A Strategy for Developing Emotionally Healthy Chaplains in
The United States Army Reserve

A Thesis Project Submitted to
the Faculty of Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

By
Ricardo Hosein

Lynchburg, Virginia
January 2021
Liberty University John W. Rawlings School of Divinity

Thesis Project Approval Sheet

Dr. Daniel Sloan

Dr. Dwight Rice
A STRATEGY FOR DEVELOPING EMOTIONALLY HEALTHY CHAPLAINS IN THE UNITED STATES ARMY RESERVE

Ricardo Hosein

Liberty University John W. Rawlings School of Divinity, 15 March 2021

Mentor: Dr. Daniel Sloan

United States Army Reserve Chaplains who serve in a dual ministry role spend countless hours tending to the needs of their congregants and the needs of soldiers and their families. They are pulled in two different directions and struggle to balance the demands of civilian and military ministries. The demands of ministry leave chaplains doing more for God but not being intimate with Him. This constant doing negatively impacts the spiritual and emotional health of these chaplains. Through a biblical understanding of how Jesus practiced emotional health, a literature review of key themes, the analysis of qualitative and quantitative data collected from surveys, inventories, and personal interviews of seventeen participants, and two focus groups, this author created a strategy for developing emotionally healthy chaplains in the USAR.
Contents

List of Tables ........................................................................................................................................... ix
List of Figures ............................................................................................................................................ x

Chapter 1 Introduction ............................................................................................................................... 12
  Ministry Context ..................................................................................................................................... 13
  Problem Presented ................................................................................................................................. 19
  Purpose Statement ................................................................................................................................. 22
  Basic Assumptions ................................................................................................................................. 25
  Definitions ........................................................................................................................................... 26
  Limitations ........................................................................................................................................... 29
  Delimitations ......................................................................................................................................... 30
  Thesis Statement .................................................................................................................................. 32

Chapter 2 Conceptual Framework ........................................................................................................... 35
  Literature Review ................................................................................................................................. 35
    Character Formation ......................................................................................................................... 36
    Emotionally Healthy ............................................................................................................................ 38
    Leadership .......................................................................................................................................... 40
    Margin ................................................................................................................................................. 42
    Spiritual and Christian Formation ...................................................................................................... 44
    Well-Being ......................................................................................................................................... 46
  Theological Foundations ....................................................................................................................... 48
    Jesus Practiced Dependence on God the Father ................................................................................ 49
    Jesus Practiced Servant Leadership ................................................................................................... 50
    Jesus Practiced Humility ..................................................................................................................... 52
    Jesus Practiced Emotional Health ....................................................................................................... 54
    Jesus Practiced Self-Awareness ........................................................................................................... 55
    Jesus Practiced Healthy Emotional Rhythms ...................................................................................... 57
  Theoretical Foundations ....................................................................................................................... 60
    Boundaries ......................................................................................................................................... 61
    Emotional Intelligence ....................................................................................................................... 62
    Self-Care ............................................................................................................................................ 63
## Table of Contents

Spiritual Disciplines ........................................................................................................ 64
Spiritual, Relational, and Marital Intimacy ...................................................................... 64
Conclusion ........................................................................................................................ 66

### Chapter 3 Methodology ............................................................................................. 68

- Intervention Design ..................................................................................................... 68
- The Research Participants ......................................................................................... 71
- Stage One: Inventories ............................................................................................... 74
  - The Holmes-Rahe Social Readjustment Rating Scale ........................................... 74
  - The Emotionally Healthy Spirituality Assessment ................................................. 76
  - The Emotional Intelligence Test ........................................................................... 78
  - The Survey ............................................................................................................... 80
- Stage Two: The Interviews ......................................................................................... 84
- Stage Three: Group Collaboration One ...................................................................... 87
- Stage Four: Group Collaboration Two ........................................................................ 88
- Implementation of the Intervention Design ................................................................ 88
- Conclusion .................................................................................................................. 90

### Chapter 4 Results ....................................................................................................... 93

- Stage One: Survey and Inventory Results ................................................................. 94
  - Demographic Questions ......................................................................................... 95
  - Boundary Questions ............................................................................................... 102
  - Spiritual, Relational, and Marital Intimacy Questions ........................................... 108
  - Self-Care Questions ............................................................................................... 115
  - Emotional Intelligence Test Results ...................................................................... 123
  - Holmes-Rahe Life Stress Results .......................................................................... 128
  - Emotionally Healthy Spirituality Assessment Results ........................................... 129
- Stage Two: Personal Interview Results ...................................................................... 136
- Summary ..................................................................................................................... 153
- Focus Group Insight .................................................................................................... 153
- A Strategy for Developing Emotionally Healthy Chaplains ....................................... 155
  - Step 1: Spend More Time Being With God Than Doing For God ....................... 155
  - Increase the Frequency and Practice of Spiritual Disciplines ................................ 156
  - Step 2: Live Within Limits ..................................................................................... 160
  - Identify Your Limits ............................................................................................... 161
Appendix A IRB Approval ................................. 198
Appendix B Chaplain Participant Consent Form ......................... 199
Appendix C Pastor Participant Consent Form ................................. 203
Appendix D Holmes-Rahe Life Stress Inventory .............................. 207
Appendix E Emotionally Healthy Spirituality Assessment .................. 208
Appendix F Chaplain Participant Survey Questions ......................... 212
Appendix G Pastor Participant Survey Questions ............................. 218
Appendix H Chaplain Personal Interview Questions ......................... 225
Appendix I Pastor Personal Interview Questions ............................... 228
BIBLIOGRAPHY ........................................................................ 231
List of Tables

Table 1: Section 1 Demographic Questions ................................................................. 95
Table 2: Section 2 Boundary Questions ................................................................. 102
Table 3: Section 3 Spiritual, Relational, and Marital Intimacy Questions .................. 108
Table 4: Section 4 Self-Care Questions ................................................................. 115
Table 5: Section 1 Personal Interview Questions .................................................... 137
Table 6: Section 2 Personal Interview Questions .................................................... 140
Table 7: Section 3 Personal Interview Questions .................................................... 143
Table 8: Section 4 Personal Interview Questions .................................................... 145
Table 9: Section 5 Personal Interview Questions .................................................... 151
Table 10: Weekly Schedule Evaluation ................................................................. 162
List of Figures

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Stages of Data Collection</td>
<td>70</td>
</tr>
<tr>
<td>2</td>
<td>Age Range of Chaplain Participants</td>
<td>96</td>
</tr>
<tr>
<td>3</td>
<td>Rank of Chaplains</td>
<td>96</td>
</tr>
<tr>
<td>4</td>
<td>Age Range of Pastor Participants</td>
<td>97</td>
</tr>
<tr>
<td>5</td>
<td>Education Level of Participants</td>
<td>98</td>
</tr>
<tr>
<td>6</td>
<td>Location of Civilian Ministry and Duty Station</td>
<td>99</td>
</tr>
<tr>
<td>7</td>
<td>Years of Service as a Chaplain</td>
<td>100</td>
</tr>
<tr>
<td>8</td>
<td>Years of Service as a Civilian Minister</td>
<td>101</td>
</tr>
<tr>
<td>9</td>
<td>Size of Local Congregation</td>
<td>101</td>
</tr>
<tr>
<td>10</td>
<td>Hours on Ministry Work per Week</td>
<td>103</td>
</tr>
<tr>
<td>11</td>
<td>Hours on Military Work per Week</td>
<td>104</td>
</tr>
<tr>
<td>12</td>
<td>Hours Engaged on Military Tasks (other than Drill Weekend) per Month</td>
<td>105</td>
</tr>
<tr>
<td>13</td>
<td>For Dual Ministry, Reasonable Hours dedicated to Work per Week</td>
<td>106</td>
</tr>
<tr>
<td>14</td>
<td>Range of Intentional Boundaries Set</td>
<td>107</td>
</tr>
<tr>
<td>15</td>
<td>Practices to Develop Intimacy with the Lord</td>
<td>110</td>
</tr>
<tr>
<td>16</td>
<td>Other Practices to Develop Intimacy with the Lord</td>
<td>111</td>
</tr>
<tr>
<td>17</td>
<td>Satisfaction with Current Spiritual Practices</td>
<td>112</td>
</tr>
<tr>
<td>18</td>
<td>At Least One Close Relationship with Individual (Same Gender)</td>
<td>113</td>
</tr>
<tr>
<td>19</td>
<td>Frequency of Communication with Close Friend</td>
<td>114</td>
</tr>
<tr>
<td>20</td>
<td>Satisfaction with Current level of Intimacy with Spouse</td>
<td>114</td>
</tr>
<tr>
<td>21</td>
<td>How often is Sabbath (24 hr) Practiced each Week?</td>
<td>117</td>
</tr>
<tr>
<td>22</td>
<td>Time Spent on Recreation per Month for Chaplains</td>
<td>118</td>
</tr>
<tr>
<td>23</td>
<td>Effectiveness in Managing Stress</td>
<td>119</td>
</tr>
<tr>
<td>24</td>
<td>Reasons for Effectiveness in Managing Stress</td>
<td>120</td>
</tr>
<tr>
<td>25</td>
<td>Top 3 Stressors in Life Currently</td>
<td>121</td>
</tr>
<tr>
<td>26</td>
<td>Factors that Prohibit Rest, Recreation, Spiritual Renewal for Chaplains</td>
<td>122</td>
</tr>
<tr>
<td>27</td>
<td>Factors that Prohibit Rest, Recreation, Spiritual Renewal for Pastors</td>
<td>122</td>
</tr>
<tr>
<td>28</td>
<td>Self-Awareness Score (Emotional Intelligence)</td>
<td>123</td>
</tr>
<tr>
<td>29</td>
<td>Self-Management Score (Emotional Intelligence)</td>
<td>125</td>
</tr>
<tr>
<td>30</td>
<td>Social-Awareness Score (Emotional Intelligence)</td>
<td>126</td>
</tr>
<tr>
<td>31</td>
<td>Relationship Management Score (Emotional Intelligence)</td>
<td>127</td>
</tr>
<tr>
<td>32</td>
<td>Holmes- Rahe Life Stress Inventory Score</td>
<td>128</td>
</tr>
<tr>
<td>33</td>
<td>Part A: General Formation and Discipleship - EHS Maturity</td>
<td>130</td>
</tr>
<tr>
<td>34</td>
<td>Part B: Principle 1: Look Beneath the Surface - EHS Maturity</td>
<td>131</td>
</tr>
<tr>
<td>35</td>
<td>Part B: Principle 2: Break the Power of the Past - EHS Maturity</td>
<td>132</td>
</tr>
<tr>
<td>36</td>
<td>Part B: Principle 3: Live in Brokenness and Vulnerability - EHS Maturity</td>
<td>132</td>
</tr>
<tr>
<td>37</td>
<td>Part B: Principle 4: Receive the Gift of Limits - EHS Maturity</td>
<td>133</td>
</tr>
<tr>
<td>38</td>
<td>Part B: Principle 5: Embrace Grieving and Loss - EHS Maturity</td>
<td>134</td>
</tr>
<tr>
<td>39</td>
<td>Part B: Principle 6: Make Incarnation Your Model for Loving Well - EHS Maturity</td>
<td>135</td>
</tr>
<tr>
<td>40</td>
<td>Part B: Principle 7: Slow Down to Lead with Integrity - EHS Maturity</td>
<td>136</td>
</tr>
<tr>
<td>41</td>
<td>Last Time a Sabbatical (more than a week) Was Taken</td>
<td>147</td>
</tr>
<tr>
<td>42</td>
<td>Last Time a Full Week of Vacation Was Taken</td>
<td>148</td>
</tr>
<tr>
<td>43</td>
<td>Diagram of the Emotionally Healthy Strategy</td>
<td>180</td>
</tr>
</tbody>
</table>
## Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCIR</td>
<td>Commander’s Critical Incident Report</td>
</tr>
<tr>
<td>SIR</td>
<td>Serious Incident Report</td>
</tr>
<tr>
<td>USAR</td>
<td>United States Army Reserve</td>
</tr>
</tbody>
</table>
Chapter 1

Introduction

Military chaplains serve and work in all branches of the U.S. military (Army, Air Force, Navy, Marines, and Coast Guard). Chaplains also work in all components within the military (active duty, reserve, and National Guard). Military chaplains are fully credentialed, and highly trained spiritual leaders tasked with meeting the needs of individuals and their families and advising leaders in all areas of the federal government.

United States Army Reserve (USAR) chaplains are challenged by the multi-component context of the military and civilian ministry. Chaplains minister to soldiers and families, advise commanders, and implement programs and training to ensure the well-being of all those under their care. These duties, coupled with combat deployments, regularly traveling to various states and even other countries for temporary and active-duty training while managing civilian ministry, and family has had a negative impact on the emotional and spiritual lives of chaplains who are responsible for caring for the souls of soldiers.

This project addresses the importance of emotional and spiritual health for chaplain leaders. Chaplains who ensure an emotionally and spiritually healthy life will have a more substantial capacity to lead effectively and competently and avoid burnout and ministry failure. An emotionally and spiritually healthy life is an outgrowth of a deep and intimate relationship with Christ. The chaplain’s regular practice of spiritual disciplines, purposeful endeavors to become more Christlike in his or her character, and be spiritually formed will serve as an example for other leaders and chaplains. As the inner life of the chaplain is developed, he or she
will be able to manage the outer life by creating margin and setting boundaries to manage excessive activity and bring balance and well-being to his or her personal life.

The military environment is a performance-based culture. Chapel services, counseling appointments, military schools attended, and training conducted, among others, are all evaluated by performance. Too often, as with any other profession, chaplains can get their identities, their mentality, and their souls wrapped up in performance. Their inner sense of well-being, happiness, and satisfaction rises and falls on the perceptions and opinions of how others perceive them or the efforts they make. However, performance fails to measure the emotional and spiritual vitality of chaplains. For this project, USAR chaplains and pastors participated in a study that helped create a strategy for developing emotionally and spiritually healthy chaplains in the USAR.

**Ministry Context**

Ministry in the context of a church, compared with ministry in the context of the Army chaplaincy, are two wonderful, unique, and worthy ministries, but also two very distinct ministries. Ministry within the church context focuses on a church-based audience with the same belief system and meeting the needs of individuals of that denomination. The historical foundation of the church began with the New Testament, where the believers were instructed to love, care, and support each other and spread the teachings of Christ, who is the head of the church (Colossians 1:18). Individuals of a particular church practice regular attendance. These individuals usually live within a reasonable commuting distance and can easily support their fellow congregants and the church’s ministries. These individuals can also regularly engage in fellowship with other Christians for spiritual growth and discipleship.
Army chaplaincy, on the other hand, takes ministry outside the walls of the church and is community-based. The historical foundations for chaplaincy stemmed from the ministry of the local church. Tradition points to Bishop Martin, who shared his cloak (_Capella_ in Latin) with a beggar.\(^1\) Upon the Bishop’s death, his cloak was preserved as a reminder of the great act of compassion. The guardian of the cloak became known as the _chaplain_, transliterated into English as chaplain.\(^2\) Chaplain ministry developed to meet the spiritual, emotional, mental, and physical needs of those individuals who are not church-based or have been impacted by crisis situations such as war, sickness, or disaster of some kind.\(^3\)

Army chaplaincy allows the Gospel to be shared with individuals who have never heard the truth about the Lord Jesus and do not attend a church. Army chaplains provide moral, spiritual, and ethical guidance for individuals across various cultures and religious affiliations. Unlike ministry in the church context that occurs in one primary setting, ministry in the context of Army chaplaincy occurs across varied settings in the absence of physical structures such as churches, temples, mosques, and synagogues.

A notable difference between ministry in the context of the church and that of Army chaplaincy is in regards to the United States Constitution. While the Constitution forbids any one national religion, it allows for the free exercise of personal religion. The U.S. Constitution gives chaplains the authority to share their faith in a secular and pluralistic environment. The First Amendment of the Bill of Rights to the United States Constitution clearly states, “Congress shall

---

\(^1\) Naomi K. Paget and Janet R. McCormack, _The Work of the Chaplain_, (Valley Forge: Judson Press, 2006), Kindle, loc. 38.

\(^2\) Ibid.

\(^3\) Ibid., loc. 44.
make no law respecting an establishment of religion, or prohibiting the free exercise thereof…”

This provides the legal basis for military chaplaincy and allows chaplains the freedom to fulfill their mission of bringing God to soldiers and soldiers to God.

The first clause of the First Amendment, the Establishment Clause, protects the church and religious organizations from the state’s interference. The Establishment Clause allows the church to function independently and prevents any unnecessary forcible influence on the part of the state. President Jefferson declared that the American people should make no law favoring an establishment of religion or prohibiting the free exercise of religion, thus building a wall of separation between church and state. Chaplains are endorsed by their religious organizations, which are protected under the Establishment Clause.

Just as the Establishment Clause protects organized religion, the second clause of the First Amendment, the Free Exercise Clause, protects the individual. Thus, chaplains are free to exercise their religious beliefs since it is protected under the Free Exercise Clause. In the same way that chaplains are free to exercise their faith as individuals, this religious freedom also applies to all service members. The United States Department of Defense policy on the free exercise of religion clearly states that the United States Constitution forbids Congress from enacting any law prohibiting the free exercise of religion. The Department of Defense “places a high value on the rights of members of the military services to observe the tenets of their respective religions.”

