJV). Faith in God truly does provide resilient warriors with confidence, endurance, soul preservation, assurance, conviction, and overall courage.\textsuperscript{107}

\textbf{Using Resilience to Cope with Crisis & Depression}

According to Cash and Weiner in their book \textit{Wiley Concise Guides to Mental Health: Posttraumatic Stress Disorder}, “Resilient individual possess and exhibit protective factors, such as personality features or characteristic coping patters.”\textsuperscript{108} We mentioned earlier that resilience is a psychological construct, considered as the ability to withstand crises and adversities in a positive way, effectively cope with situations of stress, crisis, anxiety, grief and depression. To have resilience, the degree of commitment with Christ His Word is vital to cope with crisis and depression in chaplaincy ministry. On the other hand, according to Searby, “resilience is a


\textsuperscript{107} Ibid, 125.

process of coping with adversity, change, or opportunity, in such way as to identify, fortify, and enrich resilient qualities in a person.”  However, the word “crises” is not found in the Scriptures, but it does presents many of circumstances of crisis. According to Wright, “There are biblical terms that reflect a crisis, such as a trial, tribulation, test, persecution and affliction … a crisis state, such as a suffering, hardship, adversity and pain (John 16:33; Rom. 5:3; 1 Pet. 2:21; 4:12; Jas. 1:2).”

What does the Word of God teach us about crisis and depression? A detailed analysis of the biblical text sheds a lot of light, and especially much comfort, on those who suffer from crisis and depression in their ministry. To begin with, it is difficult to find in the entire Scriptures a single character who has not gone through the narrowness of the valley or the darkness of the tunnel. Sometimes it was in the form of depression (Elijah 1 King 19:1-18; Jeremiah 20). Other times in the form of doubt (Habakkuk and John the Baptist); almost always with deep experiences of loneliness and crisis in their lives. Understanding this long list of biblical ministers of the faith through hard crisis and depression times, our eyes open to a realistic conclusion that these men and women were warriors who were able to bounce back, but also men and women of flesh and blood, subject to passions (crisis) similar to ours (James 5:17). The reality is that as warriors we fight, we get wounded, and we bounce back to fight again–that is what warriors do.


Crisis and depression occur, therefore, very naturally in the Scriptures. The Scriptures detail one of the most prominent crises of Moses, the man chosen by God to guide the people of Israel. This great man of faith, a true model who is described in the book of Hebrews as a man who, “persevered because he saw him who is invisible” (11:27 NIV). Moses experienced depression with great intensity to the point of wanting to die. According to Wright, “A crisis usually involves a temporary loss of coping abilities, and the assumption is that the emotional dysfunction is reversible.”

Moses was tired of disobedience and the constant complaints of the people, overwhelmed by the burden of responsibility, feeling very lonely and exhausted, his loss coping abilities and his spirit faints, “I can’t carry all these people by myself. They are too much for me. If You are going to treat me like this, please kill me right now. If You are pleased with me, don’t let me see my misery anymore” (Numbers 11:14 HCSB).

It is clear that God did not consider the crisis and depression of Moses a sin. If it had been that way, God would have separated him from such strategic responsibility. Far from it, God reaffirmed Moses ministry with His therapeutic Word, “I will take some of the Spirit who is on you and put the Spirit on them. They will help you bear the burden of the people, so that you do not have to bear it yourself” (Numbers 11:17 HCSB). Being ill or depressed also lowers coping mechanisms. Moses’ mechanisms was deteriorated, needed a good dose of renewal with God’s Word. The phrase, “I will take of the Spirit that is in you and put in them” implied great stimuli. On the one hand, God had not forgotten Moses, His spirit and His Word was still present in the leader of the people. Moses resilience was strengthened not only by God’s Spirit,


113. Ibid, 130.
but also with His Word to continue pressing on in his ministry. Resilience is developmental, it can be learned, and it can be taught.\textsuperscript{114} Moses resilience helps him to be able to end well and learn to cope with crisis and depression with God’s Word. Searby states, “The resilience leader is one who finishes well.”\textsuperscript{115}

There is a resilience tool that serves as a majestic peak to understand more broadly and clearly what the Scriptures says. We call this tool biblical theology. Biblical theology is the discipline of how to learn and to read the Scriptures as a story inspired by a single author that culminates in the person and work of Christ, thus understanding all Scripture in relation to Christ. A final meaning of the expression “biblical theology” is simply theology that is biblical, that is, based on and faithful to the teaching of the Bible.\textsuperscript{116} In order to cope with the crisis and depression our resilience must be based on having insight of the Scriptures. Having a solid insight of the Scriptures it will help to not be surprised by the crisis and affliction in the ministry. The apostle Peter is a great example of resilience pastor and he stressed this when he mentioned, “Beloved, do not think it strange concerning the fiery trial, which is to try you, as though some strange thing happened to you” (1 Peter 4:12 NKJV). Ministers living from crisis to crisis lead unfaithful lives.\textsuperscript{117}

In another occasion, Christ not only warned His disciples, but also reminds us through the Scriptures that we will have crisis and tribulations in this world. With the promise of peace that


\textsuperscript{115} Ibid, 12.


\textsuperscript{117} Michael Todd Wilson and Brad Hoffman, \textit{Preventing Ministry Failure} (Downers Grove: InterVarsity Press, 2007), 149.
they have to enjoy, because of Jesus’ victory over the world, whatever afflictions the world (ministry) has to have. Christ said, “These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world” (John 4:33 NKJV). According to Friberg, the Greek word for “tribulation” is, “(thlipsis) θλioctlςίν, which means affliction, oppression, trouble.”[118] Let’s analyze this verse in detail:

1. The objective to which Christ aspires is that “in Me you may have peace.” Jesus went to the Father for the good of the disciples. It is the will of Christ that His disciples enjoy inner peace, regardless of the afflictions they suffer from the ministry. The word of Scripture is also destined to bring comfort and peace to the hearts of each minister (Psalm 119:165; Romans 15:4).

2. The treatment that would give them the world. Christ’s disciples have always been exposed to suffer more or less tribulation in this world (2 Timothy 2:3; 3:12). But God’s discipline also intervenes in this, so that they may bear more fruit (John 15:2). So, on the part of the world they suffer because they are good, and from God, so that they may be better in the ministry.

3. Christ encourages the disciples, “be of good cheer.” In other words, don’t get depressed, don’t get discouraged. Amid the afflictions of this world and the ministry, it is the duty and privilege of believers to be in good attitude. The apostle Paul states, “And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope” (Romans 5:3-4 NKJV).

4. The foundation of this encouragement that Christ gives them, His words, “I have overcome the world.” The word nenikeka (overcome) means “to be victorious” or “to conquer” and in the New Testament always refers to spiritual victory.\textsuperscript{119}

In situations of anxiety, crisis, depression and affliction is vital to understand and have a solid insight of the Scriptures. However, following the example of Christ, we should not wait for the crisis to come before we begin to establish a relationship of intimacy and trust with God and His Word, but to keep in commitment with Him, so that in the midst of the crisis, anguish and anxiety do not confuse us and cool our confidence and hope in their way of acting towards us. Wilson and Hoffman state, “Ministers who manage by crisis merely complete tasks others press on them as urgent rather than the important things God calls them to do.”\textsuperscript{120} In times of crisis, it is vital to strengthen our spiritual resilience with the Word of God. In the Scriptures we find words of encouragement that comfort us in times of crisis. Through them we receive the comfort we need for the right moment. These are words that help us to keep on trusting the one who sent His beloved Son to die on the cross for love of us. Let’s look at some of these verses:

- God is with us, “Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand” (Isaiah 41:10 NKJV).

- God is always good, “The Lord is good, A stronghold in the day of trouble; And He knows those who trust in Him” (Nahum 4:7 NKJV).


\textsuperscript{120} Michael Todd Wilson and Brad Hoffman, Preventing Ministry Failure (Downers Grove: InterVarsity Press, 2007), 148.
• God gives us His peace, “Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid” (John 14:27 NKJV). In our inner life, “we discover a peace and joy that eludes us in the world (Philippians 4:6-7).”

• God guides and counsels us … gives us an assurance that transcend our circumstances. “I will bless the Lord who has given me counsel; My heart also instructs me in the night seasons” (Psalm 16:7 NKJV).

• There is power in the name of Christ, “And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it” (John 14:13-14 NKJV).

• His word gives us life for our spirit, “It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life” (John 6:63 NKJV).

• God listens to us our prayer and acts, “Evening and morning and at noon I will pray, and cry aloud, And He shall hear my voice” (Psalm 55:17 NKJV).

• God equips us with his Spirit to overcome, “For God has not given us a spirit of fear, but of power and of love and of a sound mind” (2 Timothy 1:7 NKJV).

• God cares about anxiety, “Cast all your anxiety on him because he cares for you” (1 Peter 5:7 NIV).

The Resilience in Marriage


122. Ibid, 195.
The life of a couple serving in the ministry is in many ways equal to that of other Christian marriages, but with different challenges. As servants, both share the same love for the Lord, for the church, for the people, and for the ministry. For example, the wife, as a suitable help (Genesis 2:18), must clearly understand her call to complete her husband while he serves the needs of the ministry. According to Todd and Hoffman, “One of the fastest roads to moral failure in ministry is lack of accountability.” In other words, both need accountability in their marriage. The marriage that serves in the ministry will make sacrifices that no other couple will have to make, so establishing well-defined roles will help immensely in the service leadership of the husband or wife. According to Burns, there are five critical stressors for pastoral fruitfulness and resilience. These five stressors are:

- The “normal” pressure of marriage and family
- The nature of ministry: always on the job
- The conflicting loyalties of church and home
- Abandonment from always being on the job
- The unmet needs of ministry spouses for confidants

On the other hand, we all need to remember that the real opposition in marriage is not physical, but spiritual, (Ephesians 6:12). And if that affects every true believer, the effects are much stronger for the ministerial couple. In other words, because of our call, the attacks are more intense. If the enemy fails to distract us from our ministry through immoral temptations, or by awakening love for the world, he will still try it through conflicts in our marital relationship.


Sometimes, an unresolved conflict with our wife can drain the ministry more than any situation outside the home. Those attacks will never be missing! It is for this reason couples needs a strong intimacy.

Todd and Hoffman in their book Preventing Ministry Failure: A Shepherd care Guide for Pastor, Ministers and Other Caregivers, they suggest five major ways to expressed intimacy, “spiritual, emotional, intellectual, social and physical.” 125 For the purpose of this paper we are going to address the “Spiritual Intimacy” in marriage. Spiritual intimacy can be defined as, “those things done to participate in and encourage the building up our personal love relationship with God.” 126 Here are some practical suggestions to grow in spiritual intimacy:

- **Pray together.** We are in a spiritual battle that we must fight with spiritual tools (Eph. 6:10-18). Spouses of pastors need to be intentionally encouraged in their spiritual life. 127 Therefore, in marriage we must learn to pray together. When we go to the throne of God together, one of the effects of God’s grace is that we get closer to each other in marriage.

- **Study the Scriptures together.** Studying God’s Word with your spouse is not about eliminating your devotional time alone. It’s about cultivating spiritual graces with your husband or wife, giving God the opportunity to minister to their souls being together. In our spiritual battle, we must take the sword of the Spirit that is the Word of God (Eph. 6:16-17). The study of the Scriptures with our spouse will allow us to be challenged by the same truths, enjoying the ministry of God’s grace in a more powerful way.

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126. Ibid.

• **Serve in ministry together.** The idea of this is that our marriages are part of what God is doing in our calling, while serving others. If we do not serve together in marriage, it is possible that there is isolation and self-centeredness in us, and that will lead to cancer in spiritual resilience. Being unified in their understanding of what the spouse will do and how the spouse feels called to participate can prevent a great deal of stress.\(^{128}\) We need to remember that we are part of a body of Christ (1 Corinthians 12:27). It is a blessing that, as couples, we are used by God as instruments to bless others.

• **Set goals together.** According to Thomas & Sosin in their book *Therapeutic Expedition: Equipping the Christian Counselor for the Journey*, “The value of setting goal setting is recognized by virtually every writer in the helping profession and facilitate successful performance and problem resolution.”\(^ {129}\) We need to continue dreaming and planning together, seeing the challenges and calls that God has for us, knowing that He started something in our lives, and will end it (Philippians 1:6). Dreaming together in marriage intensifies spiritual intimacy, creating a kind of expectation that strengthens marriage resilience.

It was mentioned early in this paper that resilience is also built through the Scriptures. Following the instructions of the Scriptures, couple must take all the armor of God in order to persevere (resilience). It would produce a marriage made in heaven.\(^ {130}\) That armor includes prayer (Ephesians 6:18). One of the most important spiritual disciplines is to develop the habit of

\(^{128}\) Ibid., 185.


praying together every day. Seeking the face of God together, as a couple, has a very powerful effect, in which the hearts of both are deeply linked with Christ love. According to MacArthur, “If we add the love of Christ to the fruit of the Spirit, we have a marriage that will not fail (1 Co. 13:8).” Both will be more sensitive to the anointing of the Spirit, and the reconciliation process is facilitated. Specifically, marriage must pray to God for the shield of faith, which is the shield and defensive weapon to extinguish flaming arrows (Ephesians 6:16), that will help us identify and correctly process the cause of conflicts in marital relationship.

According to the Scriptures, the image of marriage is one of dying to the self for the glory of God and the welfare of the other. Genesis 2:24 tells us, “Therefore man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (NKJV). This unity implies the permanency of marriage, an implication which Jesus makes explicit in his exposition of verse 24 (Matt. 16:6). Marriage implies unity, implies dying to individualism to live with another person. Marriage must be the union of two lives to reflect the glorious gospel that in turn reflects the glory of God. Our marriages are called to reflect the gospel of Christ (Ephesians 5:22-33). That is why as a minister we must strive to have marriages that glorify the love of Christ, even through difficult times that may come into our lives.

According to MacArthur, 1 Corinthians 13:4-7 presents an outline of how love in marriage match up with Christ’s love. Following outline:

131. Ibid, 128.
1. “Love is patient.” Therefore, I will bear with my spouse’s worst behavior, without retaliation, regardless of the circumstances.

2. “Love is kind.” Therefore, I will diligently seek ways to be actively useful in my spouse’s life.

3. “Love is not jealous.” Therefore, I will delight in the esteem and honor given to my spouse.

4. “Love does not brag.” Therefore, I will not draw attention to myself exclusive of my spouse.

5. “Love is not arrogant.” Therefore, I know I am not more important than my spouse.

6. “Love does not seek its own.” Therefore, I will be marriage and spouse oriented.

7. “Love does not take into account a wrong suffering.” Therefore, I will never keep an account due on my spouse.

8. “Love bears all things.” Therefore, I will be publicly silent about my spouse’s faults.

9. “Love hopes all things.” Therefore, I will confidently expect future victory in my spouse’s life, regardless of the present imperfections.

10. “Love endures all things.” Therefore, I will outlast every assault of Satan to break up our marriage.

Pastors’ spouses must maintain certain limits and protections to ensure a healthy balance of ministry, as well as balance in all six areas of their personal lives in order to have a resilient marriage. These six areas are, self-care, wellness, physical, emotional, intellectual and spiritual. Taking care in these six areas will strengthened the resilience in marriage.