Military chaplaincy provides the means of protecting the U.S. military

---


5 Ibid., 45.

6 Ibid., 47.

from infringing on the religious liberties of the men and women who are sacrificing daily to defend America’s freedom.

Many service members are stationed away from home or in places that prevent their system of religious belief from being met. The United States government has to ensure that they accommodate the religious needs of these service members, who may not otherwise have access to their religious system of belief. Thus, wherever the military goes, chaplains go to ensure service members and their families enjoy the freedom of their First Amendment right, the very right they are fighting to protect. Chaplaincy, therefore, allows “for the free exercise of religion because individual faith groups cannot practically provide for all the needs of all individuals in any particular institution.”8 The First Amendment, thus, gives chaplains the constitutional right to share their faith in a pluralistic and secular environment, allowing them to meet the needs of others and fulfill their sacred calling of service captured in the Chaplain Corps motto ‘Pro Deo et Patria’ (For God and country).

Even more important than the First Amendment is God’s Word, which explicitly states that chaplains and Christians alike are to go into all the world and preach the Gospel (Mark 16:15). The chaplain seeks to be salt and light, pointing others to Him through their ministry of presence. The ministry of the church is usually exclusive to individuals of a particular denomination. However, ministry in the context of Army chaplaincy occurs within a pluralistic field as the needs of all individuals are in full view, and service is provided to meet their specific needs. Chaplains are to abide by their ecclesiastical endorsement and the teaching of their denomination but are required to adhere to the doctrine to perform or provide, where an evangelical Protestant chaplain cannot perform Catholic mass or communion but must make the

---

8 Paget and McCormack, *Work of the Chaplain*, loc. 47.
arrangements to provide for Catholic religious expressions. The pluralistic construct of Army chaplaincy unites chaplains from various denominations and allows them to function as a cohesive unit. This approach is entirely different from the approach practiced in civilian ministry, where some pastors subscribe to a more liberal understanding of God, while others hold to more conservative systems of belief. These denominational differences create barriers that affect how these civilian ministers interact and do ministry. This can include but is not limited to areas of baptism, worship, communion, and views on the sanctity of marriage and human life.

Chaplains enter the Army as commissioned officers with the rank of first lieutenant or captain depending on their civilian experience and educational background. Chaplains come from various major faith backgrounds, such as Christianity, Judaism, Islam, Hinduism, and Buddhism. All Army chaplains attend the Chaplain Basic Officer Leadership Course (CHBOLC), where they complete four phases of training over three months. The training that chaplains receive is designed to orient them to military life, develop essential staff officer skills to function in the Army, and cultivate the necessary skills to provide chaplain and pastoral ministry at the battalion level.

Military chaplains serve as the commander’s personal and special staff to advocate for and ensure the moral, ethical, and spiritual maturity and resiliency of soldiers. Chaplains are to communicate regularly with the commander on the spiritual, moral, and ethical climate of the operational environment. Military chaplains are classified as 100 percent non-combatants and protected persons under the Geneva Convention Rules of War. Chaplains do not engage in combatant activities or conduct or participate in activities that may compromise their status as non-combatants.

---

9 Paget and McCormack, *Work of the Chaplain*, loc. 43.
Military chaplaincy is designed in such a way that it allows chaplains to possess complete and legally privileged communication for those in their care. Chaplains may not be licensed clinical counselors, but complete confidentiality allows chaplains the opportunity to speak with soldiers concerning challenging life issues such as marriage and family problems, substance abuse, grief, work-related stress, combat stress, and deployment, among others. All conversations with chaplains are considered confidential conversations by law and practice. This benefit allows chaplains to gain a position of trust and confidence as they minister to soldiers.

In the USAR, all soldiers, including chaplains, are required to attend battle assemblies (BA) one weekend a month and an additional fourteen to twenty-nine days of annual training (AT) each year. However, this is far from accurate when applied to the chaplain. The chaplain is a commissioned officer and serves as specialized staff to the battalion commander (BC). As a commissioned officer and specialized staff, the chaplain is expected to work more than the required minimum. The chaplain has a responsibility to maintain contact with brigade and higher command chaplain supervisors, the BC, and the unit to which he or she is attached.

Maintaining contact involves multiple conference calls each month, commander update briefings (CUB), and contact with the unit on a regular basis for issues concerning commander critical incident reports (CCIRs) and serious incident reports (SIRs). The chaplain also serves as the pastoral counselor for all soldiers of their battalion and should be available at a moment’s notice to meet the needs of soldiers and their families. Any issues such as suicidal ideations, domestic abuse, substance abuse, sexual abuse, driving under the influence, health-related problems, and the death of a soldier, among others, require the immediate response of the chaplain. Chaplains are also required to plan for chapel services during their monthly BA and develop a religious plan to meet the needs of the unit. These tasks all happen outside the monthly
BA adding additional time requirements and work for reserve chaplains on top of the
requirements for their civilian ministry.

**Problem Presented**

The problem is that Army Reserve chaplains may be failing to cultivate an emotionally
healthy life due to the demands of military life and civilian ministry. Military chaplains are
highly trained professionals with experience in both a civilian and military context. Army
Reserve chaplains especially have to balance the demands of their civilian ministry and military
ministry. While reserve chaplains have battle assemblies one weekend each month, in addition to
an annual training (AT) of approximately thirty consecutive days, chaplains are to be ready to
respond at any time to the needs of soldiers and their families.

Chaplains spend countless hours counseling soldiers and providing religious support. Due
to the culture of the United States Army Reserve, soldiers come from various locations hours
away. When problems arise, chaplains have to leave their families and civilian ministry and
travel long hours and usually to different states to provide religious support for soldiers and their
families. In some instances, counseling and religious support may take a couple of days to a
week before chaplains return home. Chaplains are also required to maintain contact with these
soldiers and their families until they get to the point where they experience well-being and can
manage life without the chaplain’s assistance.

In addition, chaplains need to provide regular reports and updates to the commander and
unit regarding various issues with soldiers outside of their regular monthly battle assembly (BA).
Such situations, coupled with military training, temporary duty, staff work, deployments, and the
demands of civilian ministry, can create challenges for USAR chaplains. As a result, chaplains
can develop deficits in their relationship with the Lord because they become focused on doing more ministry for the Lord instead of nurturing the relationship.

Inadequate emotional, physical, and spiritual self-care exacerbated by frequent separations from family and loved ones as well as the rigors of military life leads to spiritual deficits. Spiritual deficits typically reveal themselves in too much activity leading to burnout and failure in ministry. Chaplains sometimes fail to recognize that they are caught in a cycle of continuous activity that negatively affects their emotional and spiritual lives. Part of who chaplains are is based on what they do. God is a worker and a God of compassion and love caring for His people. Likewise, chaplains work to care for the souls of soldiers, families, and those under their care. However, this is not the primary truth about who chaplains are; they are, first and foremost, human beings. When things get switched around, and roles or titles become the foundation of the chaplain’s identity, he or she is reduced to human endeavors, and when that happens, ceasing busy work or engaging in productive activity becomes exceptionally challenging.10

Chaplains, especially those who serve in dual ministry roles, are highly susceptible to burnout, compassion fatigue, depression, and secondary traumatic stress (STS), that is, the natural consequential behaviors and emotions resulting from knowing about traumatic events experienced by others.11 Chaplains can become so consumed in caring for others that they neglect to care for themselves and their families. They can lose their sense of purpose, which can cause emotional, spiritual, mental, and physical harm. Studies have shown that 90 percent of

10 Peter Scazzero, The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, (Downers Grove: IVP, 2015), Kindle, loc. 2698.

ministers, including chaplains, feel inadequately equipped to handle the demands of ministry. Another 45 percent admitted that they had experienced depression or burnout to such a severe extent that they had to take a leave of absence from ministry temporarily. Alarmingly, the impact of stress and the demands of ministry resulted in 20 percent of ministers having illicit affairs and 37 percent viewing and struggling with pornography habitually while in ministry. One study involving 403 chaplains found that 55 percent were at moderate to high risk of secondary traumatic stress, had higher levels of compassion fatigue, and were at more significant risk for burnout.

Establishing and maintaining emotional and spiritual well-being through the cycle of continuous doing becomes challenging to the point that chaplains simply give into activity. Chaplains become starved for time and energy to ensure emotional health and spiritual formation. They justify the activities in which they are engaged as being for the Lord and give in to the lie that they are emotionally and spiritually flourishing. The way the chaplain lives inevitably becomes a reflection of the way he or she thinks.

Success in ministry, however, is not based on constant activity but on being obedient to God’s will. David stated in Psalm 27:4, “I asked of the Lord that will I seek after: that I may dwell in the house of the Lord.” Chaplains need to limit their activities and create necessary boundaries to maximize their time with the Lord. Failing to slow down, implement margin, and

---


13 Ibid.

14 Ibid.

15 Jason T. Hotchkiss and Ruth Lesher, “Factors Predicting Burnout Among Chaplains: Compassion Satisfaction, Organizational Factors, and the Mediators of Mindful Self-Care and Secondary Traumatic Stress,” 88.

16 Unless otherwise noted, all biblical passages referenced are in the English Standard Version (Wheaton, IL: Crossway, 2008).
set boundaries for spiritual and physical self-care will make it impossible for USAR chaplains to lead emotionally and spiritually healthy lives.

**Purpose Statement**

The purpose of this thesis is to develop a strategy for Army Reserve chaplains at Fort Douglas, Utah, to establish and maintain an emotionally and spiritually healthy life. The military context is performance-based. Chaplains are constantly in the process of meeting goals and objectives. USAR chaplains, unlike active-duty chaplains, are being pulled in multiple directions by civilian ministry, the military, and personal life. There are often schedule conflicts as military, civilian, and personal lives intersect. Chaplains are sometimes forced to choose which ministries or aspects of life to support. As a result, other areas are left unattended, or it leaves the chaplain struggling to balance these areas. Such a lifestyle negatively affects today’s chaplains.

Developing a strategy that helps USAR chaplains establish and maintain an emotionally and spiritually healthy life is a necessary study to allow chaplains to manage their inner lives better. First, a healthy inner life will allow chaplains to effectively lead soldiers and families and their civilian ministries out of an abundance of emotional and spiritual gains. Every aspect of an individual’s outer life flows out of the inner life. When chaplains have a healthy inner life, they will cultivate a deeper intimacy with the Lord to create a consistent and sustainable rhythm for their emotional and spiritual lives. The book of Proverbs states, “Keep your heart with all vigilance for from it flow the springs of life” (Proverbs 4:23). Simply knowing about the Lord is not enough if one remains unknown to Christ.17 Peter Scazzero notes, “What matters is the genuine fruit that comes only out of a deep and surrendered connection with Jesus.”18 When life

---

17 Scazzero, *Emotionally Healthy Leader*, loc. 2034.
18 Ibid.
becomes stressful and accelerated by activity, chaplains will be able to function out of a surplus of emotional, spiritual, and physical gains acquired by their regular and robust times of intimacy with the Lord.

Second, this strategy will allow chaplains to practice spiritual disciplines regularly. Spiritual disciplines are essential for the spiritual development of chaplains because they will enable them to grow and become the individuals’ God intended them to be. Donald S. Whitney notes that spiritual discipline is how individuals spiritually place themselves in the path of God’s grace and seek Him.\footnote{Donald S. Whitney, \textit{Spiritual Disciplines for the Christian Life}, (Colorado Springs: NavPress, 2014), Kindle, loc. 313.} Spiritual disciplines include: “Bible intake, prayer, worship, evangelism, service, stewardship, fasting, silence and solitude, journaling, and learning.”\footnote{Ibid., loc. 205.} The Bible states, “train yourself for godliness” (1 Timothy 4:7). In the same way that chaplains constantly trains to become better soldiers and staff officers, chaplains also have to train and be proactive in the steps they take toward spiritual disciplines. When chaplains actively practice spiritual disciplines and allow themselves to be transformed by the power of the Holy Spirit, they will be better equipped to be used by the Lord for His service.

Regularly practicing these disciplines allows the chaplain's heart to be receptive to the Lord as it acts as a tool to deepen his or her walk with Him. Paul states, “if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come” (2 Corinthians 5:17). Spiritual disciplines allow the transformation of the innermost being so that chaplains can think and act more like Christ. As a result, they stay connected to Him and are better able to understand His will. Whitney states that anyone who is not striving to know the Lord will not see
the Lord in eternity because he or she does not know the Lord. Jesus Himself stated that He is the vine, and whoever abides in Him will bear much fruit because apart from Him, nothing of value can be accomplished (John 15:5). Jeremiah also points out that those who stay connected to the Lord through the practice of spiritual disciplines are like trees planted by the water whose leaves remain green and do not cease to bear fruit (Jeremiah 17:7-8).

Actively practicing spiritual disciplines allows for a dynamic and diligent faith in the Lord. They allow for submission and service to the Lord. Without the daily practice of spiritual discipline, chaplains will not grow and develop in their walk with Him. One day, all individuals will all stand before the Lord in judgment and be rewarded based on how well they have disciplined themselves and obeyed Him (Romans 14:10-11, 2 Corinthians 5:9-10). Revelation 22:12 also states, “I am coming soon, bringing my recompense with me, to repay each one for what he has done.” Thus, spiritual disciplines are critical and must be practiced in order for chaplains to reach their full, God-given potential.

Third, it will allow chaplains to create margin and set boundaries. Richard Swenson states, “Margin has been stolen away, and progress was the thief. If we want margin back, we will first have to do something about progress.” Military life is all about performance, and American culture is all about progress and continually doing. Swenson defines progress as a “means proceeding to a higher stage of development.” He adds, “Progress is so natural an idea that twenty-first-century Westerners can’t conceive of life without it.” This idea has infiltrated the minds of USAR chaplains, and they are continually doing more and more. When USAR

---

23 Ibid., loc. 189.
24 Ibid., loc. 199.
chaplains intentionally set boundaries to limit tasks in their life, they will create a more significant margin to develop intimacy with the Lord and care for themselves.

Finally, it will allow these leaders to practice the art of self-care to ensure their overall well-being. Paul states in 1 Timothy 4:16, “Keep a close watch on yourself.” Peter Scazzero notes that individuals in the profession of caring for the souls of others must steward themselves well.”25 Scott Floyd also adds that leaders should be cognizant of the areas where they are vulnerable.26 Preventing burnout, compassion fatigue, secondary traumatic stress (STS), and depression is a needed response for all individuals and especially those in ministry and in demanding and high-stress occupations.

**Basic Assumptions**

This researcher has made the following assumptions. First, proper emotional and spiritual health is necessary for USAR chaplains to be effective leaders. Proper emotional and spiritual health allows chaplains to care for soldiers and their families, lead and grow their civilian ministries, and enrich their personal lives. Proper emotional health leads to greater self-awareness, an enhanced ability to set boundaries and create margin, and the capability to engage in a regular rhythm of self-care.

Second, all or most USAR chaplains in full-time civilian ministry face challenges balancing the demands of military life and civilian ministry. Full-time ministry, whether as a pastor or parachurch worker is demanding and time-consuming. According to statistics from one research study, less than two in ten pastors limit their work to only 40 hours each week, and the

---


The average pastor works more than ten hours each day, six days a week. Another study of 270 pastors revealed that 56 percent regularly take one day off each week, while 21 percent reported that they take no time off. A survey of Presbyterian pastors in the USA found that 32 percent of the pastors take between 0-5 hours to practice the Sabbath. Army chaplaincy presents its own demands and trials. As a result, the challenges of operating and sustaining life in a dual ministry context are inevitable.

Third, the results obtained from this project will be applicable to 1) chaplains serving in other reserve components of the military such as the Navy and Airforce, 2) community chaplains serving in other vocations such as police, fire, and emergency services, 3) Christian leaders who serve in full-time ministry, and 4) military chaplains of different faith backgrounds. Fourth, there is only one USAR chaplain assigned to a battalion. Finally, it is assumed that all USAR chaplains abide by the guidelines of their ecclesiastical endorsement and see their role as a chaplain as a calling from the Lord. That is, they sense a growing compulsion to share the Gospel and minister to the churched and unchurched.

**Definitions**

There are several definitions used in the research for developing a strategy for emotionally healthy chaplains. The following definitions will inform the reader of terminology that will be used throughout this thesis project:

---


29 Ibid.
**Boundaries.** Boundaries are tools that help prioritize the more important of two legitimate callings. Boundaries are the safeguards that protect what matters most to individuals according to their beliefs.

**Chaplain.** A military chaplain is “a fully credentialed religious leader within a particular religious body who is ‘loaned’ to the military as an ‘ambassador’ of that faith body.” The chaplain is an evangelical Christian who has trusted in the exclusivity of Christ for salvation by grace through faith (Ephesians 2:8-10).

**Character Formation.** Character is the sum total of a person’s distinct qualities, both good and bad, that reflect who he or she is. Character formation is the process of growing and walking in the power and goodness of the Lord Jesus.

**Christian Leader.** A Christian leader is a servant with the credibility and capabilities to influence people in a particular context to pursue their God-given direction. He or she is a committed follower of Christ.

**Emotional Healthy Leader.** An emotionally healthy leader is an individual who operates in a continuous state of emotional and spiritual abundance. He is emotionally mature, and his intimacy with the Lord is sufficient to sustain all he does for the Lord.

**Intimacy.** Intimacy, as it relates to the Lord, is more than a set of spiritual behaviors or the practice of religious activity. Intimacy is the experience of genuinely knowing and being known by God through faith (Hebrews 11:6), trust, obedience, and spending purposeful time in His presence (Psalm 73:28).

---

33 Ibid., 33.
Leader. A leader is a “godly servant who sees as well as knows where he or she is going, and that wins followers.” Servant leaders display humility, love, a willingness to serve, and focuses on others. Jesus was the ultimate example of a servant leader. In John 13:1-17, Jesus, the Savior of the world, exhibited that He was the greatest servant. There were no servants to wash the disciples’ feet as they gathered in the upper room for the Passover feast. They all got caught up in the argument of who was the greatest among them. Not one of the disciples volunteered to wash the feet of the others. Jesus, however, got a basin of water and wrapped a towel around His waist, and began washing the disciples’ feet. Jesus was worthy to be worshiped as King and Lord, but he willingly chose to wash the disciples’ feet, even the feet of the one who would betray Him. The servant leadership of Christ is the ultimate example for all leaders and should fuel every relationship they participate in with all people.

Margin. Margin is the space between an individual’s load and their limits. It is the amount allowed beyond that which is needed. “It is something held in reserve for contingencies or unanticipated situations. Margin is the gap between rest and exhaustion, the space between breathing freely and suffocating.”

Self-awareness. Self-awareness involves the ability to observe and recognize one’s overall sense of physical, emotional, and spiritual well-being and making adjustments when he or she begins to feel hurried, stressed, off-kilter, or emotionally drained.

35 Ibid., loc. 1760.
**Self-care.** Self-care is comprised of the actions taken to promote emotional, mental, spiritual, and physical well-being.

**Spiritual Disciplines.** Spiritual disciplines are those practices such as Bible study, Scripture memorization, meditation, prayer, fasting, and journaling, among others that promote spiritual growth and deeper intimacy with Christ.

**Spiritual Formation.** Spiritual formation for the Christian is a Spirit-driven process of forming the inner world of the human self, the ‘spiritual’ or invisible aspects of human life so that it becomes like the inner being of Christ himself.  

**Spiritually Healthy Leader.** A spiritually healthy is an individual who has developed the discipline of daily transforming his mind (Romans 12:2) through the power of the Holy Spirit. This individual lives in obedience and faith in the finished work of Christ (Romans 6:10-11). He cultivates a cognizance for God’s will (Colossians 1:9), he walks in a manner worthy of the Lord (Colossians 1:10), and he bears fruit and grows in the knowledge of God (Colossians 1:10).

**Limitations**

There are a few limitations pertaining to this thesis project that needs to be acknowledged. First, there is a lack of face-to-face interaction with other USAR chaplains. In a reserve unit, there is typically one chaplain that covers the entire battalion. As a battalion chaplain, this author has limited contact with other USAR chaplains due to geographic location and the context of the USAR. In Wyoming, there are few USAR chaplains and no Army installations, which makes face-to-face interaction problematic. At the same time, there are USAR chaplains who are willing to be participants in this researcher’s project; the distance from

---

these chaplains range between 200 to 1500 miles. Video conferencing and teleconferencing will be employed to address and overcome this limitation.

A second limitation is the relationship between this author and some of the participating chaplains. This researcher does not have a close friendship with half of the chaplains but has maintained a level of communication with these chaplains over four years. There could be potential challenges in getting chaplain participants to display vulnerability-based trust in sharing their thoughts and ideas for fear of violating their status as participants. However, treating participants with respect and showing appreciation for their views and opinions can help them recognize their value as partners in the research.

A final limitation is the lack of resources for the chosen topic. There are limited resources that address the emotional and spiritual health of USAR chaplains. However, there are various sources that speak to the emotional and spiritual health of Christian leaders in general. Chaplains are leaders, and this author intends that the data obtained can be applied to the USAR chaplains as they lead in both their civilian and military contexts.

**Delimitations**

Several delimitations exist in the context of this DMIN thesis project. First, the population for this project only involves chaplains serving in the various components of the U.S. Army, that is, USAR, active duty, and National Guard. Chaplains from other service branches, such as the Navy and Air Force, have been omitted from this project. This course of action is necessary as this author currently serves in the USAR as a chaplain. Most USAR chaplains are also involved in full-time civilian ministry. Chaplains who are serving in the USAR and have similar ministry roles as full-time civilian ministers lend credence to the research. Also, the
research is geared towards developing a strategy for emotionally healthy chaplains serving in the USAR.

Second, this project will be delimited to USAR chaplains engaged in full-time civilian ministry, either as pastors or parachurch workers. USAR chaplains not holding a position in full-time ministry were excluded from the project. As stated earlier, USAR chaplains, because of their full-time civilian ministry and military ministry, may be failing to cultivate an emotionally healthy life due to their dual ministry involvement and the demands of military life. Delimiting the project to those USAR chaplains serving in full-time civilian ministry will help to assess the problem accurately.

The final delimitation of this project is the religious system of belief of USAR chaplain participants. Only USAR chaplains that hold a Protestant evangelical endorsement are allowed to participate in the project. This author’s presupposition maintains that the essence of the gospel is grounded in the doctrine of salvation through the person and work of Christ. Jesus is the way, the truth, and the life (John 14:6), and individuals are saved solely by grace through exclusive faith in Christ (Ephesians 2:8-10).

Other religious systems of belief do not trust in Christ as their Savior and do not hold that the Bible is the inerrant and infallible Word of God. For the evangelical Christian USAR Chaplain, the Word of God provides guidance and direction for every aspect of life, and it includes His will for the chaplain. Paul states in 2 Timothy 3:16-17 that all Scripture is “profitable for teaching, for reproof, for correction, and for training in righteousness that the man of God may be complete, equipped for every good work.” Such chaplains have direct access to the Lord through the power of Christ and the Holy Spirit to ensure an emotionally and spiritually healthy life.
Thesis Statement

USAR chaplains who establish and maintain an emotionally healthy life will develop a robust spirituality and abundant margin for life and ministry. Jesus stated in John 15:5, “I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.” When leaders allow the Holy Spirit to change their hearts and minds, they invite Christlike change. God desires that the chaplain remain deeply connected to Him and rely daily on the power of the Holy Spirit. Chaplains who are engaged in the dual role as civilian ministers cannot experience the possibility of emotional health without a deep and intimate relationship with the Lord Jesus and dependence on the Holy Spirit.

Intimacy with Christ and dependence on the Holy Spirit bring about change and affect every aspect of life and ministry. Jesus nourishes and sustains the lives of chaplains and their ministries. Consequently, chaplains bear an abundance of good fruit and become a blessing to others. Their connection to the vine provides all they need for growth and flourishing. Likewise, when chaplains are disconnected from the vine, they grow weak, and their lives do not bear any fruit. They are left exhausted and struggle to keep their lives and ministries together. These individuals “grieve the Holy Spirit” (Ephesians 4:30) as they rebel against what God desires for their lives.

In the performance-based culture of the military and even in civilian ministry, it is easy to look at external markers for success. It becomes easy to neglect Jesus through excessive activity or fail to rely on Him through the process. However, bearing fruit requires leaders to slow down enough to give Jesus direct access to every aspect of their lives and leadership. An authentic connection requires an authentic union with Christ. Christian leaders desire to cultivate an

---

39 Scazzero, Emotionally Healthy Leader, loc. 2035.
authentic relationship with Christ, which requires time. Paradoxically, these leaders do not have the time to cultivate an authentic union with Christ because they are engaged in too much activity for Christ. However, when leaders take the time to cultivate a relationship with Christ, they grow in their faith and understand the need to set boundaries and create margin to sustain their union with Christ.

Individuals who serve as civilian ministers and chaplains in the USAR face unique challenges uncommon to active-duty Army chaplains or chaplains in different fields. It is easy to become burdened by numerous tasks to minister to soldiers and those in one’s civilian ministry. The individual as a chaplain and civilian minister is expected to be emotionally and spiritually healthy in order to care for the lives of soldiers and those in their congregations. However, chaplains serving in a dual role can quickly become overwhelmed by the sheer volume of tasks to keep their ministries afloat. In the fast-paced military, and contemporary culture, creating time to abide in Christ seems like an anomaly. Life becomes all about progress and continually doing. When examining the life of USAR chaplains who are also civilian ministers, it is not hard to see that these individuals are always on the move. Time and productivity are inseparable. When progress takes precedence, it leaves little to no margin for the USAR chaplain to seek after Christ.

Jesus said, “Come away by yourselves to a desolate place and rest a while.” Jesus also stated, “Are you tired? Worn out? Burned out on religion? Come to me. Get away with me, and you’ll recover your life. I’ll show you how to take a real rest” (Matthew 11:28, The Message). Jesus saw the need for taking time out of busy schedules to enjoy things that replenish the individual mentally, physically, spiritually, and emotionally. Jesus was deeply connected to God,
the Father. In the same way, God desires the chaplain remain connected to Him because proper emotional health does not exist apart from Him.
Chapter 2

Conceptual Framework

USAR chaplains are at risk for burnout and ministry failure not only because of the demands and pressures of their dual ministry roles but because they may be failing to develop an emotionally healthy life. Chaplains who are affected experience emotional deficits exhibited by a pervasive lack of self-awareness. Emotionally unhealthy chaplains lack a proper cognizance of their emotions, weaknesses, limitations and how their past impacts their present lives. Consequently, they carry these immaturities into their lives and ministries, threatening their emotional and spiritual health and leadership capabilities. This study claims that chaplains who develop an emotionally healthy life will develop greater self-awareness, experience spiritual vitality, and flourish in their personal lives and in the ministries that the Lord has entrusted to them.

Literature Review

Leadership is imperative to the growth and development of ministries and organizations. However, leaders who lack emotional and spiritual health are in jeopardy of burnout and ministry failure. This risk is very real for U.S. Army Reserve chaplains. Army Reserve chaplains also serve in the capacity of civilian ministers with their congregations. The demands of military life and civilian ministry can take a toll on such individuals. As a result, their emotional and spiritual reserves become depleted. They find themselves doing more for God than taking the time to be replenished and refueled by God. Living such a life defeats the purpose God intended for such individuals.

After examining several sources, the researcher found several key themes that are important as it relates to the overall topic of developing a strategy for emotionally healthy
chaplains. These themes are character formation, emotional health, leadership, margin, spiritual and Christian formation, and well-being. These themes will help leaders understand the importance of developing an emotionally healthy life as they develop margin in their lives and intimacy with the Lord.

Character Formation

Issler notes that the quest to becoming more like Christ should be the ultimate goal of leaders.\(^4^0\) Andrew Murray adds that individuals must seek to understand the very essence of Christ’s character so they can become more like Him.\(^4^1\) Malphurs echoes the same thought that godly character is the foundation of Christian leadership.\(^4^2\) Henry Cloud and John Townsend point out that the problems leaders face result from their own character weaknesses.\(^4^3\) Epperly and Dallas Willard add that character formation is critical for godly leadership and healthy ministry.\(^4^4\)

These authors note that leaders must humbly examine their inner and outer lives to determine the substance of their character. If they do not, they will not lead the way Jesus commanded. They must learn to allow God access to their lives and display complete vulnerability and trust so He can take them to where they need to be. Cloud and Townsend, and Willard note that for character formation to take root, leaders must reexamine their deeply held


\(^{42}\) Malphurs, *Being Leaders*, 56.

\(^{43}\) Henry Cloud and John Townsend, *Boundaries: When to Say Yes, How to Say No to Take Control of Your Life*, (Grand Rapids: Zondervan, 2017), Kindle, loc. 995.

\(^{44}\) Epperly, *Center in The Cyclone*, loc. 291.
worldviews and change their patterns of thinking by replacing the lies and negative thoughts of the enemy with the truths of God and His Word.  

Pettit explains that character formation is a painful process with many setbacks along the way because of a leader’s ability to self-regulate their failures. Christian character formation involves sacrifice and cultivates the disciplined life that bears the fruit of the Holy Spirit. Many Christian leaders desire a godly character. They understand the concept of 2 Corinthians 5:17 and the need to become a new creation. They desire to become more Christlike. However, Willard notes they lack the discipline and the commitment to the life that will produce godly character.

Issler notes that the regular engagement and practice of the spiritual disciplines, reliance on the Holy Spirit's power, and the constant pursuit of truth will lead to godly character formation. John Dickson points out that leaders must humbly acknowledge their limitations to begin the process of honest transformation. Estep and Kim conclude that growth in character formation can only begin by complete surrender and allegiance to God the Father, God the Son, and God the Holy Spirit.

---

45 Cloud and Townsend, Boundaries, loc. 931.
46 Willard, Renewing the Christian Mind, loc. 1213.
48 Willard, Renewing the Christian Mind, loc. 508.
49 Issler, Living into the Life of Jesus, loc. 786.
50 John Dickson, Humilitas: A Lost Key to Love, Life, and Leadership, (Grand Rapids: Zondervan, 2010), Kindle, loc. 471.
Emotionally Healthy

According to Peter Scazzero, emotional health and spiritual maturity are inseparable.\(^{52}\) Scazzero notes that together emotional health and spiritual maturity release the Holy Spirit's power so individuals can know the power of an authentic and fulfilling life in Christ experientially.\(^{53}\) When applied to leaders, emotionally healthy leaders are individuals who operate in a continuous state of emotional and spiritual abundance.\(^{54}\) They are emotionally mature and have such a deep and intimate relationship with the Lord that it is sufficient to sustain and replenish them daily as they fulfill God’s work in life and ministry.\(^{55}\)

Malphurs notes that emotional and spiritual health are necessary for effective leadership. He points out that poor emotional and spiritual health will cripple the leader’s ministry and damage the people around them.\(^{56}\) Pettit states that leaders must give attention to their emotional life because it is the entry point of spiritual formation.\(^{57}\) Willard adds that the practice of an emotionally healthy rhythm will transform the lives of leaders and guide them to Christlikeness.\(^{58}\)

Pettit adds that the account of Jesus’s life demonstrates the significant level of emotional maturity and sensitivity required for leaders to function effectively.\(^{59}\) Issler agrees that Jesus embodied the full range of authentic human emotions, and His emotionally healthy life is an

---

\(^{52}\) Scazzero, *Emotionally Healthy Leader*, loc. 744.

\(^{53}\) Peter Scazzero, *Emotionally Healthy Spirituality*, (Grand Rapids: Zondervan, 2006), Kindle, loc. 3252.

\(^{54}\) Ibid. loc. 347.

\(^{55}\) Ibid.


\(^{57}\) Pettit, *Foundations of Spiritual Formation*, 128.

\(^{58}\) Willard, *Renewing the Christian Mind*, loc. 1137.

\(^{59}\) Pettit, *Foundations of Spiritual Formation*, 133.
example for all leaders today. Issler and Pettit both agree that developing an emotionally healthy life is a critical component in the leader's life. Pettit states that downplaying the importance of emotions discourages inner obedience and diminishes spiritual growth in the life of leaders. Issler adds that leaders must cultivate awareness by actively listening to their emotions. Listening to and being aware of emotions will help leaders label and recognize areas where they need to improve. Sczæzzerö notes that this awareness will lead beneath-the-surface transformation spiritually and emotionally so leaders can have a more powerful impact in their ministries.

Richard Swenson, Lance Witt, and Bruce Epperly all agree with Sczæzzerö. However, Gary Thomas seems to disagree. He emphasizes that leaders should make more room in their conversations and show more significant concern for physical health and well-being than simply their emotional health. Thomas adds that physical health generates emotional and spiritual health. However, these authors all agree that when leaders are emotionally healthy, they can confront difficulties and problems with hope and the power of Christ. Emotional and spiritual vitality allows leaders to be resilient and quickly overcome whatever life throws at them. Emotionally unhealthy leaders who lack emotional and spiritual reserves engage in extensive

---

60 Issler, Living into the Life of Jesus, loc. 1150.
62 Issler, Living into the Life of Jesus, loc. 432.
63 Sczæzzerö, Emotionally Healthy Spirituality, loc. 260.
65 Ibid., loc. 1177.
66 Swenson, Margin, loc. 963.
activity leading them to burnout and reduced margin in their lives. Epperly states that emotionally healthy leaders are oriented to healthy behaviors and have greater joy and intimacy with Christ and others. These authors all agree that Christian leaders must pay close attention to their emotional and spiritual health if they desire to be of any use to the Lord in life and ministry and be effective Christian leaders.

Leadership

In leadership, Witt notes that leaders who have a lifelong and vibrant ministry stay spiritually and emotionally healthy and regularly practice the discipline of perseverance. In today’s culture, most seminaries and institutions tasked with developing leaders have solely focused on skills, techniques, and strategies for leadership rather than developing the leader’s inner life. Paul Pettit notes that as important as knowledge and skills are, there is more to leadership than these factors. Aubrey Malphurs, Gary Thomas, James Estep, Jonathan Kim, and Scazzero agree with Witt and Pettit. Pettit notes that all leaders, despite their approach to life and ministry, act out of where they are spiritually.