Chapter 4 – The Biblical Approach of Resilience through Self-Care and Wellness

The Importance of Self-Care and Wellness
According to Burns, in his book *Resilient Ministry: What Pastor Told Us About Surviving and Thriving*, Dr. Taha conducted his doctoral in clergy physical self-care field and he agreed that, “The physical issues that cause pastor to struggle show no signs of abating … 76 percent of clergy were either overweight or obese.” In addition, body care turns out to be for the minister an instrument for the better development of his/her ministry. Fragile health and a weak body can be a great difficulty in carrying out the task of extending the Kingdom. The apostle Paul stressed this when he mentioned, “Do you know that your bodies are temples of the Holy Spirit, who in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your body.” (1 Corinthians 6:16 NIV). Occasionally pastors make reference to Paul’s comments on the priority of godliness over bodily training as an excuse for poor physical self-care.

In order to have wellness, self-care must be priority. It is important to acknowledge that self-care leads to wellness. According to Burns, “Self-care is a holistic concept that explores how five aspects of one’s life are interwoven: the emotional, spiritual, social, intellectual and physical.” Following Burns definition of self-care will strengthen health in ministry and the ability to maintain good resilience health in the midst of great adversity, a capacity that can emerge in relational development, acquired in the ministry environment. On the other hand,

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135. Ibid.

136. Ibid, 63.
Sherwood in his book *The Quest for Wellness: A Practical & Personal Wellness Plan for Optimum Health in Your Body, Mind & Spirit*, identified wellness with four areas:137

1. Spiritually connected to God and to other people.
2. Intellectually stimulated.
3. Emotionally balanced.
4. Physically strong and energized.

The personal self-care and wellness of the minister or chaplain must be a lifelong commitment. As a general principle, we can say that every Christian must be physically, emotionally, intellectually and spiritual fit, not just the ministers. We are all stewards of our body, mind and spirit and everything God has given us such as money, work, time, family, health, etc. Everything has been given to us so that we can manage it responsibly, knowing that we have to be accountable to God (Matthew 25:23). Ministry leaders generally have poor physical self-care.138 Many ministers work too hard and do not care about their self-care and wellness. For example, when someone is busy, it is easy to eat badly. But eating the right foods is essential for physical health. It is the difference between stoking the body and depleting the body. Pastors also do not have enough rest or exercise regularly. Exercise makes a big difference in mental and physical health. Self-care means understanding the meaning of positive health and working toward it.139

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139. Ibid, 60.
The National Wellness Institute promotes Six Dimensions of wellness: emotional, occupational, physical, social, intellectual, and spiritual.\textsuperscript{140} Not having wellness in chaplaincy ministry could lead to premature abandonment of the ministry or physical exhaustion affecting the resilience of the ministry. They see ministry as a job rather than a call. The greatest privilege a chaplain can have is to represent the Lord as the overseer of the chaplaincy ministry. It is not a job but a call. But when the chaplain is exhausted, sometimes the only thing a chaplain does is to collect a salary and keep the task. Chaplains are put into a routine. They go from the ministry to a visit to the hospital, then to write a sermon and then to a meeting with military members or with the congregation. They keep running until passion and energy are undermined. They are physically exhausted affecting not only the self-care and wellness, but also the ability of resilience. According to the National Wellness Institute, “Mindfully focusing on wellness in our lives builds resilience and enables us to thrive amidst life’s challenges.”\textsuperscript{141}

**Biblical Self-Care and Wellness**

**Self-Care and Wellness in the Old Testament**

The Scriptures are not a medical manual, nor does it establish rules for every aspect of life. However, it does indicate how God sees health care and finding out will benefit us. Many biblical passages allow us to understand what God thinks about self-care and wellness. The Scriptures are a book of life. No other text or literary collection has such a wide application to so many aspects of life. Good self-care and wellness are related to a healthy life, so it should not surprise us that the Scriptures contain principles referring precisely to the health. The Scriptures


\textsuperscript{141} Ibid.
mention several diseases, such as leprosy (Deuteronomy 24:8), emerods “hemorrhoids” (Deuteronomy 28:27), dropsy (Luke 14:2), and stomach diseases (1 Timothy 5:23).

The Scriptures in the Old Testament emphasizes prevention. When the laws that God gave Moses many centuries before Christ are reviewed, the fundamental importance that the Law conferred on health care prevention is appreciated. For example, Deuteronomy 23:13 says, “You must have a place outside the camp and go there to relieve yourself. You must have a digging tool in your equipment; when you relieve yourself, dig a hole with it and cover up your excrement” (HCSB). This rule on how to eliminate fecal waste was a very advanced preventive measure that protected them from diseases that can be transmitted by flies, such as salmonellosis, shigellosis, typhoid fevers and many other types of dysentery, which still take thousands of lives in places where these measures are not taken. It is unlikely that there is anything more than a hygienic concern here.¹⁴² Still to this day soldiers in the field maintain this practice if there are no temporary or permanent latrines.

Another example is chapter 11 of Leviticus makes it clear that diseases can be transmitted by insects, rodents and, most importantly, contaminated water. According to Hamilton, “The entire eleventh chapter is consumed with one issue: the Israelites’ diet … the most frequently cited rationale is the hygienic.”¹⁴³ The dietary prohibitions recorded in Leviticus 11 predators, such as eagles, ospreys, owls and raptors, such as crows and vultures. These animals are in the upper level of the food chain, so they harbor a large amount of toxins. According to Hamilton, the great Jewish philosopher and theologian states, “All the food which the Torah has forbidden

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¹⁴³ Ibid, 261-262.
us to eat have some bad and damaging effect on the body.”

The Law also contained specific safety regulations to prevent accidents, “When you build a new house, then you shall make a parapet for your roof, that you may not bring guilt of bloodshed on your household if anyone falls from it” (Deuteronomy 22:8 NKJV).

It is important to understand that the “Law” especially moral laws are universal and timeless to Christian believers today. They still apply as laws to Christians believers today. According to Hays, in his article Applying the Old Testament Law Today, “commands in the Mosaic Law are important, for they make up a substantial portion of God’s written revelation.” The moral laws of the Scriptures are a basic protection against sexually transmitted diseases, which undoubtedly already existed then, although they had not been identified or perhaps scientists did not even suspect their existence for centuries. Let’s see some examples:

• “Do not commit adultery” (Exodus 20:14 HCSB).

• “This is why God delivered them over to degrading passions. For even their females exchanged natural sexual relations for unnatural ones. The males in the same way also left natural relations with females and were inflamed in their lust for one another. Males committed shameless acts with males and received in their own persons the appropriate penalty of their error” (Romans 1:26-27 HCSB).

144. Ibid, 262.

• “Don’t you know that the unrighteous will not inherit God’s kingdom? Do not be deceived: No sexually immoral people, idolaters, adulterers, or anyone practicing homosexuality” (1 Corinthians 6:9 HCSB).

• “Now the works of the flesh are obvious: sexual immorality, moral impurity, promiscuity” (Galatians 5:19 NCSB).

Self-Care and Wellness in the New Testament

On the other hand, the New Testament mentioned that exercise is vital for good health, and the Scriptures recognizes its benefits. The apostle Paul stressed this when he mentioned, “Physical training is good, but training for godliness is much better, promising benefits in this life and in the life to come” (1 Timothy 4:8 NLT). Sadly, some conservative religious quote a verse to demotivate believers. But if we study the meaning of the verse in context, it is never suggested that the exercise should not be done, but that it is useful for a short time. The phrase body exercise for little is helpful may have led some to think that the apostle Paul was undermining physical exercise. Paul admits that such exercise has “some value” (1 Cor 9:24-27).146 Paul’s emphasis on godliness rather than physical exercise was due to the fact that the Ephesians were people very devoted to athletic games and competitions, whether practicing or attending them. According to Towner, “the reference to bodily training (gymnasia) was anticipated by the preceding reference to “training” (gymnaze), the comparison might be proverbial and had possibly found its way into Christian teaching by this time from either secular or Hellenistic-Jewish sources.”147


147. Ibid.
Therefore, Paul’s warning to Timothy is understandable. Paul was not telling Timothy that the physical exercise was wrong or unadvisable. What Paul was saying was that Timothy had to keep these things in the right perspective. We have a responsibility to develop a constructive relationship with our bodies through which we become knowledgeable about its power and vulnerabilities.\textsuperscript{148} The physical exercise is certainly limited because it only takes advantage while we live the life of this Earth, this is a short time compared to the eternity that Christ has prepared for us! And besides, if we do not persevere by exercising, the use and benefits will also be few, but if we make a constant effort, the changes will be too, because “You will always harvest what you plant” (Galatians 6:7b NLT).

It is obvious that the Scriptures encourages us to take care of our body and take reasonable measures to protect our health. Perhaps the key verse of Scripture that reminds us that our body is the temple of God is 1 Corinthians 6:19-20. Which states, “Don’t you know that your body is a sanctuary of the Holy Spirit who is in you, whom you have from God? You are not your own, for you were bought at a price. Therefore, glorify God in your body” (HCSB). Here we are told that the Holy Spirit of God lives within the one who truly believes. And even of those who do not believe, their body was created and designed by God for His glory. Since we belong to Christ, we no longer have the right to self-determination.\textsuperscript{149} When we accept the Gospel of Jesus in our hearts and receive Him as Lord, God gives us His Spirit to help us live the kind of life He wants us to live, and since God really lives within us, Paul tells us in this verse that our


\textsuperscript{149} Kenneth Boa, \textit{Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation} (Grand Rapids, Mich.: Zondervan, 2001), 244.
body is his temple. Since God “bought us” at a high price, the death of Jesus, we are obligated to take care of our body, which is his temple.

Our life is not ours, nor is our body. God saved us, He actually bought us, and the price He paid for you was very high. That is why you should dedicate your body to honor and please God. The Greek word used by Paul for “temple” is (ναὸς) “naos” which literally means, “a building regarded as a dwelling place for a divine being; in a narrower sense, the inner sanctuary within a sacred precinct where the divine being resides shrine, (inner) temple (MT 27.51).” By being members of Christ and having the Spirit of Christ dwelling in us, our body is a sanctuary of the Holy Spirit (v. 19), one more reason, not only to preserve our pure body without immorality but also to preserve the health and well-being of life of the body that we have received from God. Those who do not connect the physical and the spiritual may short-circuit long-term effectiveness in ministry by neglecting the “temple” and “inner sanctum.” We belong to God, not only for having received from the body and spirit, but also for having been redeemed, bought again for the price by Him (v. 20). Therefore, being a sanctuary of God and members of Christ, we have to glorify God in our body and spirit. A sanctuary is a place where God dwells in a special way, a place consecrated, therefore, at His service. It is a place where He is worshiped in reasonable service and sacrifice (Romans 12:1).

The Physical Self-Care and Wellness


Certainly, God wants us to be healthy. According to Burns, “self-care is synonymous with spiritual formation: the ongoing process of maturity as a Christian both personally and interpersonally.” With these solid reasons we have the right reasons to be committed with physical self-care and wellness. By exercising we are cooperating with the Holy Spirit and doing a part of God’s will in us because the apostle John through the Holy Spirit wrote these words, “Dear friend, I pray that you may prosper in every way and be in good health physically just as you are spiritually” (3 John 1:2 HCSB). The Greek word for “good health” comes from “ugiainein” (υγιαινειν), “be healthy or sound; literally, of physical and mental soundness be healthy be well.” We can see this in two ways: as a promise of God’s goodwill toward us, and as a responsibility for what belongs to us to keep it that way. The idea of taking self-care of our physical body perhaps brings some connotation of selfishness. According to Searby, “Taking care of oneself as a leader is not being selfish. It is rather following God’s desire that we be vital, fruitful leaders who serve in dependence upon him until our race is finished.”

In addition, the exercise is lawful; The Scriptures teaches us that all things are lawful to us as long as they are convenient, and we have self-control (1 Corinthians 6:12). Things taken to an extreme are always problematic as in the case of bigorexia (obsession with exercise) or carnality (life obsessed with the body or earthly things without taking into account the spiritual), but there is no objection against good things done with self-control and life in the spirit.


(Galatians 5:23). Likewise, all things are pure to those who are pure (Titus 1:15). The apostle Paul stressed this when he mentioned, “Finally brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable—if there is any moral excellence and if there is any praise—dwell on these things” (Philippians 4:8 HCSB). Christ came to give us an abundant life (John 10:10). During the short duration of our life, exercising brings virtue and helps us in our ministry life.

According to Burns in his book, Resilient Ministry: What Pastors Told Us About Surviving and Thriving, when ministers take responsibilities of their self-care it is to actually deny oneself rather than being selfish. Self-denying self-care can include things like:  

- Getting to bed on time
- Saying no to work by establishing sabbath, sabbatical, vacation and day off
- Building in regular exercise
- Maintaining a nutritional diet

How often Chaplains Ignored Self-Care and Wellness

Many chaplains and ministers work too hard counseling, praying, preaching, visiting, and do not care about their self-care and wellness leading their ministry to a literally burnout. According to Burns after his research on the lifestyle of the pastors in Western culture, he was surprised by the results. Burns states, “one study shows that 76 percent of clergy were either overweight or obese, compared to 61 percent of the general population. And a survey of Lutheran pastors referred problem with depression.”  

A disciple must be disciplined. There are

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156. Ibid, 61.
many ways to learn about discipline but self-care as a habit is one of them. Moreover, the self-care accompanied by a healthy diet, exercise self-control, willpower and personal denial. According to the American Heart Association, “Eating healthy and staying active are some of the most important things you can do to prevent heart disease and improve your personal well-being.” However, self-denial imply commitment to God’s will. Such commitment properly understood and acted on helps us bear adversity, knowing it is God at work in our lives doing what is good for us according to His good intention and kind will (Phil 2:12-13).

All these benefits have to do with training your godliness as a minister, because the truths of the physical world created by God are also reflections of the spiritual world in various aspects. Overcoming your weaknesses is an analogy of the Christian life in many ways. For example, when someone is busy, it is easy to eat badly. But eating the right foods is essential for physical health. It is the difference between stoking the body and depleting the body. Ministers also do not have enough rest or exercise regularly. Exercise makes a big difference in mental and physical health. A host studies show that the physical activity can greatly reduce level of stress. The apostle Paul mentioned in the book of Romans how to present our body to God, “Therefore, brothers, by the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your spiritual worship” (12:1 HCSB). The word “bodies” comes from the Greek word “σῶμα” (soma). According to Moo, “Paul deliberately uses


the word “body” (soma) to describe what we are to offer God … the apostle emphasizes the degree to which our worship should involve even the very prosaic of life. As we sweat on the treadmill, we worship God by seeking to be good stewards of the body He has given to us.”