Wilson and Hoffman note that effective leaders are those that are transformative. That is, they submit to the lordship of Christ. Additionally, they allow Him to work on their hearts and lives from the inside out through the power of the Holy Spirit. Pettit agrees with Wilson and Hoffman as he affirms that effective leadership requires leaders to be transformative so they can

---

68 Epperly, Center in The Cyclone, loc. 1555.
69 Ibid., loc. 2784.
70 Witt, Replenish, 76.
71 Pettit, Foundations of Spiritual Formation, 180.
72 Ibid., 181.
73 Wilson and Hoffman, Preventing Ministry Failure, 220.
lead out of their inner lives.\textsuperscript{74}

Wilson and Hoffman, John Dickson, and Malphurs note that this process requires humility. That is, the noble choice to forgo personal desires and choices to do God’s will and consequently improve personal effectiveness.\textsuperscript{75} Pettit notes that transformative leadership is a vital component of being a servant leader.\textsuperscript{76} Servant leadership is primarily motivated by God’s plan and purposes, and hence the reason leaders need to stay connected to Christ (Mark 10:45, John 15:5).

Ortberg agrees that leaders who focus on developing their inner lives by staying connected to Christ will be effective in life and ministry.\textsuperscript{77} Malphurs and Thomas both agree that leaders must place themselves under the lordship of Christ because failing to follow the example of Christ will cause them to collapse far before the finish line of the ministry that the Lord has entrusted to them.\textsuperscript{78, 79} Ortberg adds that those leaders who fail to follow Christ will lack inner vitality, and they become a lesser version of who God intended them to be.\textsuperscript{80}

Malphurs and Thomas both agree that leaders must learn to lead by following the example of Christ (1 Corinthians 11:1), allowing Him to work on their soul as they practice the discipline of sitting continually in His presence.\textsuperscript{81, 82} Estep points out that leaders must think

\textsuperscript{74} Pettit, \textit{Foundations of Spiritual Formation}, 178.
\textsuperscript{75} Dickson, \textit{Humilitas}, loc. 162.
\textsuperscript{76} Pettit, \textit{Foundations of Spiritual Formation}, 180.
\textsuperscript{77} John Ortberg, \textit{The Me I Want to Be: Becoming God's Best Version of You}, (Grand Rapids: Zondervan, 2010), Kindle, loc. 477.
\textsuperscript{78} Malphurs, \textit{Being Leaders}, 15.
\textsuperscript{79} Thomas, \textit{Every Body Matters}, loc. 341.
\textsuperscript{80} Ortberg, \textit{The Me I Want to Be}, loc. 483.
\textsuperscript{81} Thomas, \textit{Every Body Matters}, loc. 341.
\textsuperscript{82} Malphurs, \textit{Being Leaders}, 56.
through the process of a spiritually healthy life, develop a well-thought-out plan, and take proactive steps to sustain themselves in the ministry.\textsuperscript{83} Scazzero synthesizes these authors’ thoughts, as he mentions that the emotional and spiritual deficits of unhealthy leaders impact every area of their lives, leadership, and ministry.

Margin

Michael Todd Wilson and Brad Hoffman note that leaders lead out of their inner spiritual life, which is cultivated through margin and intentional effort.\textsuperscript{84} Healthy Christian leaders lead out of a deep and intimate relationship with Christ. Likewise, unhealthy leaders lead out of a deficit of deep spirituality. Kenneth Boa agrees with Wilson and Hoffman and notes that it is imperative that leaders take an inventory of their life and walk with Christ because the pressures and temptations of this world can easily lead to materialism and excessive busyness.\textsuperscript{85} Swenson and Epperly lend their support by pointing out the need for leaders to guard their schedules\textsuperscript{86} and intentionally set limits for their life.\textsuperscript{87}

Scazzero shares the same mindset that the problem with Christian leaders today is that they do not set the necessary boundaries.\textsuperscript{88} Wilson and Hoffman share Scazzero’s view as they note that margin is a matter of biblical stewardship.\textsuperscript{89} Many leaders fail to steward their personal lives properly. They allow anyone and any circumstance to take precedence in their life without giving thought that God desires margin for their lives and rest for their souls. Wilson and

\begin{footnotes}
\item[84] Wilson and Hoffman, \textit{Preventing Ministry Failure}, 123.
\item[85] Kenneth Boa, \textit{Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation}, (Grand Rapids: Zondervan, 2001), 270.
\item[86] Epperly, \textit{Center in The Cyclone}, loc. 1546.
\item[87] Swenson, \textit{Margin}, loc. 804.
\item[88] Peter Scazzero, \textit{The Emotionally Healthy Leader}, loc. 2535.
\item[89] Wilson and Hoffman, \textit{Preventing Ministry Failure}, 123.
\end{footnotes}
Hoffman note that such behavior flows out of what leaders value spiritually. Swenson agrees that boundaries are necessary for establishing a perimeter around the leader's life so the uninvited busyness of the world does not crash in. Witt supports Swenson as he notes that leaders who fail to create margin and set boundaries are on a trajectory towards burnout and disillusionment.

Epperly, Thomas, and Klaus Issler note that this endeavor is no small task. Issler states that the lack of intentionality in the pursuit of margin not only chokes a leader’s fruitfulness but shows his lack of commitment to deep spirituality with Christ. Epperly and Thomas share a similar thought that being purposeful in creating margin in the busyness of life and ministry brings about a healthy rhythmic spirituality that leads to holistic transformation. Witt shares the same thoughts that margin in life is not a matter of happenstance but requires skill and intentional effort if leaders desire to become more Christlike. Wilson and Hoffman note that leaders have to learn to prioritize margin so God can grow and use them.

Cloud and Townsend interestingly note that many leaders feel guilty or struggle to find appropriate biblical reasons to set margin in their lives. Cloud and Townsend added that misinformation on the biblical view of creating a healthy margin have resulted in overwork, emotional and spiritual problems, burnout, and the failure to be used by God to accomplish His

---

90 Ibid.
93 Issler, *Living into the Life of Jesus*, loc. 457.
94 Epperly, *Center in The Cyclone*, loc. 1220.
95 Thomas, *Every Body Matters*, loc. 1095.
purposes.\textsuperscript{99} Swenson comments that leaders should not feel guilty for setting margin in their lives because God created the necessity for it.\textsuperscript{100} Wilson and Hoffman note that creating margin will cause discomfort for leaders and those they serve, but it is God-honoring and leaders, and those they serve will be better because of it.\textsuperscript{101}

**Spiritual and Christian Formation**

Spiritual formation is the process of transforming the inner heart of the Christian. Willard and Kenneth Boa both note that spiritual formation is a defining characteristic of human nature\textsuperscript{102} and a result of the inner transformation by the power of the Holy Spirit.\textsuperscript{103} Malphurs notes that spiritual formation is a Spirit-driven process that transforms the believer's inner life to Christlikeness.\textsuperscript{104} This Spirit-driven process occurs as the believer moves towards a more profound intimacy with the Lord. Both Ortberg and Swenson add that spiritual and Christian formation is a process of surrendering\textsuperscript{105} or self-emptying\textsuperscript{106} to God in order for Him to fill them with His Spirit as they daily seek after Him. Issler notes that this intimacy is developed through the practice of spiritual disciplines.\textsuperscript{107} Epperly, Thomas, and Estep also concur that spiritual formation is developed through intimacy with Christ, and this is in part a result of the regular practice of spiritual disciplines.

\textsuperscript{99} Ibid., loc. 623.
\textsuperscript{100} Swenson, Margin, loc. 1283.
\textsuperscript{101} Wilson and Hoffman, Preventing Ministry Failure, 144.
\textsuperscript{102} Willard, Renewing the Christian Mind, loc. 508.
\textsuperscript{103} Boa, Conformed to His Image, 258.
\textsuperscript{104} Malphurs, Advance Strategic Planning, loc. 1581.
\textsuperscript{105} Ortberg, The Me I Want to Be, loc. 968.
\textsuperscript{106} Swenson, Margin, loc. 2825.
\textsuperscript{107} Issler, Living into the Life of Jesus, loc. 800.
Conversely, Ortberg seems to share a different view. He says that too many believers gauge their spiritual formation on spiritual disciplines or actives geared towards measuring spiritual growth, such as how well they read the Bible or engage in their quiet times, but that is not what spiritual formation entails.\(^\text{108}\) Ortberg agrees that spiritual formation is an inner transformation, but he sees spiritual discipline as only one component. Each individual is unique, and there is no one-size-fits-all approach. Ortberg believes that God desires to transform the inner life of the believer, but He will do so in a way that is unique to the individual, which may or may not involve spiritual disciplines. Ortberg contends that spiritual formation can happen when individuals engage in activities through the Holy Spirit that make them feel fully alive.\(^\text{109}\) This can mean playing a sport, watching a movie, or playing an instrument. Contrary to Ortberg, Donald Whitney speaks to the importance of spiritual disciplines as a means of spiritual growth and Christian formation. Whitney notes that spiritual disciplines help Christians become more Christlike and, as a result, lead to spiritual formation.\(^\text{110}\) Scazzero also agrees that growing and maturing Christians are those that are being spiritually formed and the ones that are actively engaged in spiritual disciplines.\(^\text{111}\) Estep and Kim add that spiritual discipline for spiritual and Christian formation is a time-tested principle that prepares Christians and leaders intimacy with the Lord.\(^\text{112}\)

Deeping spiritual intimacy with Christ leads to Christian formation. Issler clarifies that Christian and spiritual formation is not about a regimented practice of spiritual disciplines but

\(^{108}\) Ortberg, *The Me I Want to Be*, loc. 401.

\(^{109}\) Ibid., loc. 767.

\(^{110}\) Whitney, *Spiritual Disciplines*, loc. 150.

\(^{111}\) Scazzero, *Emotionally Healthy Spirituality*, loc. 3028.

\(^{112}\) James R. Estep and Jonathan H. Kim, 230.
about an honest desire to pursue such disciplines to deepen a relationship with Christ and transform the Christian’s inner life. Thomas and Whitney both point out that one key to Christian and spiritual formation is perseverance. Thomas points to the need to set goals and build up the Holy Spirit. Whitney emphasizes the practice of self-control and setting the necessary boundaries to develop the attitude of perseverance.

Well-Being

Well-being is critical to the life of the Christian leader. It is the state of being that allows leaders to grow and flourish emotionally, mentally, physically, spiritually, and socially. Epperly notes that well-being involves an interplay of theological reflection and spiritual disciplines. When leaders think of well-being today, they simply focus on the spiritual and emotional aspects, although they should also focus on the physical. Pettit, for example, notes that ensuring spiritual care provides individuals with a sense of identity, which is critical to their spiritual well-being. Ortberg points out that spiritual well-being is not separate from physical well-being, but they function together to bring life.

Thomas is a major proponent of not only emotional and spiritual well-being but physical well-being. Thomas notes that physical care and fitness are integral components that improve vitality, lead to improved physical health, and as a result, increases an overall sense of well-being. Swenson points out that physical exercise increases overall well-being and has a

---

113 Issler, *Living into the Life of Jesus*, loc. 82.
114 Thomas, *Every Body Matters*, loc. 1306.
116 Epperly, *Center in The Cyclone*, loc. 479.
118 Ortberg, *The Me I Want to Be*, loc. 1332.
tranquilizing effect on the body. Witt, Wilson and Hoffman, Malphurs, Epperly, and Swenson all agree that well-being has as much to do with the physical as it does the emotional and spiritual. Travis Bradberry and Jean Greaves, while they speak on emotional intelligence, agree that in order to have a healthy emotional life, care must be given to the physical body beyond rest.

These authors all agree that leaders must find the time to ensure their overall well-being because doing so will ensure that their spiritual and emotional reserves remain at the capacity needed to sustain life and ministry. They all note that Jesus demonstrated self-awareness and care for His well-being. Jesus took the time to rest, fellowship, and be intimate with the Father. He remained connected to the vine (John 15:5). Witt points out the need to stay connected to the vine, the Lord Jesus, to ensure joy and peace. In the area of connection, Epperly notes that healthy relationships outside the church are critical for personal well-being. Swenson adds that leaders must begin changing their thought processes and habits and surround themselves with a subculture of people who value and support well-being practices.

Epperly, Bradberry and Greaves, and Scazzero all point to self-awareness as an integral component of the process of achieving well-being. These authors agree that leaders who understand and accept their circumstances, recognize what is taking place in the inner lives,

---

120 Swenson, *Margin*, loc. 1385.
121 Travis Bradberry and Jean Greaves, *Emotional Intelligence 2.0*, (San Diego: Talent Smart, 2009), 131.
123 Epperly, *Center in The Cyclone*, loc. 2484.
126 Peter Scazzero, *The Emotionally Healthy Leader*, loc. 3265.
and observe their overall sense of physical, spiritual, and emotional health\textsuperscript{127} will ensure well-being in life and ministry. Epperly makes the point that leaders who are continually overworking are living in violation of the boundaries of self-care and run the risk of harming their emotional, spiritual, and physical well-being as well as the ministries the Lord has entrusted to them.\textsuperscript{128}

### Theological Foundations

USAR chaplains are spiritual leaders who work and function in the context of the military to provide religious support and advise commanders on the spiritual and moral climate of the operational environment. Chaplains are leaders who serve soldiers and families to bring the hope of the gospel and the healing of the Lord Jesus. However, one of the most challenging tasks for chaplains is to lead themselves. This may be a result of being too busy helping others that they neglect their inner lives. However, it is due more in part to the negligence of chaplains in confronting the areas of their lives they prefer to forget or deny.

A chaplain is, first and foremost, a Christian from the inner core to the outer crust. Their emotional health is necessary for their spiritual health and maturity. Emotionally and spiritually healthy chaplains are successful in life and ministry because they practice faithfulness in their daily life and calling. Chaplains are also leaders who follow the example of Christ. The Bible is replete with examples of biblical leadership and specifically how Jesus practiced leadership. There are several parallels between Jesus’s incarnational ministry and the ministry of the chaplain leader in the New Testament that provide insight into the area of emotional health.

\textsuperscript{127} Epperly, \textit{Center in The Cyclone}, loc. 2692.

\textsuperscript{128} Ibid., loc. 963.
Jesus Practiced Dependence on God the Father

Jesus trusted and obeyed God the Father completely (John 4:34, John 12:49). Jesus gives life just as the Father gives life (John 5:21). Jesus pointed out in John 14:10 His intimate connection with the Father as He stated, “I am in the Father, and the Father is in me.” Jesus added, “The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works” (John 14:10). In Jesus’ high priestly prayer, He stated, “everything that you have given me is from you” (John 17:7). D. A Carson states that this verse from Jesus’ high priestly prayer, ‘everything that you have given me is from you’ sounds complicated and tautologous as compared to, ‘that everything I have comes from you’ but it carefully emphasizes Jesus’ dependence and trust in His Father.129 Millard Erickson states that it is difficult to escape the “conclusion that Jesus understood himself as equal with the Father and as possessing the right to do the things that only God has the right to do.”130

Christian chaplains are individuals who have trusted in the person and work of Christ and asked Him to be their Lord and personal Savior. They have recognized that they have sinned against God and turned to their own way (Romans 3:23). They understand that their human sin and finitude separates them from God (Romans 6:23). Christian chaplains are also aware that there is no amount of good works they can do to guarantee their salvation (Ephesians 2:8-10). As a result, they have entrusted their lives to Christ, who willingly bled and died on the Cross to pay the punishment for their sin once and for all (Hebrews 9:22, 2 Corinthians 5:21). They are spiritually regenerate or born again to a new life in Christ (Titus 3:5). They are free from the bondage of sin and death. They actively engage in the lifelong process of Christian spiritual

---

formation and doing the will of Christ, just as Jesus was about His Father’s will (John 5:30). Chaplains recognize they can do nothing apart from Christ and depend on Jesus daily just as Jesus depended on the Father.

**Jesus Practiced Servant Leadership**

Chaplains follow the biblical leadership model of the Lord Jesus. Servant leadership was a different leadership model in Jesus’s day, and it is also an uncommon form of leadership in today’s culture. Jesus’ ministry model was to serve others, and He desired His disciples and others to do the same. Jesus stated in Matthew 20:28, “the Son of Man came not to be served but to serve, and give his life as a ransom for many.” C. Gene Wilkes notes that for Jesus, “the model of leadership was servanthood. He was never self-serving. His personal mission was to serve not his own will but the will of his Father.”

In Matthew 20, Jesus was teaching His leadership team, his disciples, that the path to authentic leadership is servanthood. Servant leadership is selfless leadership and putting others first. It is about demonstrating the love of Christ in thought, words, and deeds. Love is the primary motivation for servant leadership. Jesus loved people. He saw their worth as human beings and took the initiative to meet their deepest needs. In John 13, the disciples were engaged in a debate as to which of them was the greatest. They all proudly reclined at the table with their dirty feet. Jesus tied a towel around his waist, filled a basin, and in a clear demonstration of love and the attitude of a servant leader, washed the disciple’s feet. Craig Blomberg commenting on Matthew 20:24-28, states,

> Jesus’ followers are to behave in a diametrically opposite fashion. Would-be leaders must become “servants” or “slaves” (vv. 26-27). They are exempt from no menial tasks and lead by example rather than by dictum. Jesus’s entire thrust is on enabling and

---

empowering others rather than wielding power for oneself.\footnote{132}

Jesus was the ultimate example of servant leadership. Malphurs notes that service is the very essence of leadership from which other individuals benefit.\footnote{133}

The chaplain leader works to meet the spiritual, emotional, mental, and physical needs of service members just as Jesus met the needs of individuals in His day. Paget and McCormack note that the servant leader ministers in such a way that the individuals experience an increase in well-being, feel less stressed, are more able to cope with circumstances, and are able to identify possibilities for the future.\footnote{134} Servant leadership also allows leaders to become emotionally healthy. Empirical studies have shown that servant leaders who display characteristics such as empathy, compassion, and altruistic calling build a mentally and emotionally healthy work environment and cultivate personal emotional health by understanding and addressing their own feelings and emotions.\footnote{135} Servant leadership provides the motivation to go above and beyond the call of duty to ensure the well-being of others. Jesus, in the parable of the lost sheep, stated that if a shepherd has a hundred sheep, and one gets lost, the shepherd goes after the one that went astray (Matthew 18:12-14). As a servant leader, the chaplain seeks those who are lost and astray, who need love, healing, and hope, and follow the lead of Christ by providing care. This form of servant leadership is characterized by humility, love, motivation for others, and service.


\footnote{133} Malphurs, \textit{Being Leaders}, 21.

\footnote{134} Paget and McCormack, \textit{Work of the Chaplain}, loc. 319.

Jesus Practiced Humility

Jesus, the ultimate servant leader, led out of an attitude of humility. Jesus pointed out in Matthew 20:25-26, “You know the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you.” Andrew Murray notes that humility is not so much of grace or virtue; instead, “it is the root of all, because it alone takes the right attitude before God, and allows him as God to do all.” In Jesus’s day and even in today’s culture, humility was not seen as a virtue; it was more of a vice. Jesus’s revolutionary teaching cut against the grain of the contemporary Greco-Roman culture.

In Philippians 2:7, Paul stated that Christ “emptied Himself, taking the form of a bond-servant, and being made in the likeness of men” (NASB). The original Greek word for ‘emptied,’ ἐκένωσεν transliterated as ekenōsen, literally means that Christ “emptied himself.” The meaning of the Greek word is evident as the formal, functional, and paraphrased versions of the Bible all grasp the context of Paul’s words, as stated in Philippians 2:7. The formal translation notes Christ “emptied Himself” (NASB). The functional notes, He “gave up His divine privileges” (NLT), and the paraphrase notes, He “set aside the privileges of deity” (Message). The Greek Interlinear New Testament notes that the verb ἐκένωσεν means that Christ “poured out himself.” In other words, Christ gave up the glory of deity and took an unimportant position in the form of a man. The occurrence of this word is seen five times in Paul’s letters, as it is rendered “made void” in Romans 4:14; “made of none effect,” 1 Corinthians 1:17; “make

---

void,” 1 Corinthians 9:15; and “should be vain,” 2 Corinthians 9:3. The verb ἐκένωσεν does not occur in any other location of the New Testament except in Philippians 2:7.

Bruce A. Ware notes that when Paul stated that Christ emptied Himself, he was saying that Christ in all humility willingly and voluntarily assented to lay aside the glory of His divine nature and become incarnate.139 Ware states, it is essential to note that Paul did not say Christ emptied out of Himself or poured out from himself as if to suggest He became less of God because He remained fully God.140 Ware also notes that God is eternal and immutable, and as a result, He cannot cease to be God or fail to be fully God.141 Thus, when Paul stated that Christ emptied Himself, he said that Christ did not hold onto all the rights and privileges of being God but freely emptied himself so that He could add to Himself a fully human nature. This great act of humility allowed Him to die on the Cross and not only pay the ultimate price for the sin of all but also restore all humanity to the Father. This is an example of true humility. Murray notes that Christ is the humility of God embodied in human nature, “He is the Eternal Love humbling itself, clothing itself in the garb of meekness and gentleness, to win and serve and save us.”142

Chaplains seek to emulate the humility and sacrificial service of Christ in their leadership. Chaplains recognize that leadership is not about self but about others. Chaplains try to live by the principle of Philippians 2:4 “Let each of you look not only to his own interests but also to the interests of others.” Thus, they seek to minister to the hearts and lives of others. The chaplain’s practice of humility seeks to exalt the Lord in all they do.

140 Ibid.
141 Ibid.
142 Andrew Murray, loc. 237.
Jesus Practiced Emotional Health

Jesus practiced emotional health. He did so by staying in step with the power of the Holy Spirit. An emotionally healthy life flows out of the power of the Holy Spirit. Jesus was intimately connected to the Holy Spirit throughout His life. Prior to Jesus’ conception, the Holy Spirit overshadowed Mary and, by extension Christ as He was formed in the womb (Luke 1:35). At Jesus’s baptism, He was anointed by the Holy Spirit (Luke 3:22). Luke states that Jesus was ‘full of the Spirit’ (Luke 4:1) when He was guided by into the wilderness to endure a period of testing. After this time of testing, Jesus returned in the power of the Holy Spirit (Luke 4:14). Jesus Himself stated that He fulfilled Isaiah’s prophecy when He said, “The Spirit of the Lord is upon me because he has anointed me” (Luke 4:18). Jesus was able to face every battle and go to the Cross because He had the full power of the Holy Spirit flowing through every aspect of His life.

In the same way, it is the Holy Spirit who is the agent of change and transformation in the chaplain’s life. Sinclair Ferguson states, “From womb to tomb to throne, the Spirit was the constant companion of the Son. As a result, when he comes to Christians to indwell them, he comes as the Spirit of Christ in such a way that to possess him is to possess Christ himself, just as to lack him is to lack Christ.”

When chaplains connect to the power of the Holy Spirit, they begin the process of being transformed into the likeness of Christ. Ortberg notes that when the primary focus is being present with Christ, everything has a way of falling into place. Likewise, when the primary focus is led by the flesh, the inner vitality of the chaplain suffers. Jesus, before He ascended to

---

144 Ortberg, *The Me I Want to Be*, loc. 477.
heaven, said to His disciples that they would receive power when the Holy Spirit came upon them to be His witnesses (Acts 1:8). Issler notes, “The Holy Spirit’s ministry is an important link and transition between Jesus’ life and ministry and the believer’s life and ministry.” In the same way, Jesus could not have accomplished His messianic mission without the power of the Holy Spirit; chaplains cannot accomplish their ministry and ensure emotional health without the Holy Spirit.

Jesus Practiced Self-Awareness

Jesus practiced self-awareness. Elmer Towns notes, “A basic characteristic of personality is self-awareness, the ability to know oneself.” Jesus clearly understood His purpose and mission (Matthew 28:29-30). Jesus was aware of His pre-existence with God the Father. In John 8:14, Jesus stated, “I know where I came from and where I am going, but you do not know where I come from or where I am going.” In John 16:28, Jesus again stated, “I came from the Father and have come into the world, and now I am leaving the world and going to the Father.” Jesus clearly understood and affirmed His knowledge that He came from heaven. In His high priestly prayer, Jesus clearly referenced the awareness of His deity before His incarnation. He stated in John 17:5, “Father, glorify me in your own presence with the glory that I had with you before the world existed.” Jesus was also profoundly aware that He was loved by God the Father. Jesus affirmed this in his high priestly prayer when he stated, “you loved me before the foundation of the world” (John 17:24).

Jesus was also fully aware of His deity. In John 8:58, Jesus said to the Jews, “Truly, truly, I say to you, before Abraham was, I am.” Jesus attributed divinity to Himself when He used the

---

145 Issler, *Living into the Life of Jesus*, loc. 1106.
same name of God, ‘I AM,’ from the Old Testament (Exodus 3:14). Towns states that Jesus was “describing Himself according to His own perception. He existed in Himself and was aware of who He is.”

In John 10:30, Jesus asserted that He and the Father are one. Arthur Pink comments,

The Jews had no difficulty in perceiving the force of what our Lord had just said to them. They instantly recognized that He claimed absolute equality with the Father, and to their ears, it was blasphemy. Instead of saying anything to correct their error, if error it was, Christ went on to say that which must have confirmed it.

In John 10:38, Jesus stated, “the Father is in me, and I am in the Father.” When Jesus spoke with Philip, He told him, “Whoever has seen me has seen the Father” (John 14:9). When Jesus spoke to the Samaritan woman at the well, he told her that if she knew who was speaking to her, she would ask and receive living water (John 4:10). Jesus was clearly self-aware and demonstrated the self-consciousness of His deity.

Jesus was aware that He could only do what the Father did. He was aware of His limitations. This is not to say that Jesus is limited in what He can do because He is God. Rather, He was aware of the Father’s will for His life and could not do anything contrary to His Father’s will. Jesus stated, “The Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise” (John 5:19). D. A. Carson comments that Jesus possessed the inward awareness of where He came from and where He was going and stood with the Father’s will.

In His incarnation, Jesus was fully cognizant of His pre-existence, His deity, and His ability to do what only the God the Father desired of Him. Emotionally healthy chaplains are

---

self-aware. They give careful attention to emotion-related messages in their life. They are aware of their need for self-care, physically, emotionally, and spiritually. They work on cultivating intimacy with the Lord by developing spiritually healthy disciplines. They depend and rely on Christ and the power of the Holy Spirit. These chaplains know their boundaries and limitations and make intentional efforts to safeguard critically important things.

Jesus Practiced Healthy Emotional Rhythms

Jesus practiced healthy emotional rhythm by caring for Himself and those around Him. Jesus was constantly surrounded by people during His ministry. In Mark 1:25, Jesus healed a man with an unclean Spirit as He was preaching in the synagogue. Immediately after preaching in the synagogue, He did a house visit to the residence of Simon and Andrew. There He healed Simon’s mother-in-law, who was ill (Mark 1:31). He spent the rest of the day healing those who were sick with diseases and oppressed by demons (Mark 1:34). He also cared for individuals of the whole city (Mark 1:33). He did all of this in just one day. However, Jesus prioritized time for rest and silence, and solitude with the Father. In Mark 1:35, Jesus rose early and found a desolate place to spend time with God. Henri Nouwen states,

In the midst of a busy schedule of activities healing suffering people, casting out devils, responding to impatient disciples, traveling from town to town, and preaching from synagogue to synagogue, we find these quiet words: “In the morning, long before dawn, he got up and left the house, and went off to a lonely place and prayed there.”… In the lonely place, Jesus finds the courage to follow God’s will and not his own; to speak God’s words and not his own; to do God’s work and not his own. It is in the lonely place where Jesus enters into intimacy with the Father that his ministry is born.150

This time with the Father allowed Him to be replenished emotionally, spiritually, and physically so that He could continue His ministry. This rhythm is repeated throughout the Gospels.

When Jesus was informed of John the Baptist’s death, He withdrew privately to a solitary place (Matthew 14:13). In Matthew 14:23, Jesus dismissed the crowds, went to the mountainside to pray, and spent the evening there alone. In Matthew 15:29, Jesus took a walk along the Sea of Galilee and hiked up a mountain. John provides information that Jesus journeyed from Galilee to Jerusalem by Himself for the Feast of Booths (John 7:10). The journey from Galilee to Jerusalem allowed Him significant time for silence and solitude. In John 10, when the religious leaders attempted to arrest Him, He escaped and traveled across the Jordan and remained there by himself (John 10:39-41). When the disciples journeyed across the Sea of Galilee, Jesus found the time to sleep after a busy day of teaching the crowds and amid a raging storm (Mark 4:35-41).

Jesus understood the premise of Sabbath rest. Scazzero notes that the biblical definition of the Sabbath is a twenty-four-hour block of time in which God’s people stop work, enjoy rest, practice delight, and contemplate God. Practicing Sabbath rest does not have to be on a particular day. However, it must be a time that is purposefully reserved for observing Sabbath rest. It must be a time that removes technological and informational distractions to pursue things such as prayer, reading the Word, or simply taking a walk or enjoying meaningful conversations. Wayne Muller notes that Sabbath requires surrender. If individuals only stop to rest when they have completed all their work, they will never stop because their work is never completely finished. Muller adds, “Sabbath dissolves the artificial urgency of our days because it liberates us from the need to be finished.” Jesus clearly understood this concept and incorporated this rhythm into His life and ministry.

---

151 Peter Scazzero, The Emotionally Healthy Leader, loc. 2519.
153 Ibid., 83.
Jesus also encouraged others to practice emotional health. After the apostles returned to Jesus in Mark 6, Jesus saw they were tired and exhausted, so much so that they did not have the time to have a meal. As a result, Jesus encouraged them to get into a boat and go to a desolate place with Him so they could find rest and be replenished (Mark 6:30-32). Alan Fadling notes that Jesus invited his disciples, in the midst of their busy time of ministering, to withdraw as he often did to a quiet, restful place where they could spend time in close fellowship with God the Father. Jesus stated in Matthew 11:28, “Come to me, all who labor and are heavy laden, and I will give you rest.” Jesus does not merely offer rest emotionally, spiritually, and physically; He is an example of it. Jesus’s emotional rhythm allowed Him time to process His emotions, engage in prayer, encourage others, and be one with the Father.

Emotionally healthy chaplains have a healthy rhythm of emotional, spiritual, and physical rest. They take time to retreat to a desolate place and recharge their souls. They do not allow work, paid, or unpaid to take precedence over their personal lives as they are intentional about guarding this rhythm. Epperly notes, “Intentionality is essential to self-care and effective ministry.” Intentionality provides the context within which individuals can “distinguish between the urgent, important, and optional demands of ministry.” Chaplains who intentionally employ healthy emotional rhythms create healthy habits that positively impact their lives and ministries.

---

155 Epperly, *Center in The Cyclone*, loc. 250.
156 Ibid.
Theoretical Foundations

Emotional health is critical to ensure spiritual health. Chaplains and pastoral leaders today ignore the emotion-related messages in their lives. Poor emotional health can have a cumulative effect on the chaplain’s life, and if left on its course, can lead to burnout and ministry failure. In addition, poor emotional health can lead to problems of stress, fatigue, physical illness, and spiritual deficits, among other issues. Epperly notes, “a person’s emotional life is shaped by personality type, life experiences, the family of origin, and so forth.” Scazzero adds that individuals who fail to recognize that who they are on the inside informs every aspect of their leadership will cause damage to their lives and the lives of those they lead. Scazzero and Warren Bird also note that the overall health of any ministry is fundamentally dependent on the emotional and spiritual health of the leader.

Developing and transforming the inner life of chaplains requires greater self-awareness and time examining emotions to figure out where they come from and why they experience emotions in the way they do. Scazzero refers to such emotions as a shadow, the accumulation of untamed emotions that strongly impacts and shapes individual behaviors. To ensure an emotionally healthy inner life, chaplains have to ensure they understand who they are in Christ and rest in His love and healing light. Epperly notes that individuals are loved by God, not in spite of who they are but in the non-negotiable fact that they are His children. They also have

---

157 Epperly, Center in The Cyclone, loc. 2696.
158 Scazzero, The Emotionally Healthy Leader, loc. 774.
160 Ibid., loc. 25.
161 Ibid., loc. 872.
162 Epperly, Center in The Cyclone, loc. 2867.
163 Ibid., loc. 2867.
to confess their sin and human finitude to the Lord and acknowledge the fact that they do have shadows in their lives. Acknowledging the reality of their shadow will lead to an emotionally healthy inner life.\footnote{Scazzero, *The Emotionally Healthy Leader*, loc. 105}

There is a considerable lack of research pertaining to the development of emotional health among USAR chaplains. This researcher proposes that the path to becoming emotionally healthy involves several foundational building blocks such as boundaries, emotional intelligence, self-care, spiritual disciplines, and spiritual, relational, and marital intimacy. Developing these areas can strengthen and enhance the life and ministry of individuals serving in the dual role of chaplain and civilian minister. It can also help ensure long-term emotional and spiritual health.

\textbf{Boundaries}

Boundaries are needed in life to ensure emotional health. Boundaries are a form of self-care that allows leaders to prioritize what should and should not be pursued. Boundaries protect the life of leaders and prevent them from becoming overwhelmed and overworked. Jesus understood the importance of boundaries and purposefully took the time to retreat to quiet places when the multitudes came after Him (Luke 5:15-16). Jesus never sought to do more, even though He had the power and ability to do more. Establishing boundaries is not a form of legalism in ministry; rather, it is the awareness that appropriate boundaries enable leaders to love themselves and others appropriately in both their personal and professional lives.\footnote{Epperly, *Center in The Cyclone*, loc. 2477.} Without establishing proper boundaries, leaders will succumb to workaholism (under the facade of ‘serving the Lord’), stress, and poor emotional and spiritual health.
Emotional Intelligence

Emotional Intelligence (EQ) is the ability to identify and manage personal emotions.\textsuperscript{166} Emotional Intelligence comprises self-awareness and self-management. Self-awareness is a foundational skill for EQ. Self-awareness is the ability to accurately recognize personal emotions and tendencies as they happen in various contexts.\textsuperscript{167} One study tested over 50,000 individuals over ten years and found that only thirty-six percent were able to accurately identify their emotions as they occurred.\textsuperscript{168} This statistic implies that two-thirds of all individuals are unable to identify their emotions at any given time.\textsuperscript{169} Individuals who practice self-awareness possess an exceptional understanding of the things they do well, what motivates and drives them, and what situations or things affect them.\textsuperscript{170} Self-awareness allows increased satisfaction with life, provides the ability to set and maintain goals, and pursue the right opportunities that cultivate emotional health.