The body is the instrument through which we express ourselves. The mind, our affections, the will, and the Holy Spirit can use our body. Through the Scriptures we were told to honor God in our body. The apostle Paul stressed this in the first letter of the apostle Paul to the Corinthians 6:20, “for you were bought at a price. Therefore, glorify God in your body” (HCSB). Then in the letter to the Philippians 1:20, we read, “My eager expectation and hope is that I will not be ashamed about anything, but that now as always, with all boldness, Christ will be highly honored in my body, whether by life or by death” (HCSB). We need to recognize that this body is the temple of the Holy Spirit. This, then, is the true service, the worship that pleases God. Bob Burns in his book Resilient Ministry: What Pastors Told Us About Surviving and Thriving, gives us a remarkable reason of why people in ministry don’t seem to value self-care:

- The pastoral role itself places expectation on clergy that can become unrealistic.
- Pastor may not value self-care in that they don’t view it as an “ethical imperative.”
- Pastor may not value self-care may be that they “spiritualize away” their need for it … this is the mindset behind “burnout.”

Rest (Sabbath)


The root idea behind the word *sabbath* is simply, “Quit. Take a break. Cool it.”\(^\text{162}\) Ministers, chaplains, and pastors working in the ministry, may not have time to rest, but what happens if this becomes our lifestyle? Surely this is what makes the disease of the shepherds a problem with the heart. That lifestyle triggers many health and family problems in the life of the minister. If we fail to prioritize time for rest, recess and renewal, we may not be as physical resilient, mentally sharp, emotional stable or spiritual recharged as we need to be.\(^\text{163}\) We could sound very spiritual in saying that the minister should not take a rest from the ministry life, and that he/she has to minister 24/7. Should ministers take time to rest? The mandate to rest is clearly seen in the Old Testament and in the ministry of Christ in the New Testament. Focusing only on the “doing” with a disregard for the “being” inevitably leads to a personal bankruptcy, negating quality ministerial withdrawals.\(^\text{164}\)

God called the people to rest for two of His works, creation and redemption. The book of Genesis narrates that on the seventh day Jehovah rested from all His work of creation. Genesis states, “By the seventh day God completed His work that He had done, and He rested on the seventh day from all His work that He had done. God blessed the seventh day and declared it holy, for on it He rested from His work of creation” (2:2-3 HCSB). According to Hamilton, “The day’s purpose is to provide rest for God after a week’s work of creation. Rest supersedes the act

\[^{162}\text{Ibid, 53.}\]

\[^{163}\text{Michael Todd Wilson and Brad Hoffman, Preventing Ministry Failure (Downers Grove: InterVarsity Press, 2007), 181.}\]

of creation.”¹⁶⁵ However, it was in the time of Moses when God’s people were first given the mandate to observe the Sabbath, a twenty-four-hour rest day.

The call in Exodus 20 to observe the Sabbath is linked to the fact that God sanctified a Sabbath during creation. Exodus 20:8-11 states, “Remember the Sabbath day, to keep it holy: You are to labor six days and do all your work, but the seventh day is a Sabbath to the Lord your God. You must not do any work—you, your son or daughter, your male or female slave, your livestock, or the foreigner who is within your gates. For the Lord made the heavens and the earth, the sea, and everything in them in six days; then He rested on the seventh day. Therefore, the Lord blessed the Sabbath day and declared it holy” (HCSB). The proper observance of the Sabbath guards against people idolizing their own work and agendas.¹⁶⁶

According to Guthrie, “God’s rest must be seen as a present reality.”¹⁶⁷ No doubt we see that God instituted a day of rest for the benefit of the human being, in which He works six days and rests one. Part of this benefit is resting physically, but it is also being able to worship God without distractions. Rest reflects that we are subject to the creative God, trusting in Him and in his care for us. Rest is an act of worship. Murray in his article *Theology of Sleep*, he states, “God calls us to trust Him. The psalmist connects sleep to trusting God (Ps. 3:5-6). The Christian’s sleep should be different to the non-Christian’s. When and how long we sleep makes a huge


¹⁶⁶ Ibid, 194.

statement about who we are and what we believe. As someone said, “unconsciousness is a pretty strong sign of dependence.” Sleep is intrinsically a humble thing to do.”  

Burns states, “Finding a way to celebrate the sabbath is a challenge with a pastor’s schedule.” However, we are all called to rest, thus reflecting our rest in Jesus. Let’s make an observation of what Jesus did in his ministry in the Gospel of Mark, “The apostles gathered around Jesus and reported to Him all that they had done and taught. He said to them, “Come away by yourselves to a remote place and rest for a while.” For many people were coming and going, and they did not even have time to eat. So, they went away in the boat by themselves to a remote place” (6:30-32 HCSB). The Greek word used by Mark here is “ἀναπαύσασθε” (anapausasthe). According to Lexicon of the Greek New Testament is defined, “as a resting from labor or carrying burdens rest, repose.” Three things can be point out in these verses:

1. Jesus literally proposed a little rest.
2. Jesus knew that their work required a lot of time so that they did not have time to eat.
3. What did the apostle do? And they left alone in a boat to a deserted place.

Jesus took time to rest, teaching us the importance of resting, because sadly ministers rested in a hospital room with a diagnosis that scares as a result of so much stress and anxiety.

According to Sherwood in his book *The Quest for Wellness: A Practical & Personal Wellness*

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Plan for Optimum Health in Your Body, Mind, Emotions & Spirit, presents the reason why wellness is needed in the religious world. Here some of the following reasons:

- 13% of active pastors are divorced.
- Discouragement runs high among the clergy.
- About a quarter of pastor’s wives resent their husband’s work schedule and about a quarter feel they have nowhere to turn if they have a family or personal crisis, or marriage conflict.
- About a third of all pastors feel burned out after their first five years of ministry.
- 45% of pastors report feeling depression and about half say they feel “unable” to meet all the needs of the job they face.
- About 90% feel unqualified or poorly prepared for ministry.
- 94% feel pressure to have the perfect family.

In John 4:6 it says, “and Jacob’s well was there. So, Jesus being wearied from His journey, was sitting thus by the well” (4:6a-b NASB). The Greek word for “wearied” is “kekopiakos.” According to Towns, “The participle kekopikos describes a state of weariness and is closely related to the verb meaning “excessive toil.” The picture implied by the Greek words is that of a man collapsing by a cool well because He was too tired to go on.”

Through the Scriptures we seen that God is not opposed to rest. We do not rest for laziness is more for exhaustion, because an exhausted minister is a danger, it will reflect it in our messages and


lifestyle. Exhausted chaplains and ministers lose their effectiveness and walk under pressure and frustration. No Chaplain, Minister, or Pastor should neglect prayer time, study of the word, nor should they neglect rest time.

**The Emotional Self-Care and Wellness**

Many ministers, pastors and chaplains live with emotional fatigue as a result of being faced with particularly delicate circumstances very often and without relief. According to theologian and pastor ministry professor William Willimon, “Many times, emotional or relational problems have their roots in the neglect of the physical body.” If someone needs to be emotionally sharp in self-care and wellness it’s the minister, pastor, and chaplain. We mentioned earlier in this research paper that chaplains are specially prepared to work with a pluralistic environment which causes their ministry to be exposed to more people or patients’ emotions. This could affect the emotional self-care and wellness of the chaplain leading the chaplain to a red zone which is an emotional contagion. According to Wright in his book *The complete Guide to Crisis & Trauma Counseling: What to Do and Say When It Matters Most*, he explains that this contagion has different names, “such as compassion fatigue, helper shutdown or helper burnout. You end up catching the disorder of the person or people you are helping. You become emotionally drained by caring too much.”

Emotional health has to do with integral health and that includes physical health, mental health and spiritual health. A “well” person does not severely stifle, dismiss, or deny emotions,

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but rather, is aware of his or her emotions and seeks to use the energy from emotions for productive purposes. In other words, emotional health is combined to give better results and to give integral complement to the confrontation of the common problems of life. If you feed and build your spirit in such a way that you feel the power to do any work for God, but neglect the well-being of your body, emotions and spirit, you will cause physical problems that will prevent you from doing the work. If you exercise and feed your body in such a way that your muscles develop and you feel that you can fly a fence, but neglect the well-being of your body, emotions and spirit, there will be no power for spiritual work or to resist temptation.

Healthy self-care requires emotional management. The apostle Paul stressed this when he mentioned to the Ephesians, “Be angry, and yet do not sin; do not let the sun go down on your anger” (4:26 NASB). With these two words, Paul shows that management of feelings includes both the ability to name and acknowledge feelings (“be angry”) as well as the capacity to responsibly handle those feelings (”do not sin … do not let the sun go down on your anger”). On the other hand, if we neglect the health of the soul, which is the seat of emotions, we can be affected in the spiritual and the physical self-care and wellness. The Scriptures mention many people that did not treat a feeling (emotions) of depression or a feeling of anger in the proper way, they made mortal decisions for their lives. The Scriptures mentioned people who under

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177. Ibid.
crisis their emotions lead them to a fatal decision. The following examples in the Old Testament & New Testament:178

- Abimelech (Judg. 9:54)
- Samson (Judg. 16:28-31)
- Saul (1 Sam. 31:1-6)
- Ahithophel (2 Sam. 17:23)
- Zimri (1 Kings 16:18)
- Saul’s armor-bearer (1 Chron. 10:5)
- Judas Iscariot (Matt. 27:3-5)

Emotional health is not about a simple way of living, but about living life in a better and superior way to adversities. Emotional health has to do with integral health and that includes physical health, mental health and spiritual health. The Wiley Concise Guides to Mental Health; Posttraumatic Stress Disorder, provides a good list to prevent break down in the emotions of the professional self-care or counselors. Here a few examples of these tools:179

1. Maintaining physical health, including getting adequate sleep and nutrition.
2. Having a balance life between work, play, and other activities.
3. Relaxation.
4. Meditation or spiritual practice.
5. Self-awareness.
6. Humor.


7. Professional balance.

8. Good professional boundaries and limits.


Emotional health is combined to give better results and to give integral complement to the confrontation of the common problems of life. Sherwood states, “Your emotions were designed by God to trigger you into taking actions that result in greater justice and positive changes.”

We can have spiritual health; but if there is physical negligence, we can bring consequences to the rest of your mental abilities. You can have physical health; but if you do not have control of your emotions you can have opposite spiritual results.

God’s desire is that His children have an abundant wellness in every area of their lives, physical, emotional and spiritual health. The apostle Paul stressed this when he mentioned, “Now may the God of peace Himself sanctify you complete. And may your spirit, soul, and body be kept sound and blameless for the coming of our Lord Jesus Christ” (1 Thessalonians 5:23 HCSB).

We must have the ability to control our emotions, but this must be done under the parameters of the Word of God. Maturation of emotionally is a developmental task as indicated in the biblical mandate to grow in Christlikeness (1 Cor 13:11) and the exhortation to bear fruit on the Spirit (Gal 5:22-23). God has provided a safe and effective resilience way for His children not to be slaves to certain destructive emotions. There are many biblical recommendations to guide us to a healthy emotional life. Only by the advice of the Scriptures will lasting spiritual health and


emotional harmony be achieved. The Word of God is to give practical benefits in all interpersonal relationships. This is the advice of the apostle Paul respective of emotional health, “Finally, brothers, rejoice. Become mature, be encouraged, be of the same mind, be at peace, and the God of love and peace will be with you” (2 Corinthians 13:11 HCSB). Let’s highlights few words in this verse:

1. **Rejoice.** Imagine a person deprived of freedom (a prisoner); and to this one, advising others that they are free of how to rejoice. This is the case of the apostle Paul who was locked in a prison, and said, “Yes, you should rejoice, and I will share your joy” (Philippians 2:18 NLT). Rejoicing does not correspond only to the good times because it can also flood a heart full of faith in times of difficulty. Emotional health demands the expression of joy in good and bad times, “Consider it a great joy, my brothers, whenever you experience various trials” (James 1:2 HCSB). The joy is that you can express or repress it. If there is emotional health, joy will be an element of expression to release external tensions in the physical.

2. **Matures.** There is no emotional health if one does not reach maturity to enjoy the product of the development of life. Without maturity there are no emotional satisfactions that will last. Growth in faith and spiritual maturity is the normal development of a disciple of the Lord. The New Testament stresses this word, “Solid food is for those who are mature, who through training have the skill to recognize the difference between right and wrong” (Hebrews 5:14 NLT). The mature handling of anger, fear, guilt, loneliness, sadness, and shame is essential to healthy functioning.\(^\text{182}\)

\[\text{\textsuperscript{182}} \text{Ibid, 311.}\]
3. **Comfort.** Consolation is a spiritual incentive to stabilize the pressures of the life. Emotional health requires the healing inherent in the comfort that conveys the Word of God (2 Corinthians 1:3). Being comforted has the ability to comfort others in need. Being comforted, overcomes the setbacks that make the strongest human being wobble. The consolation of God is very important to overcome the negative emotions with the encouragement that the Spirit of God produces.

4. **Encourage.** It is the encouraging promises that we only find in the Word of God that give courage and strength to our faith. The Word of God strengthens our heart with hope in difficulties. The Scriptures place a great emphasis on the importance of hope for human coping.

5. **Be at peace.** A state of emotional peace is vital to face everyday ministry challenges. The practices of faith in the Christian life brings relaxation and avoids the stress caused by worries. Prayer and meditation in the Scriptures produce peace to the heart. Christ, as the personal companion of the soul produces peace in the midst of the storm. One of His best-known words says, “Peace I leave with you. My peace I give to you. I do not give to you as the world gives. Your heart must not be troubled or fearful” (John 14:27 HCSB). Inner peace is the product of emotional health; but, the peace of Jesus is the product of an intimate relationship of surrender and acceptance of his grace and power. This is the peace which garrisons our hearts and minds against the invasion of anxiety (Phil. 4:7) and rules or arbitrates in the hearts of God’s people to maintain harmony amongst them (Col. 3:15).

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183. Ibid, 28.

Wellness is associated with displaying ongoing curiosity and ongoing learning, with a disciplined approach to the study of, and reflection upon, new information as well as old information. Our intellect needs to be rooted in the study of truth, it must be an answer to the revealed truth of God; and the truth is understood and assimilated with faith in the mind. God made humans in His image and likeness, as a personal being, in order to have a personal relationship with them, and that includes the ability to reason. Humankind resembles God in that they have a free, rational, personal spirit, and also a conscience with the law of God written in their hearts (Romans 2:14–16). Towns states, “The image of God includes a rational aspect, though not limited to rationality. (a) Man is able to comprehend his own existence. (b) Man has self-determination. (c) Man is able to reason.”

When an expert of the law asked the Lord Jesus Christ which was the most important commandment, He replied, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind” (Matthew 22:37 NKJV). All facets of our human personality must operate together in the love of God, not only our will and our emotions, but also our intellect. Paul tells us in Romans 12:1-2 that the change that takes place in the believer is centered on the renewal of understanding. The mind plays a role of supreme importance in this work of transformation. On the other hand, the apostle Peter writes in his first letter, “Always be ready to give a defense to anyone who ask you for a reason for the hope that is in you” (1 Peter 3:15


HCSB). Socrates observed that the unexamined life is not worth living; it is also true that the unexamined faith is not worth believing.187 The Greek word used by Peter that translates as “defense” is “απολογιαν” (apologian). This word points to the action of defending something by offering positive arguments in favor of an idea and responding to the negative arguments raised against it, “defense of the gospel message from false teaching.”188 According to Boa, “This requires spiritual preparation (sanctify Christ as Lord in your heart) as well as intellectual preparation (always being ready to make defense) and relational preparation (with gentleness and reverence).”189

Ministers should always be prepared to present that kind of defense of their faith. We cannot love God, nor be transformed, nor defend what we believe without the sanctified use of our intellect, our ability to think, and reason. The Scriptures are not opposed to knowledge per se, but rather to the arrogant attitude with which many approach knowledges. John Stott wisely stated that while we cannot pander to intellectual arrogance, we must cater to intellectual integrity.190 The appropriate response against our faith is not ignorance, but integrity of what we believe. What God requires of man and woman is not that he or she stops thinking but thinks like Him (Isaiah 55:7-8). The Christian faith is built on rational evidence that convinces us and fully persuades that what we trust is true.