Self-management is the ability to use self-awareness of personal emotions to remain flexible to change and control behaviors.\textsuperscript{171} Self-management is the result of taking action or failing to take action. It allows individuals to adapt to and navigate changes, manage various demands in daily life, prioritize more effectively, and cultivate resilience. Lasting results are achieved by placing transient needs on hold to pursue nobler, more critical goals.\textsuperscript{172}

\textsuperscript{166} Bradberry, and Greaves, \textit{Emotional intelligence 2.0}, 13.
\textsuperscript{167} Ibid., 25.
\textsuperscript{168} Ibid., 13.
\textsuperscript{169} Ibid., 25.
\textsuperscript{170} Ibid.
\textsuperscript{171} Ibid., 32.
\textsuperscript{172} Ibid., 33.
Self-Care

Self-care is imperative for an emotionally healthy life. Self-care is the purposeful and intentional act leaders take to ensure emotional, spiritual, mental, and physical health. The apostle John in his letter to Gaius, stated: “Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul” (3 John 1:2). John was concerned for the physical and spiritual well-being of Gaius, who was constantly taking care of traveling teachers and missionaries. Chaplains and leaders must increase the biblical principle of caring for their bodies and practicing spiritual disciplines. Paul states, in 1 Timothy 4:7, “train yourself for godliness.” Healthy spiritual practices support well-being in body, mind, and Spirit. \(^\text{173}\) Reading God’s Word, studying, memorizing, and meditating on Scripture, and journaling each day allows a deeper intimacy with the Lord (John 15:5).

Gary Thomas notes that physical fitness can set the leader’s soul on a course of pursuing God with a renewed vigor, earnestness, and delight. \(^\text{174}\) Thomas adds, “For most of our lives, we have emphasized growing our souls, not always realizing that a lack of physical discipline can undercut and even erode spiritual growth.” \(^\text{175}\) Running, walking, or working out for thirty minutes and seeking other ways to improve physical fitness will increase the chaplains’ overall zest for life. \(^\text{176}\) Also, giving careful attention to diet, and avoiding excessive snacks and sugar (Proverbs 25:16), drinking water, and getting sufficient rest each day can ensure proper physical health. The regular practice of self-care places chaplains on the path to an emotionally healthy life and a more vibrant spirituality.

\(^{173}\) Thomas, *Every Body Matters*, loc. 827.
\(^{174}\) Ibid., loc. 219.
\(^{175}\) Ibid., loc. 41.
\(^{176}\) Ibid., loc. 304.
Spiritual Disciplines

Spiritual disciplines are also vital for chaplains as they seek to cultivate an emotionally healthy life. Spiritual disciplines are the practices that promote spiritual growth in the life of individuals. The personal spiritual disciplines of Bible intake, prayer, worship, fasting, silence and solitude, and journaling allow chaplains to be formed into the image of Christ. Donald Whitney notes that “the biblical way to grow in being more like Jesus is through the rightly motivated doing of the biblical spiritual disciplines.” Spiritual disciplines allow the lives of chaplains and leaders to be enriched so they can lead out their deep and intimate connection with Christ. Spiritual disciplines allow for the formation of healthy habits that lead to long-term spiritual transformation. As a result of deeper spiritual intimacy with Christ, chaplains develop more significant EQ and emotional health as their minds are transformed through the power of the Holy Spirit.

Spiritual, Relational, and Marital Intimacy

Intimacy is vital for emotional health. In the biblical realm, genuine intimacy occurs when individuals are connected to God, others, and their spouses. The first and foundational form of intimacy is spiritual intimacy with God. Intimacy with the triune God is critical for emotional health. Paul stated in Acts 17:28, “In him, we live and move and have our being.” Matthew 4:4 states, “Man shall not live by bread alone, but by every word that comes from the mouth of God.” James encourages individuals to draw near to God, and He will draw near to them (James 4:8). Spiritual intimacy is cultivated by staying in close communion with God. It involves spending time in the Word and prayer and establishing healthy biblical habits.

177 Whitney, Spiritual Disciplines, loc. 183.
The second form of intimacy is relational intimacy. God is an intimate and relational being who created individuals in His image and likeness. As a result, human beings are created for relational intimacy in community with one another. Paul states in Colossians 3:16, “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs.” Community allows individuals to “stir up one another to love and good works” (Hebrews 10:24) as they cultivate deep and meaningful friendships, navigate life and grow closer to the Lord.

God also desires that individuals practice intimacy in the context of a marriage relationship. The framework of marriage allows leaders to love their spouses as Christ loves the church. Scazzero notes, the first priority for married Christian leaders must shift from leading their churches, organizations, and teams to loving their spouses passionately.\(^\text{178}\) Marital intimacy is more than enjoying physical or sexual intimacy. It is about nurturing the marital union and growing together with Christ. It involves the spiritual, emotional, mental, and physical components as husbands and wives seek to love one another sacrificially. Scazzero notes that the first item on the job description for leaders is to conduct their lives in such a way that their demeanor and choices consistently demonstrate to their spouses that they are loved and lovable.\(^\text{179}\) Linda Waite and Maggie Gallagher note that marital intimacy creates a shared sense of meaning and togetherness, an essential foundation for emotional health.\(^\text{180}\) When needs are met and individuals experience love and fulfillment in the context of marriage, they experience a higher level of emotional health and become spiritually resilient.

\(^\text{178}\) Scazzero, The Emotionally Healthy Leader, loc. 1558.
\(^\text{179}\) Ibid., loc. 1573.
Conclusion

Much of the research on emotional health surrounded various themes in civilian ministry and leadership. This project, however, focuses on the emotional health of chaplains in the USAR. However, these findings provide insight into themes that apply to chaplains as leaders. The literature review examined several sources and the ideas of various authors. The review found several key themes relevant to the overall topic of developing a strategy for emotionally healthy chaplains. These themes, character formation, emotional health, leadership, margin, spiritual and Christian formation, and well-being, play an integral part in developing the inner life of chaplains so they can lead well outwardly.

Moreover, the theological foundation provides parallels between Jesus’s incarnational ministry and the ministry of the USAR chaplain. Jesus depended on God the Father, just as chaplains depend on Christ. Jesus practiced servant leadership. Chaplains also seek to be servant leaders as they minister to soldiers and families. Jesus led out of humility. He gave up all power and glory that was due Him and became man. Chaplains follow the example of Christ and place the needs of others above their own. Jesus practiced emotional health as He was intimately connected to the Holy Spirit. Chaplains seek to live in the flow of the Holy Spirit and seek His guidance for their personal and professional lives.

Jesus was self-aware. He understood his thoughts, attitudes, actions, and behaviors. He took time to set limits and boundaries, and rest in the presence of God the Father. Emotionally healthy chaplains cultivate self-awareness so they can understand the areas where they are lacking and make the necessary adjustments to allow gains emotionally and spiritually. Jesus also practiced a healthy emotional rhythm. He knew when to rest and when to work. He guarded
His boundaries and did not let others infringe on His times of intimacy with the Father and those He cared about.

To ensure an emotionally healthy life, chaplains need to follow the example of Christ. They need to develop and strengthen the areas of boundaries, emotional Intelligence, self-care, spiritual, relational, and marital intimacy, and spiritual disciplines to maintain emotional health and vibrant spirituality. Boundaries create clear guidelines for the essential and critical aspects of life for the chaplain. It allows chaplains to differentiate what is important and what is critical for them at any given time. EQ allows chaplains to develop greater self-awareness to better understand themselves, their emotions, and their behaviors. As a result, they are able to employ self-management strategies to more effectively care for themselves. Self-care allows chaplains time to ensure their overall well-being and creates healthy habits that reap long-term dividends emotionally, spiritually, and physically. Spiritual disciples enable chaplains to cultivate spiritual intimacy and grow in their relationship with Christ. Spiritual intimacy allows chaplains to replenish their souls as they commune with Christ, be encouraged as they live relationally in community and connection with other believers, and as they love and experience the love of their spouses in marriage. Leaders who develop their emotional and spiritual life, work on their spiritual and Christian formation through spiritual disciplines and intimacy with the Lord will ensure healthy overall well-being and a robust life and ministry.
Chapter 3

Methodology

This chapter will seek to focus on the intervention design for gathering research for this thesis project. It will also focus on the implementation of the intervention design. The significance and effectiveness of this thesis project depend not only on the results of the research but also on how data will be captured. This thesis project seeks to cultivate a strategy for developing emotionally and spiritually healthy chaplains in the USAR. This project seeks to understand and identify why USAR chaplains serving in a dual role as a civilian minister may be failing to cultivate an emotionally and spiritually healthy life. The intervention design will outline the process for gathering the necessary data to develop an effective solution to the problem.

Intervention Design

In order to accomplish this task, this researcher will implement the use of a multi-method approach by using both qualitative and quantitative research procedures in collecting data. Qualitative research involves the study and collection of a variety of empirical materials such as personal experience, life stories, and interviews in order to better understand the subject matter at hand. In this instance, data will be collected through personal interviews with participants. The quantitative aspect of the research will be gathered through the use of various inventories (Holmes-Rahe Life Stress Inventory, Emotionally Healthy Spirituality Assessment, Emotional Intelligence Test, and a survey questionnaire).

---

While quantitative research generally requires the use of a large number of participants, this research project will not use a large number of participants because the data obtained from inventories and surveys will allow this researcher to gather relevant information and acquire fundamental perspectives from USAR participants that will aid in the development of an effective strategy for promoting emotional and spiritual health.

The applied research phase of this thesis project will consist of five stages. Stage one through four will be conducted over ten (10) weeks. The fifth and final stage will be the implementation of the project. In the first stage, participants will complete three inventories and one survey. The inventories will evaluate emotional and spiritual health, stress, and emotional intelligence. The survey will assess the spiritual, emotional, and relational health, the existence of boundaries and margin, and the self-care habits that exist in the participants' lives.

In stage two, each participant will be interviewed for forty-five (45) to sixty (60) minutes to discuss the data collected from stage one and gather additional information regarding their practice of emotional health. Personal interviews will be conducted via video conference with participants who live beyond a reasonable commute from this research’s home of record. Personal interviews with participants will allow primary data to be collected for this research project.

The third stage will include a collaborative group study via video conference to cultivate a biblical strategy for developing emotionally healthy chaplains in the USAR. Participants will have the opportunity to work together and with this researcher in this process. Participant expertise and experience will provide the momentum that will drive the development of an effective solution for the problem being researched.

182 See Figure 1 for the Stages of Data Collection.
The fourth stage will include another collaborative group study to present the strategy for developing emotionally healthy chaplains in the USAR. This session will seek to acquire feedback from USAR chaplains and pastors to fine-tune any discrepancies. Participants will also have the opportunity to discuss suitable methods and the best courses of action for implementing the strategy in the context of the USAR. This collaborative group session will ensure a sophisticated strategy that will empower and motivate USAR chaplains to begin the process of cultivating emotionally healthy lives.

The fifth and final stage will be a training workshop held at a location yet to be determined. This training will combine all aspects of the data acquired through the research project. It will present the strategy for developing emotionally and spiritually healthy chaplains in the USAR and the research findings. It will serve to motivate and encourage chaplains to begin or continue the process of developing emotionally and spiritually healthy lives.

Figure 1. Stages of Data Collection

Throughout this project, this researcher will make a deliberate and conscious effort to avoid personal presuppositions and assumptions which may arise during the research in order to allow the research to lend credence to itself. This researcher’s dual role as a USAR chaplain and civilian minister, coupled with personal experience and ministry demerits, will contribute to the process of cultivating an effective strategy for developing emotionally healthy chaplains in the USAR. The inventories and survey will provide insight into current trends among USAR
chaplains. The personal interviews and group collaboration sessions will postulate additional
data to support this researcher’s thesis project.

The Research Participants

The research participants for this thesis project will comprise seventeen Army chaplains
and three pastors. This researcher desired to provide data with varying demographics such as, but
not limited to, areas pertaining to age, Army component, experience, rank, and years of ministry
service. This researcher is familiar with all participants, having worked with each in some form
over the past five years. These participants currently serve in one of the three components of the
U.S. Army, that is, Active Duty, National Guard, and USAR. Participants who serve on active
duty were previously reservists, so they have functioned in a dual role as a civilian minister.

One participant for this project serves as this researcher’s supervisory chaplain in
Oregon. Two participants serve at a USAR battalion in Montana. Two participants serve at
USAR brigade in Washington and Texas. Three participants serve in USAR battalions in
Mississippi and Utah. Four participants serve in the Army Reserve National Guard (ARNG) in
Kentucky, Wyoming, Minnesota, and Detroit. Two chaplain participants serve on active duty at
Fort Drum, NY, and Fort Hood, TX. This researcher hopes that through the process of
networking with current chaplain participants that five additional USAR chaplains can be
identified and would be willing to be participants in the research. The greater the number of
participants, the more data can be acquired to understand the problem.

There are also three pastors involved in the research. One pastor resides within a thirty-
minute commute of this researcher’s home of record in Wyoming. Two pastors serve as senior
pastors of Southern Baptist churches in Lynchburg, Virginia, and Colonial Heights, Virginia.
One of the three pastors selected for this research project served as a reserve chaplain in the U.S
Navy over 20 years ago. The purpose of including these civilian ministers is because of their expertise and experience in ministry. These pastors can offer some objective viewpoints and outside-the-box insight because they do not have a dual ministry role. This researcher also desired to explore any notable differences between chaplains who serve in a dual role as civilian ministers and individuals who serve only as civilian ministers. In cultivating a strategy for developing emotionally healthy chaplains in the USAR, full-time pastors can offer valuable biblical and practical insight due to their singular ministry focus.

All potential chaplain participants were considered contributors to the thesis project based on this researcher’s knowledge of them holding a Protestant evangelical endorsement and their dual-role as a civilian minister. Potential chaplain participants who are identified will be contacted to ensure that they do meet the following inclusion criteria: 1) They are willing and able to be a participant in the thesis research project, 2) They possess a valid Protestant evangelical endorsement, 3) They have been serving as a full-time civilian minister for at least one year, and 4) They currently serve as a chaplain in one of the three components of the U.S. Army, that is, Regular Army (USA), U.S. Army National Guard (USARNG), and U.S. Army Reserve (USAR). This researcher will ensure that participants who currently serve on active duty have previously served as a chaplain in the USAR or ARNG and was a full-time civilian minister for at least one year during their time as a reservist. These criteria for chaplains are non-negotiable due to the nature and context of the research study. This researcher serves as a chaplain in the USAR and also a full-time civilian minister. In order for data to be relevant to the research study, reserve chaplains have to serve in a dual role and a similar full-time ministry context as this researcher. These criteria will ensure that the data acquired is relevant to the problem being researched.
All pastor participants were considered to be contributors to the thesis project based on this researcher’s knowledge of them serving in Protestant evangelical church with a congregation of at least fifty (50) members and their singular role as a civilian minister. Potential pastor participants who are identified will be contacted to ensure that they do meet the following inclusion criteria: 1) They are willing and able to be a participant in the thesis research project, 2) They currently have been serving as a full-time pastor for at least one year, and 3) They hold at least a graduate degree with seventy-two (72) hours or more of course work. As with the inclusion criteria for chaplains, the criteria for pastors are non-negotiable due to the nature and context of the research study. In order for data to be relevant to the research study, pastors have to serve in a singular, full-time ministry context and possess the same education level required of chaplains. These criteria will ensure that the data acquired is relevant to the problem being researched.

Prior to providing participants with the required inventories, survey questionnaires, conducting personal interviews, and group collaborations, approval will be sought from the Institutional Review Board (IRB) at Liberty University. When the IRB grants approval and the chaplain and pastor participants have met the criteria, this researcher will ensure the process of informed consent. 183 Chaplain and pastor participants will be provided with the applicable participant consent form to sign. 184 185

All participants (chaplains and pastors) will be made aware that 1) They have the right to refuse to participate, 2) They may withdraw from the study at any time, 3) Any data collected apart from the focus group will be destroyed immediately by deleting from the source file and

183 See Appendix A for IRB approval.
184 See Appendix B for the Chaplain Participant Consent Form.
185 See Appendix C for the Pastor Participant Consent Form.
will not be included in the study. Focus group data will not be destroyed; however, contributions to the focus group will not be included in the study if they choose to withdraw. 4) All information will be safely stored so that others cannot view it, and 5) No personally identifiable information will be made public or revealed to others without their explicit and written consent. Despite the participatory nature of the research, ethical considerations are still applicable, and provisions for the duty of care must be applied. This researcher will maintain an electronic folder for each participant. Additionally, all data acquired from research participants will be kept in a primary electronic folder on this researcher’s password-locked computer and encrypted for additional security.

Stage One: Inventories

After receiving signed participant agreement forms, participants will complete three inventories. These inventories will provide insight into any trends in the lives of participants relating to stress, emotional and spiritual health, and emotional intelligence. These inventories will provide talking points to discuss with participants in the personal interview stage. The inventories will be completed in weeks one to three. The researcher will use week four to tabulate the results from the various inventories.

The Holmes-Rahe Social Readjustment Rating Scale

The first inventory participants will complete the Holmes-Rahe Social Readjustment Rating Scale (SRRS). This scale is an inventory of the most common life stressors. Stress can cause spiritual, emotional, and physical problems in the lives of individuals and affect daily

---

187 Ibid., 89.
functions. The Holmes-Rahe Social Readjustment Rating Scale was developed by Thomas Holmes and Richard Rahe in 1967. Each participant will scan or obtain a screenshot of the completed inventory and return it via email to the researcher. This file will be stored in the participant’s electronic folder. This inventory will help gauge the stress load participants carry on entering the study.

The Holmes-Rahe Social Readjustment Rating Scale consists of forty-three questions or events called Life Change Units (LCUs). Each event has an arbitrary value assigned. Participants will read through the list of forty-three questions selecting the life events in the past year. Scores for each question selected are tabulated to provide a total score. A total score less than or equal to 150 is good, suggesting a low level of stress and a low probability of developing stress-related issues in the future. Scores between 150 and 299 suggest a 50 percent chance of stress, burnout, and health-related issues within two years. Scores greater than or equal to 300 statistically indicate an 80 percent chance of stress, burnout, and health-related issues within two years.

The focus of this inventory will provide data on the current level of stress participants experience. Greater levels of stress lead chaplains to feel overwhelmed and decreases ministry effectiveness. Scazzero notes that emotionally unhealthy leaders tend to be unaware of what is going on inside them as they ignore emotion-related messages such as stress and fatigue. This inventory will provide clarity on the current emotional state of each participant and allow the

---

189 Holmes and Rahe, “Holmes-Rahe Social Readjustment Rating Scale,” 214.
190 See Appendix D for the Holmes-Rahe Social Readjustment Rating Scale.
191 The online and PDF version of the Holmes-Rahe Social Readjustment Rating Scale can be obtained by visiting the American Institute of Stress at https://www.stress.org/holmes-rahe-stress-inventory-pdf.
192 Wilson and Hoffman, Preventing Ministry Failure, 100.
193 Scazzero, The Emotionally Healthy Leader, loc. 389.
researcher to identify if participants have traces of emotional deficits due to stressors in their life or are at risk for emotional shortfalls in the future.

**The Emotionally Healthy Spirituality Assessment**

All participants will also complete a second inventory so that this researcher can gain insight into their emotional health. This inventory is the Emotionally Healthy Spirituality (EHS) assessment\(^{194}\) developed by Peter Scazzero and Warren Bird to gauge the emotional and spiritual health of participants. This assessment is a free resource to all participants from the Emotionally Healthy Spirituality website.\(^{195}\) Participants will scan and email the completed EHS assessment to this researcher when completed. This assessment will be saved in the participant’s folder. Scazzero and Bird designed the EHS assessment to gauge the emotional components of believers in Christ as they engage in their faith journey. The assessment consists of a total of forty-seven (47) questions divided into two sections.\(^{196}\) Section A is comprised of seven questions geared towards general formation and discipleship. Section B focuses on the emotional components of discipleship and comprises forty questions divided into seven sections to evaluate seven different principles.

Each question on the assessment has a four-point rating scheme. One corresponds with (disagree), two (somewhat agree), three (agree), and four (strongly agree).\(^{197}\) The assessment grades individuals on four emotional levels. These levels are 1) emotional infant, 2) emotional

\(^{194}\) Scazzero and Bird, *The Emotionally Healthy Church*, 59.

\(^{195}\) “Emotionally Healthy Discipleship Personal Assessment,” Emotionally Healthy Discipleship, https://www.emotionallyhealthy.org/mature/personal-assessment/?v=7516fd43ad. The online and PDF version of the EHS assessment can be accessed at this site.

\(^{196}\) See Appendix E for the Emotionally Healthy Spirituality Assessment.

\(^{197}\) On the PDF assessment the rating scale of 1 to 4 is not clearly identified. Thus, it is helpful to note that ‘1’ indicates disagree, ‘2’ somewhat agree, ‘3’ agree, and ‘4’ strongly agree. The online version of this assessment has the rating scheme clearly labeled and scores are automatically tabulated to provide the level of emotional maturity upon completion.
child, 3) emotional adolescent, and 4) emotional adult. Each level describes the individual’s state of emotional and spiritual maturity.

Emotional infants are those individuals who look to others to meet their needs, have difficulty relating to others, are driven by instant gratification, and use tangible things to meet their needs. Emotional children are categorized as those individuals who find contentment by getting what they desire, they succumb easily to stress and the pressures of life, take disagreements personally and are easily offended, and seek to complain and withdraw when things do not go their way. Emotional adolescents are individuals who are defensive, easily threatened by criticism, focus on themselves rather than others, deal poorly with conflict and ignore issues, lack empathy and compassion, are highly critical, and display judgmental attitudes and behaviors. Emotional adults are categorized by their ability to effectively manage their thoughts and feelings, cope under stress, view criticisms as opportunities to grow, accurately assess their strengths, weaknesses, and limitations, and are in tune with their emotions.

The EHS assessment was selected because 1) it is the only assessment of its kind that this researcher identified that measures the emotional health of individuals, and 2) it is directly related and applicable to the research study being conducted. The EHS assessment will allow this researcher the opportunity to gain insight into the emotional maturity of participants. This assessment will also help inform participants of their current level of emotional maturity and provide opportunities for further discussion in the interview phase.

---

199 Ibid.
200 Ibid.
201 Ibid.
Paul states in Galatians 5:22-23 that “the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things, there is no law.” Staying connected to God, the Father, and living in the flow of the Holy Spirit grows spiritual fruit that produces emotional maturity. Sczazzero notes that many Christians, because they may have successful and helpful spiritual practices in areas of their lives, such as prayer, worship, and Bible intake, mistakenly believe they are doing well even if their relational life and interior world is not in order. This apparent ‘progress’ then provides a spiritual reason for not doing the hard work of maturing. This assessment will allow the researcher and participants to see where they are growing spiritually and emotionally and determine areas where improvement is needed. This inventory is not only a relevant assessment for identifying emotional maturity but it provides a frame of reference to understand better the emotional and spiritual health of the chaplain participants in the research.

**The Emotional Intelligence Test**

The third inventory that will be used is the online Emotional Intelligence (EQ) Test. Emotional intelligence is the ability to recognize and understand personal emotions in self and others. It affects how individuals manage their behavior, navigate social complexities, and make personal decisions that achieve positive results. Malphurs notes that leaders must develop the ability to recognize their emotions when they experience them. Additionally,

Research in emotional intelligence reveals that people operate with two minds. One is the emotional mind or heart (known as the limbic system). The other is the rational mind or head (known as the neocortex). Often in various life and ministry situations, the

---


203 The Emotional Intelligence Test can be accessed by visiting the Global Leadership Foundation website https://globalleadershipfoundation.com/geit/eqtest.html.


emotional brain (heart) will override the rational brain (head) so that the person reacts emotionally often with the result of saying or doing the wrong thing.\textsuperscript{206}

Participants will complete a series of forty (40) questions on the test by visiting the Global Leadership Foundation website. This assessment is a free online resource for all participants. Participants will email a screenshot of the completed test to this researcher, which will be stored in their personal folders. This researcher considered using the Emotional Intelligence Appraisal designed by Bradberry and Greaves. However, there is a cost attached to obtaining the access codes needed to take the assessment. This researcher found the Emotional Intelligence Test scores to be very similar to the Emotional Appraisal. Additionally, the scores measure the same four areas as the appraisal. Thus, this test is chosen to avoid the cost to participants and this researcher.

When the test is completed, results are automatically tabulated, and scores are provided out of ten points in four areas. These areas are self-awareness, self-management, social awareness, and relationship management. Self-awareness, a foundational skill, is the ability to accurately recognize personal emotions and tendencies as they happen in various contexts.\textsuperscript{207} Individuals who are self-aware are self-confident and can make accurate self-assessments and realistically evaluate their strengths and weaknesses.

Self-management is the ability to use self-awareness of personal emotions to remain flexible and control behaviors.\textsuperscript{208} Self-management prevents emotional hijackings and allows for better self-control. Social awareness is the ability to “accurately pick up on the emotions in other people and understand what is going on with them.”\textsuperscript{209} Social awareness helps develop empathy

\begin{itemize}
\item \textsuperscript{206} Malphurs, Being Leaders, 85.
\item \textsuperscript{207} Bradberry and Greaves, Emotional intelligence 2.0, 25.
\item \textsuperscript{208} Bradberry and Greaves, Emotional intelligence 2.0, 32.
\item \textsuperscript{209} Ibid., 38.
\end{itemize}
and a more accurate view of an individual’s operating environment. Relationship management involves a combination of self-awareness, self-management, and social awareness to effectively manage interpersonal relationships.\(^{210}\)

This test will help identify the capability level participants possess in each of the four skills. It will help assess the personal and social competence of each participant, especially in the area of self-awareness. Scazzero notes that emotionally unhealthy leaders lack self-awareness, and very few leaders are sufficiently self-aware and skilled enough to navigate the complexities of life and ministry well.\(^{211}\) This Emotional Intelligence Test will help identify which participants rate higher in EQ. It will highlight participants’ strengths and weaknesses and identify data that will help craft a strategy for developing emotionally and spiritually healthy chaplains in the USAR.

**The Survey**

Participants will be asked to complete a survey that will focus on their spiritual, emotional, and relational health, the existence of boundaries and margins in their lives, and self-care practices. Participants will scan and return the completed printable survey to this researcher via email. The survey will be saved in the participant’s personal file. The survey’s primary focus is to identify any trends that may cause participants to exhibit emotional deficits in their life and ministry.

The first section of the survey will seek to collect general information from participants to include age, years in ministry and military service, educational background, rank, and military position. The second section of questions posed to participants will seek to gain insight into their

\(^{210}\) Bradberry and Greaves, *Emotional intelligence 2.0*, 44.

\(^{211}\) Scazzero, *Emotionally Healthy Spirituality*, loc. 4723.
daily life. These questions will help identify the presence (or absence) of margin and boundaries in participants’ lives. It will also help this researcher understand if participants are overloaded with too much activity. Swenson notes that chronic overloading has also negatively impacted individuals’ spiritual lives as they have less time for spiritual disciplines, less energy and motivation for service, and less interest in relationships.\(^{212}\)

The third section will comprise questions that examine the spiritual, relational, and marital intimacy of participants. It will examine the presence of spiritual practices in the lives of participants. It will seek to determine if chaplains are engaged in intimate friendships with other believers. This section will also evaluate marital intimacy and any factors that inhibit marital intimacy in participants’ lives. The data collected from the survey will be analyzed to develop a biblical and practical strategy for implementing and sustaining an emotionally and spiritually healthy life. The fourth section will focus on self-care habits to better understand how participants cope with stress and stay vibrant in ministry.

The Composition of the Survey

The survey is composed of four sections. The first section captures information on each participant. This section ensures the presence of diversity among the research participants. It also allows this researcher to pinpoint patterns and trends evident among the research participants regarding their emotional health. This researcher desires to determine whether factors such as age, length of military and ministry service, church size, military rank, and ministry role has any bearing on the emotional health of participants.

Section One Questions:

Q1: What is your age?
Q2: What is your rank?
Q3: What is your highest level of education you received?

\(^{212}\) Swenson, *Margin*, loc. 797.
Q4: What is the city and state of your civilian ministry?
Q5: What is the city and state of your duty station?
Q6: How many years have you served as a chaplain?
Q7: How many years have you served as a civilian minister?
Q8: What is the size of your local congregation?

A total of seventeen (17) chaplain participants will complete this survey. Three (3) pastors will complete a very similar survey as military-specific questions are replaced with ministry questions. Though the overall number of participants represents a small research number, it will allow this researcher the ability to speak with each participant individually to gain further insight into the answers they provide. This researcher will also identify any trends or factors that may cause some chaplains to display greater emotional health than others and any noticeable trends between pastors and chaplains.

The second section of the questions seeks to evaluate the ministry and military responsibilities of each participant. The literature review pointed out that the problem with Christian leaders today is that they do not set the necessary boundaries. They allow anyone and any circumstance to take precedence in their life without giving thought that God desires margin for their lives and rest for their souls. This leads to emotional deficits as individuals engage in the habit of doing more activity for God rather than being in the presence of the Lord.

Section Two Questions:
Q9: In a typical week, how many hours do you spend on ministry work?
Q10: In a typical week, how many hours do you spend on military work?
Q11: How many times a month other than drill weekend do you engage in military tasks?
Q12: Given your dual ministry role, what do you feel would be a reasonable number of hours in a typical week to dedicate to your work?
Q13: Have you intentionally erected personal boundaries in your life to protect what matters most to you? What are these boundaries?

---

213 Please see Appendix F for Chaplain Participant Survey Questions.
214 Please see Appendix G for Pastor Participant Survey Questions.
216 Please see Appendix F for Chaplain Participant Survey Questions.
These questions are intended to analyze how much activity chaplains are engaged in as military and civilian ministry each month. The research will help identify if chaplains serving in dual roles are working more than their time allows.

The third section of questions is designed to measure the spiritual, relational, and marital intimacy of participants’ life. Human beings are made in the image of God (*Imago Dei*), and as a result, they are meant to live in fellowship with God, community with other believers in Christ, and companionship with their spouses. Chaplains need close communion with the Lord to grow and flourish spiritually. Chaplains need intimate connections with other ministers on a regular basis. Research studies indicate that 70 percent of ministers do not have one close friend. Chaplains also need intimate connections with their spouses to ensure proper emotional health.

Section Three Questions:
Q14: What practices do you use daily to develop intimacy with the Lord?
Q15: How are you using (not using) these practices in your regular routine?
Q16: On a scale of not satisfied to very satisfied, how would you rate your satisfaction with your current spiritual practices?
Q17: Do you have at least one intimate friendship with an individual of the same gender? Please provide their age range and vocational role.
Q18: How often do you communicate with this individual?
Q19: On a scale of not satisfied to very satisfied, how satisfied are you with your current level of intimacy with your spouse? If unmarried, skip to question 20.
Q20: Does your spouse receive the love, care, and attention he/she needs daily? If unmarried, do the individuals closest to you (e.g., parents, child, siblings) receive the love, care, and attention they need on a regular basis. Why is this the case?

These questions will provide insight into the spiritual, relational, and marital dynamics of the participants’ life. When chaplains reject intimacy with God and like-minded believers, their need for intimacy does not go away; instead, it goes underground, leading to pitfalls in life and

---

217 Wilson and Hoffman, *Preventing Ministry Failure*, 44.

218 Please see Appendix F for Chaplain Participant Survey Questions.
ministry. This data will help to understand if chaplains are flourishing or failing in these areas of their lives.

The final section, section four, will comprise questions designed to gather data on the self-care practices employed by participants to ensure physical, emotional, and spiritual health. Chaplains who serve in the dual role as civilian ministers are constantly in the role of people-caring work. Consequently, chaplains must steward their lives well to ensure their overall wellbeing.

Section Four Questions:
Q21: How often do you practice a weekly Sabbath, that is, a twenty-four-hour period in which all work is ceased, and time is spent resting and enjoying God’s goodness?
Q22: In a typical month, how many hours do you spend engaging in recreation?
Q23: On a scale of not effective to very effective, how successful do you feel at managing stress? Why?
Q24: What are the top three stressors in your life currently?
Q25: What factors prohibit you from achieving sufficient time for rest, recreation, and spiritual renewal?

Without replenishing internal resources, chaplains will not be able to carry out God’s purposes for their lives in the long term. These questions will help this researcher understand the extent to which participants are engaging in intentional self-care. Taking time out of the busyness of life and ministry for self-care serves to replenish the chaplain physically, emotionally, and spiritually.

Stage Two: The Interviews

Ernest Stringer notes that primary data in action research is derived from interviews with primary and key participants. Interviews will only be completed when 1) participants have successfully completed all inventories and the survey, and 2) this researcher has analyzed and

---

219 Wilson and Hoffman, Preventing Ministry Failure, 38.
220 Please see Appendix F for Chaplain Participant Survey Questions.
221 Ernest T. Stringer, Action Research, 104.
categorized the data collected. The interviews will be conducted during weeks five and six. Participants will be contacted via email or phone with a list of dates and times before the interview to schedule an appointment convenient for their schedules. This approach will ensure adequate time to conduct each interview.