190. Ibid, 404.
When Intellectual health is degraded it can be counterproductive and harmful to the resilient and spiritual life of the minister and will soon be noticeable in disorderly conduct. For example, self-esteem and loss of the ministry identity. A positive self-concept and appropriate self-esteem are essential for a healthy, effective ministry. When self-esteem is going in the wrong direction this can affect two areas: ego and role identity. There is a problem that has struck humans since the beginning of creation. It all started when man and woman made the decision to do his/her own will instead of obeying God’s command (Genesis 3:6). We refer to the problem of “I” or “ego.” The ego manifests itself in many ways in our life, but we want to notice only some of them, ministry. The focus on ourselves ends up being reflected in our ministry in our daily lives. This can lead to a premature abandonment of ministry or become workaholic. Trull & Carter state, “Working on the point of exhaustion, without days of or vacation, seems like commendable dedication, but it actually may be a foolish expenditure of strength. A loss of health means a loss of ministry.”

According to Trull & Carter in their book *Ministerial Ethics: Moral Formation for Church Leaders*, “An inflated ego is a problem for many ministers because they command attention from others and have authority over others.” The solution to self-centeredness (ego) is to replace the desire for glory and self-comfort, with a desire to live for the glory of God. In every decision and action, we take, we choose to glorify someone: God or myself. There really is no other option. The Scriptures is full of indications about the glory of God and what are response to it should be. God does everything for His own glory, and in that way, He does


192. Ibid, 67.

193. Ibid.
everything for our good (Colossians 1:16). Christ did everything for the glory of God the Father, even though He Himself was God (John 17:1).

Jesus clearly teaches us that the requirement to follow Him is to deny ourselves, “Then Jesus said to His disciples, “If anyone wants to come with Me, he must deny himself, take up his cross, and follow Me” (Matthew 16:24 HCSB). Jesus does not necessarily tell us about depriving ourselves of things we would like to have, but about a way of life that He requires from His followers. It is a principle that we must apply to our ministry at all times. The follower of Christ must renounce the demands of former “ego” because he/she has been crucified together with Christ, “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God” (Galatians 2:20 ESV).

On the other hand, losing our Christ identity can lead to a burnout and also an early resignation in ministry. According to Burns, “pastors often slip into the trap of building their identity around their role rather than their relationship with the Lord.” 194 The identity of the chaplain and any clerk needs to originate in the person of Christ. The key to a healthy ministry, as the Scriptures point out, is the fact that you know and have full awareness of what our identity is in Christ. According to Thomas & Sosin, “Individuals with a diffuse or unformed identity are unable to enjoy the peace and stability of a strong and central sense of self.” 195 After salvation, identity in Christ is a matter of greater importance on which the health of our ministerial life will depend. When God created the human being, He did it in his image and likeness, He blessed


him, and sent him to fulfill a task. The blessing implied the manifestation and recognition of his identity in the image of God (Genesis 1:26-28). When Jesus was about to begin His earthly ministry, immediately after His water baptism, and before being sent to the desert to be tempted by the devil, the Father showed him the reaffirmation of his identity, “And there came a voice from heaven: This is My beloved Son. I take delight in Him” (Matthew 3:17 HCSB).

After Christ and His salvation to us, the next foundation for us to live in the fullness of life in our ministry He paid for us on the Cross of Calvary (Ephesians 1:7) is the renewal of the understanding of our identity, adoption and assumption of our new identity as new creatures in Christ. The identity of full sons and daughters of God, not a chaplain or minister title, but a reality and a relationship. Without the understanding of our new identity in Christ we will not be able to experience God’s good will, pleasant and perfect (Romans 12:2). According to Trull & Carter, “Ministers with a healthy self-esteem recognize that they have worth, value, and dignity apart from the ministry to which God has called them. Their identity rest in who they are as a person more than in what they do as ministers.”196 Our identity in Christ is the key to fulfilling God’s purpose and reaching the fullness of a spiritual healthy ministry life in Him.

The Spiritual Self-Care and Wellness

Spiritual health is the fundamental basis to have physical and mental health. The nature of humankind and their instincts, are those that dominate people who have not managed to develop their soul, injecting to society a number of ailments full of emotional voids, which triggers in spiritual diseases that are ending today with their spiritual health. William Clemmons

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in his article *Taking Care of the Spirit in Busy Ministry*, states, “spirituality is not simply for the “interior life” or the inward person, but as much for the body as the soul, and is directed to the implementation of both the commandments of Christ, to love God and our neighbor.”197 That is where the importance of spiritual health lies, its benefits unleash on having a full spiritual health based on a deep love of a God, neighbors and oneself. Jesus stressed this when He mentioned to an expert in the law, “Love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and most important command. The second is like it: Love your neighbor as yourself. All the Law and the Prophets depend on these two commands” (Matthew 22:37-40 HCSB).

Mental health includes our emotional, psychic, and social well-being. It affects the way we think, feel, and act when we deal with life. It also helps determine how we handle stress, interact with other people and make decisions. According to Tomas & Sison in their book *Therapeutic Expedition: Equipping the Christian Counselor for the Journey*, using the Hawkins’s Theory of Concentric Circle to demonstrate that the inner core which is the soul is been corrupt by our sin nature affecting all the human being. Some of Hawkins’s Concentric Circles results:198

- Many times, thinking is distorted by irrational belief. In order to heal, the person must become aware of the faulty thinking and then replace it with the truth of God’s Word.


Because of the holistic nature of human functioning, our physical functioning affects the functioning of our soul and vice versa. For example, emotional issues such as anxiety might manifest themselves physically and cause illness such as ulcers.

What a person thinks affects who he or she is. If their thoughts come into alignment with God’s Word, so too will their feelings, will, and body.

The Spirit will help guide them to live a spiritual life in which they are living in dependence with God.

Spiritual wellness has very little to do with being religious (the keeping of specified man-generated rituals) or belonging to a particular religious group. Spiritual health is based on the concepts of self-care and wellness in all areas. For example, physical emotional health, intellectual health, and spiritual health. Achieving balance in these areas will give us the ability needed to function optimally and effectively in the ministry. However, the spiritual health involves relationships, the way we relate to God and others. Thus, between closer and warm we feel towards God and others, it is better for our spiritual health. To acquire better habits, intentional adjustments in attitudes, routines, and disciplines are required. The person must have willpower to improve their spiritual health. The hardest part of the intentional development of one’s spiritual life is to make an appointment with God and keep it.

Many claim “You are what you eat.” This statement is also inclusive, of course, but it makes a very valid observation that our health is affected by what we consume. Spiritual consumption comes through one or more of our five physical senses, sight, hearing, taste, smell.


and touch. Spiritual health improvement comes through good discipline, forgetting about corrupt
temptations, and carefully submitting to God’s Word. The Scriptures are a divine resource not
only for spiritual health, but they are also life. Jesus stressed this when He mentioned, “It is the
Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they
are life” (John 6:63 NKJV). Jesus’ words were not mere words but were divine words that
transmitted life to the spirit. First, because they were not empty promises that he could not keep
(Matthew 4:4). Second, because they pointed to the redemptive work that Christ was going to do
on the cross and through which He would make eternal life available to all sinners who believed
in Him (John 3:16). And thirdly, because His words had the breath of divine inspiration (2
Timothy 3:16); The words of Jesus are the Words of God.

Spiritual health is much more important than physical health. According to Army
Chaplain (Major) Fisher Jr in his article Examining Chaplain Wellness: Who Takes Care of the
Chaplain, he states, “without the spiritual reality, there is no physical vitality. The spiritual is
inside-out; the physical is outside-in.” The optimal degree of physical health cannot bring the
divine gift of eternal life. Good spiritual health is a product of clean worship and faith based on
sound knowledge:

- This is eternal life: that they may know You, the only true God, and the One You have
  sent Jesus Christ (John 17:3 HCSB).
- Now without faith it is impossible to please God, for the one who draws near to Him
  must believe that He exists and rewards those who seek Him (Hebrews 11:6 HCSB).

• Pure and undefiled religion before our God and Father is this: to look after orphans and widows in their distress and to keep oneself unstained by the world (James 1:27 HCSB).

The apostle Paul stressed when he said, “Older men are to be level headed, worthy of respect, sensible, and sound in faith, love, and endurance” (Titus 2:2 HCSB). The fourth virtue that Paul presents here “sound” is loaded with faith, love and endurance (resilience). According to Towner the word soundness is measured in three ways, “First, “in faith” depicts the invisible dimension of Christian existence, focusing in the activity of believing (in the gospel, in God/Christ) that determines Christian identity and expresses the human response to God. Second, “love” it is meant in the sense of sacrificial service done to another, and therefore represents the visible counterpart to believing. “Endurance” completes the triad of spiritual health.”202 In other words, a healthy resilience ministry.

Ministers who wish to be spiritually healthy in the faith must strive diligently and keep on guard continuously. Threats against good spiritual health can come from within us or from external sources. According to Firmin in his article A Christian Perspective on Health, states, “sometimes one’s health is, indeed, affected by spiritual influences. There are paradoxical effects at work here, and this simply reflects the ways of God regarding health—as revealed to us in his word. Our physical health can be affected by our spiritual heart condition both positively and negatively.”203 As part of our imperfect human nature, there are forces that can lead us to sin and that can make us sick in a spiritual sense (James 1:14-15.) According to Thomas and Sosin, “Sin is both a trait and a state. “Trait sin” is our sin nature; we are inherently sinful and born spiritual

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dead (Rom 6-8). From our infancy we engage in sinful choices, a manifestation of “State sin,” that is, the experience of sinning. State speaks sin speaks to the act and acts of sinning.”204 This is so, particularly within the heart. Jesus stressed this when He said, “For from within, out of people’s hearts, come evil thoughts, sexual immoralities, thefts, murders, adulteries, greed, evil actions, deceit, promiscuity, stinginess, blasphemy, pride, and foolishness. All these evil things come from within and defile a person” (Mark 7:21-23 HCSB). Ministers have to be on guard against those threats so that we can preserve faith and spiritual health in ministry.

Although the heart leading by sin is the source of evil desires, in the case of godly people it is also the center of reverence for God and love for what is right (Matthew 22:37; Ephesians 4:20-24). The fact that good or evil prevails in our case depends on what we enter into the heart. The Word of God advises, “My son, pay attention to my words; listen closely to my sayings. Don’t lose sight of them; keep them within your heart. For they are life to those who find them, and health to one’s whole body. Guard your heart above all else, for it is the source of life” (Proverbs 4:20-23 HCSB). The heart here refers to the whole inner being, so this verse indicates that if the source (character) of a person is spoiled, the results (including decisions) inevitably will be spoiled.205

Prevention is an important factor in maintaining good physical health in ministry. Nutritious food, proper exercise, and general care of the body, emotions, and intellect are vital in ministry. The natural means of defense against diseases are stronger in a healthy body. Likewise, to preserve spiritual health, it is vital to follow the diet that God commands and appreciate the


nutritious “spiritual food” that He provides through His Word. Staying in good condition physically has its rewards, there is more energy, it reduces vulnerability to diseases and accidents, better handling of things, improves interpersonal relationships, lifts the spirit, and gives a deep sleep. Better health improves almost everything else. In the same way, a godly way of spiritual life is improved by an integral spiritual activity. It establishes a relationship with God and assures us that we are part of eternity. It increases our appetite for what is good and gives an eternal purpose to our existence. It keeps us ready.

Physician Harold Paul Adolph underscores the connection between the physical and the spiritual in his book Holistic Attitudes.  

Despite our collective preoccupation with lifting weights, playing tennis, and swimming into oblivion, it seems that many of us have failed to recognize one fundamental truth: to experience true physical wellness, we cannot concentrate solely on exercise and diets. We must develop our spiritual health, as well. The fact is a direct relationship exists between the health of our spirits and the well-being of our bodies. After nearly thirty years as a practicing physician and surgeon, I’ve found people who are experiencing fellowship with God … whose spiritual lives are grounded in Him … can enjoy a significantly improved degree of physical health.

All efforts invested in spiritual well-being help with improvement. Nothing is wasted, “Therefore, my dear brothers, be steadfast, immovable, always excelling in the Lord’s work, knowing that your labor in the Lord is not in vain” (1 Corinthians 15:58 HCSB).

Chapter 5 – Research Results (Findings)

The present research study was made up of chaplains from 25 to 60 years of age. The present results from the online survey sought to identify that good practice of resilience through self-care and wellness in the ministry of the chaplain is viewed as a helpful response for chaplains who are facing traumatic events in their life. USAG Fort Belvoir Religious Support Office and the Garrison Chaplain granted permission to conduct an online survey with all the Chaplains under his leadership. To determine how important resilience is through personal care and life well-being, a survey of 32 questions was conducted related to physical life, self-care, wellness, spiritual life, and practice of resilience in chaplaincy ministry. Online survey results of each graphic from AllCounted.207

Graphic one presents the number of participants in this survey. From total of nine participants six were military chaplains which represents 66.6% and three were civilian chaplains representing the 33.33% between the age of 25 to 60.
Graph 2. Survey participants

2. Are you willing to participate in this questionnaire?

<table>
<thead>
<tr>
<th>Answer Choice</th>
<th>Selections</th>
<th>% All Question Responses</th>
<th>% All Survey Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>8</td>
<td>88.889%</td>
<td>88.889%</td>
</tr>
<tr>
<td>no</td>
<td>1</td>
<td>11.111%</td>
<td>11.111%</td>
</tr>
</tbody>
</table>

Graphic number two presents the number of chaplains who were willing to participate in this online survey. Chaplains who were willing to participate represent the 88.88% versus who are not willing who represents only 11.11% of the survey.
Graph 3. Diet of the Chaplain

The results from graphic number three show that the present diet of the chaplains is good. This represents the 100% in the survey. Maintaining a good nutritional diet means that chaplains are helping their resilience ministry through self-care.
Graphic 4. Scripture foundation on physical health

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes. Your body is the temple of the Holy Spirit</td>
</tr>
<tr>
<td>2.</td>
<td>We are created in the image of God. This means our bodies, souls, minds are all in the image of God which means we should treat them all with respect and care. The body is a temple: 1 Cor 6:9. Physical exercise has SOME value...1 Tim 4:8; 1 Cor 10:31, whatever we eat or drink, do it all for the glory of God. Do not be drunk with wine...Eph 5:18, etc.</td>
</tr>
<tr>
<td>3.</td>
<td>Seems to me Scriptures encourage, invite, draw, model, or empower us to maintain our physical health, rather than “command.” I Corinthians 9:26 provides an example of disciplined courage in the Apostle Paul--maintaining robust health, whether mental, emotional, spiritual or physical, that he might be fully alive in the task of his God-given calling.</td>
</tr>
<tr>
<td>4.</td>
<td>So, whether you eat or drink or whatever you do, do it all for the glory of God. COR 10:13.</td>
</tr>
<tr>
<td>5.</td>
<td>1 Cor 6:19; 1 Cor 10:31, 1 Cor 3:16; Rom 12:1.</td>
</tr>
<tr>
<td>6.</td>
<td>Yes. Paul talks within a great deal of works about the physical body.</td>
</tr>
<tr>
<td>7.</td>
<td>I think that one's physical health must be understood as interconnected to a holistic view of a fully embodied human being with physical, emotional, mental, and spiritual wellness. Paul's writing in 1 Corinthians 6:19 describes this well. Contextually speaking, Paul is addressing sexual immorality, but I do believe that this passage helps highlight the interconnected nature of one's physical health to one's spiritual health.</td>
</tr>
<tr>
<td>8.</td>
<td>Psalm 1; Psalm 23:2 and 3; Matthew 14: 13-36; Mark 2:27, Mark 6:31 and 1 Timothy 4:7.</td>
</tr>
</tbody>
</table>

Graphic four represents that the chaplain agreed that the Scriptures not only command physical health, but also encourage, invite, draw, model, or empower us to maintain our physical. For example, one of the chaplains in answer number 3 wrote, “Seems to me Scriptures encourage, invite, draw, model, or empower us to maintain our physical health, rather than “command.” I Corinthians 9:26 provides an example of disciplined courage in the Apostle Paul--
maintaining robust health, whether mental, emotional, spiritual or physical, that he might be fully alive in the task of his God-given calling. Another remarkable answer was number 7 which states, “I think that one’s physical health must be understood as interconnected to a holistic view of a fully embodied human being with physical, emotional, mental, and spiritual wellness. Paul’s writing in 1 Corinthians 6:19 describes this well. Contextually speaking, Paul is addressing sexual immorality, but I do believe that this passage helps highlight the interconnected nature of one’s physical health to one’s spiritual health.”

Graphic 5. Exercise frequency

<table>
<thead>
<tr>
<th>Answer Choice</th>
<th>Selections</th>
<th>% All Question Responses</th>
<th>% All Survey Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>7</td>
<td>100.00%</td>
<td>77.78%</td>
</tr>
<tr>
<td>no</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Graphic number five represents the 100% of the physical care of the chaplain through regular exercise. Physical health, in turn, involves the general condition of the body. Taking care
of the physical health helps keep mind and body in good shape and ready to face situations that require resilience.

Graph 6. Comprehensive Soldier and Family Fitness

<table>
<thead>
<tr>
<th>Answer Choice</th>
<th>Selections</th>
<th>% All Question Responses</th>
<th>% All Survey Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>5</td>
<td>83.33%</td>
<td>55.56%</td>
</tr>
<tr>
<td>No, explain in the box (Other)</td>
<td>1</td>
<td>16.67%</td>
<td>11.11%</td>
</tr>
</tbody>
</table>

Graphic number 6 only applied for those military chaplains. This is an Army regulation of comprehensive soldiers and family fitness. According to this regulation, “It explains how the Comprehensive soldier and Family Fitness (CSF2) Program operates and what actions are required to deliver resilience and performance enhancement training benefits to Army members and meet compliance requirements.”

We can see that only 4 chaplains are commitment with

this regulation, one is not and the rest skipped. Overall, the 83.33 of the chaplains are commitment with their self-care and wellness.

Graph 7. Physical exam frequency

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>In the past year.</td>
</tr>
<tr>
<td>3.</td>
<td>Three months ago, I had a partial physical. Saw Doc again last month.</td>
</tr>
<tr>
<td>5.</td>
<td>2019 was the last date of my physical.</td>
</tr>
<tr>
<td>7.</td>
<td>My last physical exam with a doctor was about two months ago.</td>
</tr>
<tr>
<td>8.</td>
<td>I complete all annual exams. Last exam was October 2019.</td>
</tr>
</tbody>
</table>

This graphic presents how periodically chaplain do medical check. According to Army regulation 40-502 each military personnel is required to medical check every year, this will help chaplains to stay health in their ministry. Having medical checkups every year is very important since, apart from checking your health, it also allows you to detect diseases that may not have symptoms and are not easy to perceive.
Graph 8. Sleeping patterns

<table>
<thead>
<tr>
<th>Answer Choice</th>
<th>Selections</th>
<th>% All Question Responses</th>
<th>% All Survey Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>1</td>
<td>12.50%</td>
<td>11.11%</td>
</tr>
<tr>
<td>no</td>
<td>7</td>
<td>87.50%</td>
<td>77.78%</td>
</tr>
</tbody>
</table>

Graphic number eight tell us that chaplains do not have good sleeping habits or take frequent naps, only 12.50% have good sleeping patterns and 87.50% do not. This could be for the ministry demand or self-denying self-care. We mentioned early in this research that one of the self-denying self-care is not getting to bed on time. According to Burns in his book, *Resilient Ministry: What Pastor Told Us About Surviving and Thriving*, “Peter Brain defines self-care as “the wisdom to ensure, as far as humanly possible, a wise and orderly work that conserves and lengthens a pastor’s ministry.”

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9. **Why is wellness important in your ministry? Explain.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>To give longevity and energy to the work. To set a good example.</td>
</tr>
<tr>
<td>2.</td>
<td>To follow up with question 6: I am committed to the scriptures. I feel AR 350-53 is an attempt to have a biblical world/health view without Christ. It's the best the military can do. So, while I take advantage of Comprehensive Soldier Fitness as a DOOR to get the Spiritual Fitness piece out, I always push a relationship with God as much more important than the other areas.</td>
</tr>
<tr>
<td>3.</td>
<td>Rest, restrained balance in diet, devotional and exercise habits are all important to me. I Corinthians 9:26 models an example that promotes excellence and courage in those whom I would lead. Wellness promotes my being in “top condition” for our Lord so I can better serve others and discipline myself.</td>
</tr>
<tr>
<td>4.</td>
<td>So that I can keep control of my emotions.</td>
</tr>
<tr>
<td>5.</td>
<td>In order to serve others, you must be in shape to do so. Holistic approach - mind, body, spirit, and emotional.</td>
</tr>
<tr>
<td>6.</td>
<td>Holistic. Important as spiritual and physical.</td>
</tr>
<tr>
<td>7.</td>
<td>Wellness, in my opinion, intersects with one’s lived reality of human flourishing. Wellness, in this sense, speaks to the multi-dimensional health of an individual and correlates to one’s capacity to “be” and “do” ministry. I ascribe to a common counseling adage, “you cannot give others won't you do not have yourself.” This pithy saying is often referring to one’s capacity to care for others by having an intentional means of self-care. If I am healthy, then I can better minister (or serve) others to also pursue wellness in their own lives.</td>
</tr>
<tr>
<td>8.</td>
<td>In order to conduct ministry, one must be WELL enough to do so!</td>
</tr>
</tbody>
</table>

Graphic nine explores the not only the important of wellness in ministry chaplain, but also their knowledge of wellness, what they understand about it. Understanding the concept of wellness leads to a resilient ministry. We mentioned early in this research that self-care is a holistic concept that involves physically strong and energized ministry.
Graph 10. The importance of self-care

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very important.</td>
</tr>
<tr>
<td>2.</td>
<td>Very much so. I do PT daily for myself and to help me stay “in the fight” as a Chaplain so I can minister to these young Soldiers. I spend time with the Lord daily. I care for my family. I take time off, I rest. There is always more work to do. Must say NO and walk away sometimes.</td>
</tr>
<tr>
<td>3.</td>
<td>This need is critical for faith growth and vocational mission (see II Thessalonians 1:3). Hobbies of creativity, new prayer patterns, in-depth reading, learning to play the piano...all promote a well-roundedness that maintains a fresh and alive spirit, enabling a winsome witness in my calling and person.</td>
</tr>
<tr>
<td>4.</td>
<td>I don’t like the term self-care. I think this term is not biblical. I put relationships in order according to biblical principles.</td>
</tr>
<tr>
<td>5.</td>
<td>Self-care is important to maintain a healthy relationship with yourself as it produces positive feelings and boosts your confidence and self-esteem. Also, self-care is necessary to remind yourself and others that you and your needs are important too.</td>
</tr>
<tr>
<td>6.</td>
<td>VERY. I ensure that I practice self-care and ask the same of my subordinates each week.</td>
</tr>
<tr>
<td>7.</td>
<td>Self-care is a vital component to my everyday life. While I do not think that I can always improve on my methods of self-care, I do believe that the pursuit of it is alive and well in my life! I actively use physical training (or PT) as a means of self-care that goes beyond what the military requires of me. My PT sessions outside of normal unit PT usually includes listening to a worship music, and faith-based audio book, or a sermon series. This example, among many others, allows me to have a multi-dimensional form of self-care that is intentional and not monotonous!</td>
</tr>
<tr>
<td>8.</td>
<td>Extremely. Self-care is the acknowledgement of who one is spiritually, mentally, and physically, and the care needed to maintain effectiveness in all areas.</td>
</tr>
</tbody>
</table>

Graphic ten explores the not only the important of self-care in ministry chaplain, but also their knowledge of self-care in chaplaincy ministry. Understanding the concept of self-care will help to avoid burnout in ministry and leads to a resilient ministry. Let’s analyze response number 4 from one of the chaplains, “I don’t like the term self-care. I think this term is not biblical. I put relationships in order according to biblical principles.” Burns states, “The idea of self-care may
sound selfish. But taking time to do responsible self-care is actually a way to deny oneself.”

Jesus stressed this when He mentioned, “Love your neighbor as yourself” (Matthew 22:39 HCSB).

Graph 11. Commitment to self-care

This Graphic basically covers what was presented in graphic number ten. Here we can see the majority of the chaplains are commitment with self-care. We can see in the results that 87.50% are committed versus 12.50% not committed. The importance of self-care and wellness was covered in this research from pages 55 to 58.

Graph 12. Relationship with God

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Good. Regular devotionals and prayer.</td>
</tr>
<tr>
<td>2.</td>
<td>It's been on the more “intimate” side, but less regulated. I started a new regimen this year 2020 and am using a new devotional which is a blessing to me. 2 COR 12:9-10 is as meaningful as ever as I continue to deal with in in my life and yet walk in Grace and allow the Lord to use me for His glory!!!</td>
</tr>
<tr>
<td>3.</td>
<td>Worship regularly at Cornwall Presbyterian Church, communicating with other friends in the faith, time spent in deep devotions and theological reading, playing hymns of the faith on the piano—all are practices and habits that instill a deeper, fresher walk with God. Plus, engaging in social outreach increases my devotion to God.</td>
</tr>
<tr>
<td>5.</td>
<td>Growing, when we are faced with life’s trials, we grow closer in relationship with God. The recent Pandemic has most likely resulted in significant growth for everyone.</td>
</tr>
<tr>
<td>6.</td>
<td>Good. Always could be better.</td>
</tr>
<tr>
<td>7.</td>
<td>I would describe my relationship with God as a daily pursuit of abiding in Christ with the hope of bearing ministerial fruit that honors and glorifies Him. Jesus states in John 15:5, “I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.” This has been a particularly challenging yet rewarding past month in which I have sought to abide in Him during COVID-19 and empower others to do likewise.</td>
</tr>
<tr>
<td>8.</td>
<td>Great! Leveraging the season of COVID-19 to rest in the Lord’s presence.</td>
</tr>
</tbody>
</table>

Graphic twelve represents relationship of the chaplains with God. Seeing the responders, they are walking very strong with the Lord. They understand having a deep relationship with God will help them in their ministry. One of the chaplains responded number 2, “It’s been on the more “intimate” side, but less regulated. I started a new regimen this year 2020 and am using a new devotional which is a blessing to me. 2 COR 12:9-10 is as meaningful as ever as I continue to deal with in in my life and yet walk in Grace and allow the Lord to use me for His glory!!!” Many of us think that true Christian maturity occurs when we come to a place where we are
somehow “independent” from God. The idea is that we have all our plans well laid out that we don’t need to trust God so much as the days go by, every moment. This is not spiritual maturity at all. God deliberately plotted the circumstances in Paul’s life so that he could depend constantly and totally on the grace and power of God.

Graph 13. Theology of suffering

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very important. I encounter suffering people every day. They often want to know why they are suffering. Of course, there is no rational answer to that question. Presence is the best answer I have.</td>
</tr>
<tr>
<td>2.</td>
<td>VITAL! I preach this all the time to Soldiers. I tell them, “If anyone needs to have a theology on death and life, pain and suffering, it’s the SOLDIER!” Without this, or worse, with POOR unbiblical theology we are at the mercy of our emotions.</td>
</tr>
<tr>
<td>3.</td>
<td>We believe and trust in the “man of sorrows and acquainted with grief” our Savior Jesus Christ. His pattern is one of being on the outside, working for and with the marginalized, with those who suffer. We are privileged to intercede, to serve as priests for those who suffer in our world. The theology accompanying these dimensions of suffering is critical.</td>
</tr>
<tr>
<td>4.</td>
<td>I think all Christians are oppressed. Not all oppression is equal.</td>
</tr>
<tr>
<td>5.</td>
<td>The theology of suffering is very important. Jesus said he did not promise an easy life. In fact, if we identify as his we will receive suffering for that reason.</td>
</tr>
<tr>
<td>6.</td>
<td>Great deal. Christ suffered and said that we should all suffer for him!</td>
</tr>
<tr>
<td>7.</td>
<td>A theology of suffering is an inevitable and foundational understanding for the efficacy of one’s ministry. This question reminds me of Paul’s writing in Philippians 3:10, “I want to know Christ—yes, to know the power of His resurrection and participation in His sufferings, becoming like him in His death.” One’s theology of suffering for a Christian minister must start with the suffering of Jesus Christ (John 3:16) which will ultimately inform one’s ministerial praxis. Suffering is an inevitable reality in this world and Christian ministers must be prepared to address the questions of theodicy while journeying alongside their “flock” in their suffering.</td>
</tr>
<tr>
<td>8.</td>
<td>Extremely important! Clergy must understand Jesus suffering in order to fully understand His humanity. This understanding helps to be compassionate toward others, recognize our own sufferings and works within its limits.</td>
</tr>
</tbody>
</table>
Graphic thirteen shows the knowledge of the chaplains about the importance of knowing theology of suffering in ministry and life. This question was covered in this research under the topic “Resilience and Suffering” from pages 37 to 42. In answer number one, a chaplain responded, “Very important. I encounter suffering people every day. They often want to know why they are suffering. Of course, there is no rational answer to that question. Presence is the best answer I have.” We mentioned early in this research that suffering, struggles, grief, crisis, lose, affliction are part of our growth and maturity in chaplaincy ministry. Christ stressed this when He said, “You will have suffering in this world. Be courageous! I have conquered the world” (John 16:33b HCSB). The goal in becoming a resilient pastor is to live and minister with others in ways that lead to vitality, joy, and growth while facing the adversities of ministry with a solid faith.  

Clearly, the Scriptures teaches that suffering can produce good results. Although Jesus was the Son of God, “He learned obedience through what He suffered. After He was perfected, He became the source of eternal salvation for all who obey Him” (Hebrews 5:8-9 HCSB). The Scriptures tells us that God allows suffering because He has a divine purpose. Believers know that their Savior, Jesus Christ, suffered and died for them and that they must follow in His footsteps, including suffering (1 Peter 2:21). Jesus showed resilience though agony and died so that God could forgive us of our sins and give us eternal life. Knowing this can help us better cope with the suffering we have in life.  

Graph 14. Spiritual accountability

Graphic fourteen presents a 100% that chaplains do have someone who hold them accountable. Being spiritual accountable by someone is necessary for resilience and spiritual growth. According to Burns being spiritually accountable, “can provide you with a place where you can say everything that’s in your heart, everything that’s on your mind, without being predigested or well packaged.”

212. Ibid, 44.
### Graph 15. Mentorship

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very. My supervisor is a godly woman and a minister. She checks on me regularly.</td>
</tr>
<tr>
<td>2.</td>
<td>I love to mentor others. I look for these opportunities often. I have several peer mentoring opportunities as well. Right now, I don’t have a close older brother mentoring me. I haven’t had this a lot in my Army career, but from time to time I have it for a while.</td>
</tr>
<tr>
<td>3.</td>
<td>I’m mentored each time we worship together on Sunday morning. Liturgy, confession, assurance of forgiveness all are mentoring tools. Then, individuals, usually older and more seasoned in the faith and their life practice, serve as examples and provide input through emails and messages that guide and develop (mentor) my daily walk.</td>
</tr>
<tr>
<td>4.</td>
<td>They we not that influential. My wife and body of Christ was more influential.</td>
</tr>
<tr>
<td>5.</td>
<td>Mentoring is important for accountability as well as assistance and inspiration when we are at our lowest. To remind us we are not alone. Also, for accountability in things we should do to include self-care.</td>
</tr>
<tr>
<td>6.</td>
<td>I ask others to mentor me and I have been asked to mentor others.</td>
</tr>
<tr>
<td>7.</td>
<td>I make a distinction between someone who is mentoring me as a chaplain and one who serves as a spiritual authority who actively cultivates my calling as a Christian minister. One who is mentoring me is focused more on the institutional concerns of being a military chaplain (i.e. technical skills/capabilities as a military officer and a resident religious advisor). This person(s) may or may not even be a Christian U.S. Army Chaplain. However, someone who I recognize as a spiritual authority over me has been given permission to boldly speak to my spiritual wellness and the manner in which I live my sacred calling. These two ideas (mentoring and spiritual authority) are not mutually exclusive but I think it’s important to make the distinction.</td>
</tr>
<tr>
<td>8.</td>
<td>Extremely important! I do not have to make some mistakes but learn how to maneuver in ministry with the assistance of a mentor. My lessons learned and the lessons of my mentor can be shared as I mentor others.</td>
</tr>
</tbody>
</table>

Graphic fifteen presents the answers of the importance of mentoring. Answer number 8, by a chaplain was, “I do not have to make some mistakes but learn how to maneuver in ministry with the assistance of a mentor. My lessons learned and the lessons of my mentor can be shared as I mentor others.” A mentor understands the process of success in the ministry where he/she
advises us much better than we do. Therefore, it can guide you in a better way because it is capable of seeing the whole picture. A mentor has walked the path before us. Consequently, it will save us time by helping us accelerate our spiritual growth and minimizing our burnout and making serious mistakes.

Graph 16. The practice of silence and solitude

<table>
<thead>
<tr>
<th>No.</th>
<th>How often you practice silence and solitude? Describe.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Once or twice a week. Sitting still and listening to the sounds, experiencing the sights of nature.</td>
</tr>
<tr>
<td>2.</td>
<td>I am silent every day. I never listen to music in the car on the way to work. I run a lot without headphones on. I learned early in my Christian life to have a “listening room” rather than a quiet time. And to listen for the Lord!</td>
</tr>
<tr>
<td>3.</td>
<td>Daily with prayer books when on my exercise bike, when reading during devotions (theology, Scripture, ennobling history...), and now, in this “season of the Corona COVID-19” have much more opportunity to do so.</td>
</tr>
<tr>
<td>4.</td>
<td>I have weekly time.</td>
</tr>
<tr>
<td>5.</td>
<td>Often, Jesus sought solitude to draw near to the Father and to bring peace to himself. All those in the New and Old Testament went through a period of wilderness before accepting their task from God; to include Jesus.</td>
</tr>
<tr>
<td>6.</td>
<td>Rare. As needed.</td>
</tr>
<tr>
<td>7.</td>
<td>Certainly not often enough! I practice silence and solitude probably once or twice a day and it usually coincides with a task that is less demanding of my time/overt efforts. The first thing I do in a day is to silently sit and listen to Scripture for at least 15 minutes. Beyond this set period, I lack in silence and solitude for the remainder of the day. Unfortunately, my use of silence and solitude suffers because of my constant sense of urgency to “do ministry” as opposed to “being ministry.” I think “being ministry,” when balanced in a healthy way, would include the implementation of sabbath in one’s ministerial life. I am still learning to grow in this. Inasmuch as I “work” for the LORD, I must learn to find “rest” in the LORD!</td>
</tr>
<tr>
<td>8.</td>
<td>Daily as I practice my spiritual disciplines (i.e. prayer).</td>
</tr>
</tbody>
</table>
Graphic sixteen presents how often chaplains practice the spiritual disciplines of silence and solicitude. From 8 chaplains only 2 are not practicing often these spiritual disciplines.

These 8 chaplains understand that spiritual disciplines must being practical. Being practical, this indicates that they do not come out overnight and that we must be intentional in making them part of our lives. It is not something that is “felt” but “done,” that I seek and want to do. For this we must have spiritual “sharpness.” We have to know how to discern which are the biblical spiritual disciplines and which are not, it is not anything we like or some fashionable activity that they say is “spiritual” let us not forget that the world He constantly seeks to misrepresent and deceive us and we have to be wise in that regard. The Scriptures must always be our map and not deviate from it (2 Timothy 3:16-17). So, if someone says that something is a spiritual discipline, they should go through the filter of the Word of God and without a doubt should point to its Author.

Graph 17. Prayer time

<table>
<thead>
<tr>
<th>No.</th>
<th>How often do you take time to pray? Describe.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>More than once per day. Around mealtime. At the end of the day.</td>
</tr>
<tr>
<td>2.</td>
<td>I try to have a set time in the AM every day. And I try to practice the presence of God though out the day and to speak with him casually. Have you read that classic? Practicing the Presence of God by Brother Lawrence? You must get yourself a copy if not!</td>
</tr>
<tr>
<td>3.</td>
<td>Discipline of prayer takes place daily. I have three prayer books currently going. Plus, correspondence via letters is done in a spirit of prayer for those to whom I write. In another sense, I’m in constant prayer throughout the day.</td>
</tr>
<tr>
<td>4.</td>
<td>I do the daily.</td>
</tr>
<tr>
<td>5.</td>
<td>Not often enough. Daily, but the more times we go to God in prayer, it strengthens our relationship with God.</td>
</tr>
<tr>
<td>6.</td>
<td>Throughout the day.</td>
</tr>
</tbody>
</table>
7. I would say that I pray multiple times throughout the day. I firmly believe that “pray without ceasing’ (1 Thess. 5:17) does not require me to ONLY sit down and talk to God. It is an active and ongoing communion with our Heavenly Father that allows me to both speak with Him and listen to Him. It is difficult to say how “often” I pray because, quite frankly, I think I pray throughout the day and have never sought to quantify this spiritual discipline. There are moments where I simply say, ‘Thank You’ and I consider this to be prayer. Then there are times of active intercessory prayer where I am imploring, confessing, and sometimes lamenting in prayer.

8. 1 Thess. 5:17, “Pray without ceasing.”

Graphic seventeen shows how important is pray in ministry Chaplain. This is another spiritual discipline covered under the topic “The Spiritual Discipline of Prayer” from pages 17 to 20. All chaplains in their answers show that they pray daily in different ways. The Scriptures teaches us that Jesus Himself had a life of prayer. Not only He, but the men and women of the Bible who had a great impact on their ministry. This teaches us the importance and priority that the prayer life should have in our ministry lives.

Graph 18. Frequency of meditation

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Once or twice a month. Singing bowl. Chanting the holy name.</td>
</tr>
<tr>
<td>2.</td>
<td>Daily...I try and chew on the scriptures that I am reading in this new 2020 regimen. Usually I read a LOT of scripture. Now I read a lot less and chew on it, and the devotionals I am reading a lot more. Trying to think, pray and mediate through them.</td>
</tr>
<tr>
<td>3.</td>
<td>Worship on Sunday morning promotes meditation. When I preach (once per month) I’m meditating on the Scripture texts and liturgy throughout the weeks leading up to the sermon delivery. Meditation also is a frame of mind. When I look at Storm King Mountain outside our front porch, I give glory to God's creation...a form of meditation.</td>
</tr>
<tr>
<td>4.</td>
<td>I do this weekly.</td>
</tr>
<tr>
<td>5.</td>
<td>Often but not in the formal sense. we will concentrate on ourselves, our tasks, our relationships and whatever even momentarily it is in sense a form of meditation.</td>
</tr>
</tbody>
</table>
Graphic eighteen presents one of the most controversial topics in Christian lives, but these chaplains are aware that meditation helps in their ministry. Meditation is important spiritual discipline for our spiritual growth. The Scriptures abounds with examples of the benefits of meditation on the Word of the Lord, for example, Psalm 1:1-3 commands as in Joshua 1:8. Meditation is the mental process by which we internalize the Word of God (memorization) and its intrinsic teaching and message (assimilation), which clean, heal, replace and correct our thoughts. Meditation on the Word of God is a key component of the mind renewal process taught in Romans 12:2 and Ephesians 4:22-24. For more information about this topic see pages 20 to 25.

Graph 19. Frequency in fasting

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very rarely.</td>
</tr>
<tr>
<td>2.</td>
<td>I have been trying some fasting from certain foods during this lent. This is the first time in a VERY long time I’ve done this. This is not a discipline I practice being honest.</td>
</tr>
<tr>
<td>3.</td>
<td>I’m fasting from crackers, popcorn and chips now during Lent. In other seasons of the year I do not fast.</td>
</tr>
<tr>
<td>4.</td>
<td>I Never fast because will become sick.</td>
</tr>
<tr>
<td>5.</td>
<td>I fast occasionally for a few hours when prompted by others.</td>
</tr>
<tr>
<td>6.</td>
<td>2-3 meals a week.</td>
</tr>
</tbody>
</table>
7. I actually consider meditation as similar to ‘silence’ and ‘solitude.’ The condition of my mental and spiritual state during meditation is singularly fixed on the LORD and in biblical reflection. This sort of meditation occurs during the first 15 minutes of my day (as stated above) and will sometimes occur when I am feeling overwhelmed by the busyness of the day.

8. I try to fast quarterly.

Graphic nineteen shows how often chaplain fast in their ministry. Analyzing their response, we can conclude that fasting is important in their ministry. Fasting is one of the spiritual disciplines that comes in handy as Christians. It helps us strengthen our spirit and draw us closer to God as it offers us the opportunity to deny something to our body and to voluntarily choose to give priority to something spiritual, our relationship with God. The main reason for fasting should be to draw closer to God, to show Him our love, obedience, and submission. We should not mark a fast day for selfish reasons or to get something we want God to give us in return.

Graph 20. Spiritual health

<table>
<thead>
<tr>
<th>No.</th>
<th>How important is taking care of the spiritual health to you? Explain.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very important. I want to be resilient.</td>
</tr>
<tr>
<td>2.</td>
<td>Vital again. Without this, I have little to give as a Chaplain or my family!</td>
</tr>
<tr>
<td>3.</td>
<td>Spiritual health, which for me is tied to physical fitness, is critical. It focuses on the core of my being--a beloved member of God’s community, created in His image and empowered by His Spirit to engage in the covenant vocation He has given to me and the community most close to me (my wife and Church).</td>
</tr>
<tr>
<td>4.</td>
<td>Very important to me.</td>
</tr>
<tr>
<td>5.</td>
<td>Spiritual health is important as it brings us closer to God, gives us hope, and brings understanding for what is best next for us in our calling.</td>
</tr>
</tbody>
</table>

7. As stated above, taking care of one's spiritual health is just as important to all other forms of health (physical, mental, emotional, social, etc.). I believe that the spiritual health of a person coincides with the state of their covenant/relationship with God (the most important relationship one could ever have!). The outgrowth of this divine-human relationship is what impact the human-human relationships in one’s life. Spiritual health is embedded with every facet of one’s life.

8. Extremely important! Spiritual disciplines prevent burnout and compassion fatigue.

In graphic 20 chaplains respond to the importance of taking care of the spiritual health. One of the chaplain’s gives us a solid statement in answer number 7 when he states, “taking care of one’s spiritual health is just as important to all other forms of health (physical, mental, emotional, social, etc.). I believe that the spiritual health of a person coincides with the state of their covenant/relationship with God (the most important relationship one could ever have!). The outgrowth of this divine-human relationship is what impact the human-human relationships in one’s life. Spiritual health is embedded with every facet of one’s life.” Spiritual health is the fundamental basis for you to have physical and mental health. Good physical health is precious. If we are healthy chaplains, we can do many things and enjoy ministry life more. But when we suffer from a chronic disease or are unhealthy, life is much more difficult. Of course, it is necessary to maintain good health. Many people neglect their health or do things that cause illness. However, those who take care of themselves are generally in good health and vigor for most of their lives.

Spiritual health is much more important than physical health. Optimal physical health cannot bring the divine gift of eternal life. Good spiritual health is the product of clean worship and faith based on accurate knowledge (John 17:3; Hebrews 11:6; James 1:27). The apostle Paul stressed this when he mentioned to Titus, “Teach the older men to exercise self-control, to be
worthy of respect, and to live wisely. They must have sound faith and be filled with love and patience” (Titus 2:2 NLT) Any chaplain who wants to be healthy in their ministry has to strive diligently and keep his/her guard continually. Threats to good spiritual health can come from within or from external sources. We must be on guard against those threats so that we can preserve faith and spiritual health in this sick world.

Graph 21. Specialist referrals

<table>
<thead>
<tr>
<th>Answer Choice</th>
<th>Selections</th>
<th>% All Question Responses</th>
<th>% All Survey Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>5</td>
<td>62.500%</td>
<td>56.556%</td>
</tr>
<tr>
<td>No, explain in the box (Other)</td>
<td>1</td>
<td>12.500%</td>
<td>11.111%</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>25.000%</td>
<td>22.222%</td>
</tr>
</tbody>
</table>

Responses to “Other”

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
<th>Full Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I will give referrals to a specialist. I don't think a person should see multiple people</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Refer to other trained chaplains (i.e. Family Life). If their need is a clinical specialist, so be it. The important issue is the NEED of the counselee and my training as a counselor.</td>
<td></td>
</tr>
</tbody>
</table>
Graphic 21 shows that 62.50% agreed to refer them to a clinical specialist. On the other hand, 2 chaplains answered no, but they gave a good reason which still refers to a chaplain more prepared in this field or a specialist. For example, one chaplain said, “I will give referrals to a specialist. I don’t think a person should see multiple people.” Another chaplain responded, “Refer to other trained chaplains (i.e. Family Life). If their need is a clinical specialist, so be it. The important issue is the NEED of the counselee and my training as a counselor.”

Being prepared with counseling strategies is important because it is the instrument that God uses for emotional liberation and to lead the believer toward a full life where he can be a blessing to others. On the other hand, the big picture here is knowing as a chaplain who are counselors that they are responsible for shepherding the counselees this could produce in their emotions feeling that they are more necessary than they really are.

213. Graphic 21, Respond to “others” number 1.
214. Ibid, number 2.
In graphic 22 all the chaplains agreed that they cannot fix all the problems. Many chaplains live with emotional and spiritual exhaustion because of facing enormously delicate situations very often and without break. This reality stresses that every chaplain identifies that, although he/she are responsible for counseling and shepherding, he/she are not the solution and they cannot carry the entire burden alone.

Graph 23. Resilience defined

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>The ability to deal with the stresses, strains and emotional or physical blows of life and continue to happily go about my work.</td>
</tr>
<tr>
<td>2.</td>
<td>Again, going back to question 21: not every time when I can’t work with a counselee do I refer them to a clinical specialist because most of the time I refer them to another</td>
</tr>
</tbody>
</table>
Chaplain. Now to your question: Resilience is the ability to BOUNCE back, the ability to recover, to persevere, to learn from trials and troubles and to grow and remain faithful unto the Lord, trusting Him above all else.

3. “Springing back when hit with adversity...remaining flexible and buoyant in the ups and downs of life...persevering and thriving through difficulties...” See “Resiliency” by Ken Sampson (Guideposts Booklet) at www.gpmilitary.org

4. To face a problem and the return to a life that is productive, and the person can function normally again.

5. Bounce, rebound, recoil, Elasticity, mental or physical strength or toughness.


7. I think resilience goes far beyond one’s capacity to recover quickly from difficulties. Resilience, in my opinion, is one’s capacity to respond to the acute and painful effects of a difficult situation in a healthy manner and subsequently learn from this difficult trial/tribulation that promotes long-term human flourishing. From a faith perspective, I would say that this kind of resilience allows for one’s crucible(s) in life to become opportunities of growing deeper in their relationship with God and learning how to thrive amidst the hardship(s).

8. The capacity to recover quickly from difficulties.

Graphic 23 shows how chaplains defined resilience in their ministry. Every chaplain in any other way agreed with the researcher that resilience is resistance and bounce back from difficulties. To find more about resilience and its definition through the Scriptures see pages 32 to 34.

Graph 24. The importance of resilience

<table>
<thead>
<tr>
<th>No.</th>
<th>How important is resilience to stay in your ministry? Describe.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very important. The anxiety of my patients is contagious.</td>
</tr>
<tr>
<td>2.</td>
<td>Vital again! If Chaplain doesn't bounce back then he sinks...and is a help to no one. I am human, so when I am struggling, I reach out. I am not afraid to say I am “not very resilient at the moment...”</td>
</tr>
<tr>
<td>3.</td>
<td>Being resilient helps me be energetic and alive, come what may (see Romans 12:11-12 The Message). Possessing an uncommon enthusiasm is especially important for the</td>
</tr>
</tbody>
</table>
Chaplaincy calling. A dull, sluggish, and lifeless spirit only promotes similar demeanor in those we are called to serve. So, we need to experience the love, grace, strength and hope that God gives--being resilient in Him.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>It is important. Ministry can be hard, and ministers need to overcome difficult times.</td>
</tr>
<tr>
<td>5.</td>
<td>Very important. We must be our best self inwardly before we can impart to others outwardly.</td>
</tr>
<tr>
<td>6.</td>
<td>Very!</td>
</tr>
<tr>
<td>7.</td>
<td>Resilience is vital to not just “staying” in ministry but “thriving” in ministry. I have known many military chaplains who simply stayed in this vocation, lacked a healthy understanding of resilience, and eventually became compassion fatigued. They would personally suffer in their compassion fatigue and this would inevitably cause their ministry (spiritual care of others) to suffer. Resilience cannot be myopically described in terms of one’s ability to “bounce back” because this will often cause people to limit their perceived resilience to behavior modifications.</td>
</tr>
<tr>
<td>8.</td>
<td>Extremely important! Ministry is a calling but pouring into people can be exhausting. One must honestly know themselves in order to be effective.</td>
</tr>
</tbody>
</table>

Graphic 24 marks the importance of this research which is the resilience in ministry. All the participants in question agreed with the researcher defined resilience and the importance of resilience in ministry.
Graph 25. Resilience in crises, trauma, and grief

25. How important is resilience in crises, trauma, and grief? Describe.

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
<th>Full Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Very important. However, you cannot become resilient during the crises. What we do to take care of our whole person (physically, mentally, spiritually) during the in between times is the preparation we do for the crisis.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Resilience developed and built up in times of feast serves one well in times of famine. If you wait to “be resilient” when you really need it, it’s already too late. You must build muscle so when you need it you have the strength needed! Can’t wait to exercise until you are on the front line charging the enemy! Nothing like trauma, grief and crises to show who is already resilient or not!</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Come what may, my heart and spirit can be enlivened by God’s Spirit (Habakkuk 3:19). Alert, confident spirits—“game face on”—is what God gives me to possess a cheer-inspiring demeanor in crises and difficulties. God’s radiant presence can flow through me. The “muscle memory” of habitual spiritual practices learned in the past can assist in the difficulties of the present.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Very important so people can return to a normal way of living.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>When we are in a weakened state ourselves, we cannot care for others in a weakened state; especially if it is familiar to us.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>It is what give you strength to go on.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Resilience is very important in crises, trauma, and grief. However, one should cautiously use the term “resilience” when addressing the acute and raw emotions spawned from one’s crises, trauma, or grief. Many Christian ministers have succumbed to an oversimplified form of soul care when confronted with this sort of pain. This usually happens under the auspice of wanting to help people be “resilient.” Resilience in crises, trauma, and grief does not necessarily require Christian ministers to relegate others’ pain to quick answers. Resilience requires an authentic community that is willing to walk alongside others on their healing journey.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Extremely important! These items are a part of life.</td>
<td></td>
</tr>
</tbody>
</table>

Graphic 25 shows all the responses of how important resilience is to confront crisis, trauma, grief and any other hard situation in ministry life. Each chaplain gave us a solid statement. Theses answers strengthened the researcher investigation about this topic. For more information see pages 44 to 50.
Graph 26. The importance of spiritual disciplines

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very. By the disciplines we are exposed to the opportunity for God to act and speak with us.</td>
</tr>
<tr>
<td>2.</td>
<td>Prayer, The Word, Fellowship, and Disciple making are the basic Christian disciplines. If one does these, they will have little need for deep, serious counseling. They will be walking strong in the Lord and have plenty of resources to draw upon to help them when life hits the fan! A believer must practice these often, in grace, responding to God's amazing love to us in Christ!</td>
</tr>
<tr>
<td>3.</td>
<td>Developed inner power through the spiritual disciplines (worship, accountability, confession, forgiveness, praise, growth in understanding, service to others...) enables me to concentrate my energies wisely, govern my emotions and press on with confidence and hope. A real gift God brings and continues to bring to my life (see Galatians 5:22).</td>
</tr>
<tr>
<td>4.</td>
<td>I think it helps build a strong foundation.</td>
</tr>
<tr>
<td>5.</td>
<td>Spiritual discipline builds strength in us, in community, and in our association with God. It brings hope to us that we are not alone.</td>
</tr>
<tr>
<td>6.</td>
<td>Prayer, Fasting, etc. is a vital portion to work through all things.</td>
</tr>
<tr>
<td>7.</td>
<td>Spiritual disciplines serve as the &quot;life blood&quot; for the resilient Christian life. Although there are many forms of spiritual disciplines, it is important to know the purpose and process of spiritual disciplines. At its core, such disciplines are tantamount to our lived reality as disciples. Disciples are not simply &quot;pristine Christians&quot; who do not have any struggles because they believe in Jesus as Lord and Savior. Disciples are resilient in their life because there is a theological purpose behind their suffering.</td>
</tr>
<tr>
<td>8.</td>
<td>Extremely important! Refer to answer #20.</td>
</tr>
</tbody>
</table>

Graphic 26 presents a solid argument from all the chaplains. God’s purpose in our lives is to make us more and more like Christ (doctrine of sanctification). One of the instruments that God uses to advance this process of change in our lives is spiritual disciplines. Exercising these spiritual disciplines does not earn us merit before God, but rather helps us to shape our resilience. The Scriptures are remarkably clear as to the believer’s responsibility in using these spiritual disciplines. Paul says to Timothy, “Exercise yourself for godliness” (1Timothy 4:7 ESV).
Graph 27. The importance of resilience in the Chaplain’s life

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very. I am daily challenged by the pain, stress and anxiety of patients, families, and staff.</td>
</tr>
<tr>
<td>2.</td>
<td>It is important in that I know that my walk with Christ is what gets me through this life! To the Christian the real definition of resilience is a deep and abiding trust and knowledge of the one True God! GLORY!</td>
</tr>
<tr>
<td>3.</td>
<td>Resilience in things of God’s Spirit and the practice of walking with Him are crucial. To be surrounded by people and concepts that lift my spirits higher--an important element of resiliency--is something I cultivate and celebrate (see Proverbs 2:20 The Message).</td>
</tr>
<tr>
<td>4.</td>
<td>In daily life I don’t look at resilience as important. I think resilience is important for major issues.</td>
</tr>
<tr>
<td>5.</td>
<td>Very. You must have resilience to face the trials and anything else that comes your way.</td>
</tr>
<tr>
<td>6.</td>
<td>It is what enable me to continue during troubling times.</td>
</tr>
<tr>
<td>7.</td>
<td>Resilience is very important in my life. I aspire to live a &quot;learned life&quot; that seeks God's truth and purpose in all aspect of my being. I therefore know that resilience is the &quot;bedrock&quot; of my identity because of what Christ endured for the salvation of humanity.</td>
</tr>
<tr>
<td>8.</td>
<td>Extremely important! Refer to answers #24 and #25.</td>
</tr>
</tbody>
</table>

In graphic 27 chaplains give their answers about how important resilience in their life is. Chaplains are demonstrating that resilience does not imply reducing or disappearing the “problems” in ministry or daily life, but rather it is developing that character that provides them resources and tools when they need to face difficulties in ministry. Lack of resilience can play against us in the worst of times since it is precisely in extreme situations when we most need this resource to avoid losing our composure.
Graph 28. Resilience in marriage

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Very. My wife teaches. We both have highly stressful and challenging careers. We do daily devotionals together. We debrief every evening.</td>
</tr>
<tr>
<td>2.</td>
<td>Same thing. If my wife and I are BOTH separately seeking Jesus than we naturally come together and have strength, wisdom and grace to overcome common trials or issues/problems between us.</td>
</tr>
<tr>
<td>3.</td>
<td>Being resilient enables me to live life with integrity and trust—a key element in marriage. Being God’s chosen one, in company with my wife, is a dear privilege (1 Peter 2:9). This identity is central to a resilient life of faith. I can flee temptations to unfaithfulness—whether emotional, verbal, or physical—because God’s gracious, guiding hand steers and guides me.</td>
</tr>
<tr>
<td>4.</td>
<td>I think trust is more important than resilience. I don’t think resilience is a factor in marriage.</td>
</tr>
<tr>
<td>5.</td>
<td>Very. You must have resilience to face the trials and anything else that comes your way. To restore others to their best through the help of the Holy Spirit we must be at our best and identify with our own work with the Spirit.</td>
</tr>
<tr>
<td>6.</td>
<td>Not as much now as in early years.</td>
</tr>
<tr>
<td>7.</td>
<td>Resilience is very important in my marriage. Just by the very nature of our marriage vows I can honestly say that resilience was expected! Just consider the language, &quot;to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance&quot; The covenant of marriage implies a need to endure life's hardships and faithfully love one another through said hardships.</td>
</tr>
<tr>
<td>8.</td>
<td>Extremely important! Not only are you caring for yourself, but a spouse and their adjustment and views on life valleys and mountains.</td>
</tr>
</tbody>
</table>

A solid and stable marriage does not happen overnight. What is more, this is the great paradox of married life: the more difficult things we go through and the more we successfully go through, the more resilient our relationship will be. That is to say, the problems instead of separating us unite us. This does not mean that, for the moment, while we are going through that bad streak, we do not destabilize ourselves, that we do not feel like running away and sending everything to the hole, but that we have the resilience to overcome the changes, both personally
and as a couple, always hand in hand. Building resilience in marriage requires practice and sustained effort from each couple. It requires connecting with God our areas of opportunity and establishing a new perspective to learn from and correct them.

Graph 29. Resilience to avoid burnout

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Resiliency is the only way I know to avoid burnout. Take good care of yourself.</td>
</tr>
<tr>
<td>2.</td>
<td>Ministry burn out comes when you forget your first love. If you are walking close to an abiding in Jesus, you cannot burn out. You simply can't. Show me a pastor who is burned out and I will show you a pastor who has lost his first love for Jesus.</td>
</tr>
<tr>
<td>3.</td>
<td>Burnout implies mind-numbing acceptance of the way things are...a withdrawal into oneself. Yet, my identity in God, a foundation on which resilience can thrive, enables me to have inspiration, energy, and elevated spirit over the long haul. Creative imagination and fresh excitement, rather than acceptance of the commonplace and mediocre, are fostered by the walk with God (see Exodus 31:2,5).</td>
</tr>
<tr>
<td>4.</td>
<td>It’s important because people will become burnt out if they are not ready for the difficulties of ministry.</td>
</tr>
<tr>
<td>5.</td>
<td>very Important but not most important. Accountability is most important as it provides scrutiny from a trusted one with our best interest at heart. It helps us with our self-care, so we don't go too far.</td>
</tr>
<tr>
<td>6.</td>
<td>VERY!</td>
</tr>
<tr>
<td>7.</td>
<td>I believe that I somewhat answered this question in question #24. I believe that resilience is an important component to avoiding ministry burnout by understanding the dangers of compassion fatigue. The very nature of a Christian minister’s calling demands a level of empathy that, if not tempered, can suffocate one's livelihood. Stanley Hauerwas once described this pastoral plight as a “quivering mass of availability.” Perhaps once resilience must inculcate the sort of relational boundaries that can mitigate this sort of compassion fatigue.</td>
</tr>
<tr>
<td>8.</td>
<td>Extremely important! Refer answer #20.</td>
</tr>
</tbody>
</table>

Graphic 29 presents an important topic which is ministry burnout. At the beginning of this research it was mentioned that resilience is important in the chaplain’s ministerial life
because it will determine the way chaplains recover from suffering, trials, and burnouts that can affected their ministry. Chaplaincy ministry environment can often be stressful: counseling, demanding duties, conflicting interpersonal relationships, high levels of negativity and frustration. Nurturing the ability to be resilient means overcoming these challenges more naturally, with greater hope, adapting better to changes or negative situations in the ministry and always obtaining the best learning from these experiences. Difficulties are taken as an opportunity to learn and build resilience. Therefore, it must be considered that it only grows with adversity. Chaplains with a solid resilience are persistent and do not give up at the first change because they know that success requires effort and perseverance in their ministry.

Graph 30. Resilience and perseverance

<table>
<thead>
<tr>
<th>No.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I heard a wonderful say. When you have lost your faith, go to church and hold hands with people who still have theirs intact. Never suffer alone.</td>
</tr>
<tr>
<td>2.</td>
<td>Suffering is real and PROMISED to those of us in Christ. John 16:33. BUT we take heart because Jesus has overcome the world! When Suffering comes instead of asking &quot;why&quot; I have learned to ask, &quot;What now Lord? How do you want me to respond? etc...&quot; Without this spiritual, Christ centered resilience I end up feeling sorry for myself and or complaining, etc.</td>
</tr>
<tr>
<td>3.</td>
<td>Worship and gatherings of fellowship/cooperation on service outreach tasks, builds perseverance, steadfastness, and fortitude. The “breathing room” of God’s house and presence brings delight, even in the most difficult setting (Psalm 61:3,4). Stick-to-itiveness and resolve enable me to give it all I’ve got, empowered by our Triune God (see 1 Corinthians 16:1).</td>
</tr>
<tr>
<td>4.</td>
<td>I am able to carry through the issues.</td>
</tr>
<tr>
<td>5.</td>
<td>It builds hope. James 1:1 says to rejoice in your suffering as it matures and completes us so that nothing is lacking.</td>
</tr>
<tr>
<td>6.</td>
<td>Coping and moving on.</td>
</tr>
</tbody>
</table>
| 7.  | Resilience is, by definition, a reaction to a season of suffering. Resilience helps one persevere during suffering because it can be seen as just that.... a season. Seasons come
and go. Seasons of suffering come and go. One’s resilience is a compounding reaction to the various presentations of such seasons of suffering.

**8.** Growing in Christ is a daily endeavor. A firm spiritual foundation and having spiritual mentors will greatly enhance perseverance during a season of suffering.

In graphic 30 we touch one of the main topics in this research, “resilience and suffering.” Chaplain number 6 nailed when he states, “Coping and moving on.” Resilience not only helps to persevere in suffering, but also to cope. Suffering and resilience are two topics that induce entirely opposite poles, but they can become harmonizing and drivers of accomplishment in ministry life. Understanding the keys to be a resilient person and not succumbing to adversity will be important for an improvement in the ability to face problems and emerge stronger in difficult circumstances. To see more about this topic pages 44 to 50.

Graph 31. Resilience in calling

<table>
<thead>
<tr>
<th>Answer Choice</th>
<th>Selections</th>
<th>% All Question Responses</th>
<th>% All Survey Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>8</td>
<td>100.00%</td>
<td>88.8889%</td>
</tr>
<tr>
<td>no</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
In graphic 31 we can see that 100% of the chaplains agreed with the researcher that resilience helps to preserve in chaplaincy ministry calling. According to the researcher these two words are very close. It was mentioned earlier that, “The biblical term for resilience is “perseverance” or “patient” endurance … “steady persistence in well-doing” and in the passive sense it is “patient endurance under difficulties.”215 The book of Hebrews states, “For you have need of endurance, so that when you have done the will of God you may receive what is promised. For, “Yet a little while, and the coming one will come and will not delay; but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.” But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls” (10:36-39 ESV).

Graph 32. Rest days

<table>
<thead>
<tr>
<th>No.</th>
<th>How often do you rest, real day off from church and ministry? Describe.</th>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I try to schedule short periods of rest during the workday. I make an effort to keep my schedule clear of ministry obligation at least once per week.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Every week. Even deployed for 15 months I took 1 day off a week, unashamedly. Did me wonders! I knew Chaplains who wouldn't or didn't feel they could. They either had a &quot;Jesus complex&quot; and thought MORE highly of themselves than they should of, or they were more afraid of man (their commanders) than doing what the Lord would have them do!</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Sunday is our day of rest. Worship takes place. Fellowship occurs. Usually a nap in the afternoon promotes inspiration and contentment. Tasks and “to dos” are limited.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>5 days a week.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Not enough. When we don't engage in sabbath rest, God will give us that needed rest in one way or another. My new quest is to rid of unnecessary distractions and build in that sabbath rest.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Rarely.</td>
<td></td>
</tr>
</tbody>
</table>

7. Probably once every two weeks. This is a sad thing to confess but I am currently balancing a very difficult military assignment, educational goals, and, more importantly, trying to be a healthy father-husband for my Family. The real day off from church and ministry is probably realized in my life once every two weeks.

8. Once a week but leverage opportunities throughout the day. i.e. prayer walks.

Graphic 32 shows the importance of rest in ministry. Rest is a human need; it is a biblical principle. Without adequate rest, the human body decomposes and the soul ages. God rested on the seventh day after creating all things and like Him, we must rest. Genesis 2:2-3, And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on its God rested from all his work that he had done in creation (ESV). God knows you must rest to recover, even in the Ministry.

- Exodus 20:8-10 (ESV), “Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates.
- Mark 6:31 (ESV), And he said to them, “Come away by yourselves to a desolate place and rest a while.” For many were coming and going, and they had no leisure even to eat.
- Matthew 8:24 (ESV), And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep.

To see more about this topic “Rest (Sabbath)”, go to pages 67 to 72.
Chapter 6 – Conclusion

In sum, the research of this paper presented in chapter one the importance of knowing the etymology of the word chaplain. Also, some important data about the origin of this ministry. Even though, the word chaplain is not registered in the Scriptures, the function of it is in all Scriptures. Chaplain is that person who may well have a calling to pastor, as well as being a missionary of God, who comes out in the midst of society to serve the spiritual and physical needs of human beings. The Scriptures gives a solid foundation to define what is the chaplain ministry.

The chaplain’s ministry is to share and offer the love of God to all those who are in need. Chaplains are men and women who accept the commitment to be instruments of God in their process of restoring the mental, physical, social and spiritual health of humanity, especially those most in need. Chapter two addressed the practice of spiritual disciplines in chaplaincy and how each one of these disciplines can contribute to not only the development of a fruitful chaplaincy ministry, but also perseverance in their calling. One of the definitions among others of the word discipline is the set of rules to maintain order and subordination among the members of a body.

However, spiritual discipline is given the name of practice or exercise of biblical virtues. Spiritual disciplines can be described as those behaviors that increase our spiritual growth and allow us to grow into spiritual maturity. One of the reasons why resolutions are not maintained is because lives are divided into compartments. The practice of reading the Scriptures and prayer as sacred duties begin to lack as the immersion of daily life stresses take over. These compartments become smaller as daily life begins to take additional space. Spiritual disciplines are beneficial when they are practiced regularly.
In chapter three the focus was on the practice of resilience. This is the most important chapter because it will address not only the importance of resilience, but also describe how to build a solid resilience to face any circumstance in chaplaincy ministry. No one knows the sorrows that can await tomorrow and that surely will be found if Jesus delays His coming. No one knows the difficulties that God calls to go through as chaplains. However, even if chaplains do not know them, they can be prepared for them with a solid resilience. The biblical approach of resilience through self-care and wellness will be addressed in chapter four. This will be an interesting topic because the chaplains are always taking care of everyone, but who ensures the chaplains have self-care and wellness? These topics will be addressing the connection between physical and spiritual wellness of the chaplain.

Unfortunately, self-care and wellness are two of the topics that are seldom discussed in the religious setting. If anybody needs wellness, it is those in church leadership. As a general principle, every chaplain must be in good physical shape - not just the people they minister! – because they are all stewards of their body. Many chaplains are overworked and do not care about their bodies. When someone is busy, it is easy to eat poorly. But eating the right foods is essential for physical health. It is the difference between stoking the body and exhausting the body. Chaplains may face difficulty getting enough rest or regular exercise. Exercise can have a positive outcome in mental and physical health.

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The research results of the investigation carried out showed that there is a relationship highly significant between the level of resilience and the degree of practicing in chaplain ministry that can help in facing depression and spiritual exhaustion in the life of the chaplain. This agrees with the general objective of the research study which is the practice of resilience of the chaplain through self-care and wellness in the ministry of the chaplain. In other words, the greater the level of resilience, the greater the degree of facing depression and spiritual exhaustion in the life of the chaplain avoiding premature abandoned of the ministry. Through this research it is explained that the practice of resilience or how any chaplain bounces back will challenge and encourage the counselees or any person to reflect profoundly rooted in life and maybe lead them to a relationship with the Savior, Christ. Resilience is needed in the ministry life of any chaplain because it would grow spiritual formation and dodge burnout.

If there is a work that demands dedication, it is the chaplaincy ministry. However, no chaplain should be caught in the experience of Martha who at one time in her life was overwhelmed by having much to do to the point of not having time to sit at the feet of Jesus (Luke 10:38-42). This study addressed how important it is for the chaplain to have good resilience and balance between physical and spiritual wellness. In the daily tasks, the chaplain must take into account two important things for the advancement of his/her ministry, number one maintain a close relationship with God and number two build and maintain a solid resilience with a balance between self-care and wellness and physical and spiritual health. When chaplains do not have resilience in their ministry it causes spiritual exhaustion and premature abandonment of their calling. Resilience is an effective way to face any circumstances in the life of the chaplain. Thus, resilience can aid in coping with depression and spiritual exhaustion in the life of the chaplain, therefore, helping to avoid early abandonment of their calling.
Further recommendations for research could begin by including a personal theology of resilience in chaplaincy ministry. Further research is recommended to expand the study not only in the Army setting, but to all the military branches, to investigate how the chaplains take care of their resilience through self-care and wellness. Another recommendation for further research will be to investigate if chaplains have a personal plan of resilience. It is important to note that even though Chaplains understand the importance of resilience through self-care and wellness, it does not mean chaplains understand how to implement it in their ministry lives. On the other hand, since wellness is one of the topics that is very limited in ministry setting it will be great to recommend the development of the personal theology of wellness of the chaplains and how they are committed with it to avoid burnouts and premature abandonment of ministry.
Chapter 7 – Appendices

Appendix A

IRB Approval Letter

IRB Exemption 4104.031320: The Practice of the Resilience of the Chaplain/Wellness in the Ministry of the Chaplain

Dear Javier M. Torres-Chinea,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

(i) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research

Research Ethics Office

Liberty University | Training Champions for Christ since 1971
Appendix B

The Liberty University Institutional Review Board has approved this document for use from 3/13/2020 to --
Protocol # 4104.031320

CONSENT FORM
The Practice of Resilience of the Chaplain / Wellness in the Ministry of the Chaplain
Javier M. Torres-Chinea
Liberty University
School of Divinity

You are invited to be in a research study on how chaplains can use resilience as an effective way to face exhaustion in the life of ministry. You were selected as a possible participant because you are between the ages of 25 and 60, you are an American citizen and you work as a chaplain in the military or civilian setting. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Javier M. Torres-Chinea, a student in the School of Divinity at Liberty University, is conducting this study.

Background Information: The purpose of this study is to explore the importance of resiliency in facing depression and spiritual exhaustion in the life of the chaplain.

Procedures: If you agree to be in this study, I will ask you to do the following things:

1. Complete a questionnaire related to physical life, spiritual life and resilience life in chaplaincy ministry. This should take approximately 30 minutes to complete.

Risks: The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Benefits: Participants should not expect to receive a direct benefit from taking part in this study.

Compensation: Participants will not be compensated for participating in this study.

Confidentiality: The records of this study will be kept private. Research records will be stored securely and only the researcher and the researcher’s faculty chair will have access to the records. Participant questionnaire responses will be anonymous. Data will be stored on a password locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time, prior to submitting the questionnaire, without affecting those relationships.

The Liberty University Institutional Review Board has approved this document for use from 3/13/2020 to --
Protocol # 4104.031320

How to Withdraw from the Study: [The “How to Withdraw from the Study” heading is required for all research. Please review the below options, then select the appropriate option based on your study design.]

[Option 1: Anonymous Survey Research] If you choose to withdraw from the study, please [exit the survey and close your internet browser.]—OR—[inform the researcher that you wish to discontinue your participation prior to submitting your study materials.] Your responses will not be recorded or included in the study.

[Option 2: All Other Research] If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, [apart from focus group data], will be destroyed immediately and will not be included in this study. [Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.] [Note: Revise or remove the focus group information as needed.]

Contacts and Questions: The researcher conducting this study is Javier M. Torres-Chinea. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at 787.396.9939 or jtores2@liberty.edu. You may also contact the researcher’s faculty chair, Dr. Harold Bryant at hdbryant@liberty.edu

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.
Appendix C

Online Survey Questions

Physical, Spiritual and Resilience Life

1. How is your present diet, good/bad?
2. Do you exercise regularly, yes/no?
3. Do you believe that the Scriptures command physical health and where exactly in the Scriptures? Mention where exactly.
4. Are you committed to AR 350-53 (military only)?
5. When was the last time you went to the doctor to get a physical exam? Mention.
6. What are you sleeping patterns; do you nap frequently, yes/no?
7. Why is wellness important in your ministry? Explain.
8. How important is self-care to you? Explain.
9. Are you committed to self-care, yes/no?
10. How would you describe your relationship with God over the past month? Explain.
11. How important is to understand the Theology of Suffering in your ministry? Explain.
12. Does someone hold you spiritually accountable, yes/no?
13. How important is mentoring in your calling as a Chaplain? Explain.
15. How often do you take time to pray? Describe.
18. How important is taking care of the spiritual health to you?
19. When you cannot work with a counselee, do you refer them to a clinical specialist, yes/no?
20. Do you believe Chaplains can fix all the counselees problems, yes/no?
22. How important is resilience to stay in your ministry? Describe.
23. How important is resilience in crises, trauma, and grief? Describe.
24. How important are spiritual disciplines for a resilient life? Describe.
25. How important is resilience in your life? Describe.
27. How important is resilience to avoid ministry burnout? Describe.
29. Does resilience help you to persevere in your calling, yes/no?
30. How often do you rest, real day off from church and ministry? Describe.
Appendix D

Emotional Check List

This list will help you to identifying your emotions during the day. True emotional health requires that you identify and understand your own emotions. It involves recognizing when and why you are identifying with anyone and take actions.

- Angry
- Anxious
- At Peace
- Bitter
- Brave
- Confident
- Confused
- Defeated
- Depressed
- Discouraged
- Disinterested
- Empty
- Engaged
- Exhausted
- Hopeful
- Guilty
- Grateful
- Hurt
- Inspired
- Lonely
- Loved
- Neglected
- Nervous
- Tense
- Violet
- Weary
- Well
- Worried
- Resilient
- Secure

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Appendix E

Thesis Approval Sheet

THESIS APPROVAL SHEET

A

GRADE

THESIS MENTOR

Dr. Harold D. Bryant

READER

Dr. Keith Travis
Chapter 8 – Bibliography