The data obtained from the interview will be analyzed and tabulated during weeks seven and eight. The focus of the interviews is to help this researcher understand problems and identify issues regarding why USAR chaplains may be failing to cultivate emotionally healthy lives. This will provide this researcher with adequate time to reflect, analyze, and interpret the information acquired. Additionally, the interview will allow this researcher the opportunity to record the views and perspectives of each participant and foster a sense of trust and partnership. Stringer points out that one of the key features of successful interviews is that participants feel valued and appreciated; thus, they feel confident and are open to say what they are really thinking or to express what they are really feeling.222

Each interview will range between forty-five (45) to sixty (60) minutes with each participant. The length of the interview may be shorter or longer, depending on each participant and the dynamics of the conversation. Some questions will be formulated based on the data acquired from the inventories and questionnaire. Participants will have questions that are specific to them based on the results of their inventories. This research will be looking for signs among participants that indicate or seem to suggest that a dual ministry role is impacting emotional health and what specific factors may be the cause. This researcher aims to ask a total of twenty-five questions during the interview portion of the research.

---

The project's purpose will be reviewed, and participants will be asked to provide their understanding of what it means to be emotionally healthy. After participants provide their answer, a definition of what it means to be emotionally healthy will be provided, so participants gain clarity on the definition. Participants will be asked a series of open-ended questions such as 1) Describe your practice of spiritual disciplines? 2) Approximately how much time do you spend on spiritual disciplines each day? 3) On annual training or drill weekends, how much time do you spend on spiritual disciplines? 4) Explain your practice of self-care? 5) How often do you engage in recreational activities? 6) How do you balance military and ministry life? And 7) How often do military tasks interrupt your ministry schedule each month?

Interview conversations will be recorded using a tape recorder, video camera, or through the online video conferencing platform based on the interview format, that is, online or in-person. These tools available and ready for use. In instances where a video conference or an in-person interview may not be possible, a phone interview will be conducted. All audio and video recordings will be stored in the participant’s electronic folder. Recording the interview will help to ensure the application of the verbatim principle, that is, “recording precisely what is said, using the respondent’s language, terms, and concepts.”223 Thus, pertinent details are captured accurately. The recordings will also provide clarity when analyzing the results and help prevent any form of language bias.

After completing the interviews, an assessment will be conducted to interpret the data in week seven. This researcher will ask the following questions: 1) What trends or practices are evident that point to emotional deficits/gains in the life of the participant? 2) How does the participant’s dual-ministry role impact his ability to stay emotionally healthy? 3) Are there any

223 Ernest T. Stringer, Action Research, 110.
biblical principles that can be applied to the life of this participant’s current situation? 4) Based on the Social Readjustment Rating Scale, is this participant on a course for burnout and ministry failure within the next two years? 5) Based on the EHS assessment, is this individual an emotional infant, child, adolescent, or adult? These questions will help this researcher to gain clarity and develop a better understanding of the data as it relates to the problem being researched.

Stage Three: Group Collaboration One

This researcher will share the data results that was compiled and analyzed from the inventories and survey before the group collaboration session. In week eight, this researcher will create a draft strategy for developing emotionally healthy chaplains based on the data acquired. In week nine, participants will have the opportunity to review a draft strategy for developing emotionally healthy chaplains in the USAR and report back to the plenary with recommendations and personal insights in week ten. The focus of the group collaboration is to allow each participant to share their perspectives and experience with the problem being addressed. Group collaboration will also allow participants to contribute their expertise for the shared benefit of the project. These results will be compared against experiences and perspectives shared by participants as a group.

Participants will enter group collaboration to problem-solve and extrapolate critical components and perspectives emerging from discussion to revise the draft strategy for developing emotionally healthy chaplains in the USAR. Participants will be asked to identify areas from their life and experience that result in emotional deficits. They will be given opportunities to share how their role as a military chaplain has impacted their civilian ministry. They will be asked to provide biblical support to ensure the development of an effective strategy.
This researcher intends that this project is free from personal bias and opinions. Group collaboration will provide this researcher with the opportunity to actively listen to participants’ views and opinions and practice empathy and objectivity. Group collaboration also ensures that participants have a voice. Participants will also recognize they are partners in the research and the development of a strategy that will serve to benefit chaplains and leaders who are living emotionally and spiritually empty lives.

Stage Four: Group Collaboration Two

Stage four will occur in week ten. This group collaboration session focuses on presenting the modified strategy from comments obtained in stage three and fine-tune any final issues with the strategy being developed. Participants will engage in a guided SWOT analysis. That is, 1) What are the strengths of the strategy? 2) What are the weaknesses of the strategy? 3) What opportunities are available to improve or develop the strategy? 4) How might this strategy come across as a threat? This session will lead to a final revision of the strategy before it can be implemented.

Implementation of the Intervention Design

The implementation of the intervention design is critical for a successful outcome. The knowledge acquired from this thesis research project will benefit the life of this researcher and USAR chaplains who serve in a dual role as leaders in ministry. It is also the hope of this researcher that the knowledge acquired from this project will benefit community chaplains, chaplains serving in various branches of the military, and ministry leaders. The purpose of this intervention design is to use the acquired data to create a strategy for developing emotionally and spiritually healthy chaplains in the USAR. The information acquired will be disseminated among
military chaplains and leaders in ministry because this researcher hopes that the findings will be applicable to individuals serving in both the military and civilian ministry contexts.

To help USAR chaplains develop an emotionally and spiritually healthy life, this researcher will develop a four-hour training workshop to ensure USAR chaplains understand the importance of emotional health for their personal lives and ministry. This seminar will comprise a two-part course of instruction during a Unit Ministry Team (UMT) annual training event. The first course of instruction will provide an overview of the importance of developing an emotionally healthy life. Chaplains will complete the SRRS inventory, EHS assessment, and a free online EQ assessment to provide them with a baseline understanding of their current emotional health. The results will be discussed to help chaplains understand the findings.

The second course of instruction will provide relevant information on emotional health acquired from the literature reviews. Scazzero notes, “It is not possible to be spiritually mature while remaining emotionally immature.” The terminal learning objective for this workshop will be to help chaplains understand that their emotional health and spiritual maturity are inseparable. As a result, chaplains will be taught how their emotional health relates to their spiritual health. This will include a brief survey of the life of the incarnated Christ and how He practiced emotional health and emotionally healthy rhythms, dependence on God the Father and self-awareness, during His ministry on earth.

The training workshop will highlight the major themes discovered from personal interviews and group collaboration during the research and explain these findings. This will help chaplains become more aware of and understand the practice of emotional health. This training

---

225 Ibid.
will also highlight trends, practices, and risk factors from the research study that positively and negatively impact the development of an emotionally healthy life. Chaplains and leaders will be made aware of the steps discovered by research participants and the strategy developed to promote emotionally and spiritually healthy lives.

Finally, chaplains will also be challenged and encouraged to implement four steps to begin the journey of an emotionally healthy life. These steps will be 1) Spend more time being with God than doing for God, 2) Live within limits, 3) Practice the art of self-care and rest, and 4) Practice intimacy in marriage and friendships. After three weeks, this researcher will follow up with chaplains from the seminar via email and phone calls to determine how the strategy has impacted their emotional and spiritual health. It is the hope of this researcher that the results of the data obtained, coupled with the strategy that will be formulated, will help place chaplains on the path to developing an emotionally and spiritually healthy life.

Conclusion

It is vital for any research project that the research conducted be done well to ensure an effective solution to the problem being presented. Stringer notes, the craftsmanship of any action research includes the “careful management of research activities so that stakeholders can jointly construct definitions meaningful to them and provide the basis for formulating effective solutions to the research problem.”226 In preparation to conduct research and gather pertinent data to better understand the emotional and spiritual health of USAR chaplains who serve in a dual role as civilian ministers, effective planning is necessary. This researcher will have outlined an effective plan to ensure an effective solution to the problem being addressed.

226 Ernest T. Stringer, Action Research, 74.
This researcher will employ a combined methodology for this project to allow for both qualitative and quantitative data. This research will use inventories, a survey, personal interviews, and group collaboration sessions to acquire the necessary data for this project. The inventories, survey, and personal interviews will all vary for each participant based on the demographics of their operational environment and personal practices.

While these elements are expected to vary for each participant, this variety will provide perspicacity in ascertaining why some participants may be flourishing while others are experiencing emotional and spiritual deficits. This thesis research project intends to understand why USAR chaplains serving in dual ministry roles are failing to cultivate emotionally and spiritually healthy lives. Implementing the intervention design, as outlined in this chapter, will help to acquire relevant data to analyze and interpret the issue and formulate an effective solution to the problem.

Participants will complete inventories and a survey to provide the research with a baseline understanding of their current emotional and spiritual state. This will take four weeks to collect inventories and chart the data. After analyzing and tabulating data from the inventories and surveys, this researcher will conduct a forty-five (45) to sixty (60) minute interview with each participant. This process will take two weeks to complete all interviews. The personal interview will be recorded to ensure detail and accuracy and prevent language bias.

Relevant trends and practices discovered with participants operating in a state of emotional deficits will be noted and discussed with each participant to determine the cause. Likewise, trends and practices identified with participants who are flourishing in their walk with Christ and experiencing emotional gains will also be noted. This researcher will work to incorporate relevant trends into the strategy for developing emotionally healthy chaplains.
After tabulating the information obtained from personal interviews, the data will be analyzed and interpreted and formulate a draft strategy for developing emotionally healthy chaplains. This process will require two weeks. When completed, this strategy will be sent to all participants to review for discussion at the group collaboration. Participants will provide their thoughts and use their expertise as they work together to make any necessary adjustments to the strategy. Pertinent changes will be noted, and the strategy modified based on the comments received from participants.

The revised strategy will be resubmitted to the group of participants for review in week nine. A final collaboration will be conducted to ensure applicable changes are made and ensure clarity. Any additional insights will be noted. This collaboration will ensure that the strategy is effective and finalized for implementation for use among USAR chaplains.

The next chapter of this thesis research project will provide the results of the data obtained from the research participants. The data will provide the necessary information needed to understand the problem, identify the existence of positive and negative trends that may benefit or inhibit the emotional health of reserve chaplains serving in dual ministry roles as civilian ministers.
Chapter 4

Results

This chapter will seek to examine the research data to determine the impact of the dual ministry role on the lives of USAR chaplains. This chapter will analyze and chart the two forms of data collected. First, it will look at the quantitative data from the various inventories and the surveys. Second, it will analyze the qualitative data obtained from the personal interviews with participants. This researcher hopes that the results will identify trends, both positive and negative, to understand better why some chaplains may be flourishing and others experiencing emotional deficits.

The hope is that the data will help cultivate a practical and biblical strategy for developing emotionally healthy chaplains in the USAR. Jesus, the ultimate example for every leader, actively lived an emotionally healthy life. He was intimately connected with the Father. He practiced self-awareness and emotionally healthy rhythms amidst the busyness of ministry. Chaplains should learn to recognize the importance of developing an emotionally healthy life and not be ashamed of their shortcomings in this area. Many chaplains may not be aware that they are operating in a state of emotional deficits. They may be under the assumption that all they are doing for God is equivalent to them being with the Lord. It is the hope that the various inventories, surveys, and interviews will help participants to capture a better picture of the current state of their emotional lives and motivate them to intentionally take steps to strengthen or develop this area of their lives.

The applied research portion of this thesis project consisted of four stages. The first stage involved three inventories and one survey to gauge emotional and spiritual maturity, emotional intelligence, life stress, and assess various aspects of each participant’s life. Stage two of the
research involved personal interviews with each participant. A specific set of questions was asked to gain a deeper understanding of participants’ emotional and spiritual well-being and clarify the survey results and inventories. The third and fourth stages of the project involved two focus group studies in developing and solidifying a strategy to develop emotionally and spiritually healthy chaplains. Chaplains and pastors helped this researcher to create a biblical model that can be applied to chaplains and, by extension, ministry leaders. This strategy was briefed to chaplains in this researcher’s command.

Stage One: Survey and Inventory Results

The survey questions aimed to provide a framework to better understand the ministry dynamic of each research participant and uncover any specific themes and patterns. Two surveys were employed in this research project. One survey was used for chaplain participants, and another survey was used for pastor participants. The survey questions allowed this researcher to gather measurable data to cultivate a biblical strategy for developing emotionally and spiritually healthy chaplains.

Research participants were comprised of fourteen chaplains and three pastors from various states and who served in full-time ministry. As a result, participants embrace unique perspectives that have shaped their worldviews and how they do life and ministry. The survey allowed this researcher to gather details and facts to be used in the interview process. The two surveys were used to determine any notable differences between chaplains who serve in dual ministry roles and pastors with a singular ministry focus. The survey was composed of four sections of questions. On both surveys, all sections were primarily the same, except for section one, which was designed for each demographic, that is, chaplains and pastors.
Demographic Questions

The first section captured demographic information on each participant (Table 1). The demographic questions ensured the presence of diversity among the research participants. The demographic questions allowed this researcher to identify patterns and trends evident among the research participants. This researcher desired to determine whether factors such as age, length of military and ministry service, church size, military rank, and ministry role had any bearing on participants’ emotional health.

Table 1: Section 1 Demographic Questions

<table>
<thead>
<tr>
<th>Chaplain Participants, Section 1 Q1-Q8</th>
<th>Pastor Participants, Section 1 Q1-Q5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q1: What is your age?</td>
<td>Q1. What is your age range?</td>
</tr>
<tr>
<td>Q2: What is your rank?</td>
<td>Q2. What is your highest level of education received?</td>
</tr>
<tr>
<td>Q3: What is your highest level of education you received?</td>
<td>Q3. What is the city and state of your civilian ministry?</td>
</tr>
<tr>
<td>Q4: What is the city and state of your civilian ministry?</td>
<td>Q4. How many years have you served as a full-time pastor?</td>
</tr>
<tr>
<td>Q5: What is the city and state of your duty station?</td>
<td>Q5. What is the size of your local congregation?</td>
</tr>
<tr>
<td>Q6: How many years have you served as a chaplain?</td>
<td></td>
</tr>
<tr>
<td>Q7: How many years have you served as a civilian minister?</td>
<td></td>
</tr>
<tr>
<td>Q8: What is the size of your local congregation?</td>
<td></td>
</tr>
</tbody>
</table>

A total of 17 participants completed the survey. This number was less than initially anticipated; however, the number allowed this researcher to gather and analyze sufficient data for this project. Question one and two examined the age range and rank of chaplain participants in the study. The results revealed that chaplain participants were of various age ranges, which
proved to be helpful in analyzing the research data (Figure 2). The most common age ranges were 32-36 and 42-46, with 36 percent of chaplains in each age range bracket. The 37-41 and 47-51 age range were a minority, with only 14 percent of chaplains in each range. No chaplains were over 52 years of age.

![Age Range of Chaplain Participants](image1.png)

**Figure 2: Age Range of Chaplain Participants**

The majority of chaplain participants, 71 percent, held the rank of Captain, while 29 percent or four participants held the rank of Major (Figure 3).

![Rank of Chaplains](image2.png)

**Figure 3: Rank of Chaplains**
Three pastor participants completed the survey. This number was anticipated as this researcher sought a select group of pastors with a singular ministry focus. The majority of pastors, 67 percent, were over 52 years of age. One pastor, or 33 percent, was in the 42-46 age range (Figure 4). Compared to the age ranges of chaplains, pastors were generally older.

Figure 4: Age Range of Pastor Participants

The third question looked at the education level of participants. Ninety-three percent of chaplain participants held a professional Master of Divinity degree, while 7 percent held a Master of Arts in Counseling (Figure 5). Two chaplains of the rank of Captain and in the age range of 32-36 and 37-41 disclosed that they are completing a doctoral degree. One chaplain in the age range of 42-46, with the rank of Captain, is obtaining an additional master’s degree and licensure in counseling. Two pastors held a Master of Divinity degree. One pastor held a doctoral degree. One pastor over the age of 52 years disclosed that he is completing a doctoral degree. These results show that chaplains and pastors are highly educated individuals who have devoted numerous hours to understanding God’s Word, theology, and ministry. Chaplains seem to pursue additional education at an earlier age than pastors to become more knowledgeable and stay relevant in the military context.
Figure 5: Education Level of Participants

Questions four and five on the chaplain survey sought to determine civilian ministry and military ministry location. Most chaplains in this research study lived in the same state where their duty stations were located (Figure 6). However, chaplains in some states had several hours to commute, ranging from 30 minutes to 10 hours to get to their primary unit of assignment. One chaplain from Montana though he traveled two hours to his assigned unit each month, has two companies located in Montana, seven hours away from his home of record (HOR), two companies in Idaho, located eight and ten hours from his HOR, and one company in Wyoming, five hours from his HOR.
Another chaplain from Colorado has to travel to Oregon each month but also has units in Utah, California, and Washington. Three chaplains travel by plane to their duty location each month. When incidents occur with soldiers and their families, these chaplains have to travel to these locations to provide care and support, many hours away from their homes and families. The results show that while chaplains may be located in the same state as their unit of assignment, many have a considerable distance to travel. When problems arise, they have to travel even further to various locations across the country to care for soldiers located in attached units.

The next questions on the chaplain survey revealed the years of service as a chaplain and civilian minister. For chaplain participants, it was discovered that the length of service varied for both military and civilian ministry (Figure 7). This was expected due to age and rank. Fifty-seven percent of participants served between one and five years as a military chaplain. Fifty percent of these chaplains who served between one and five years held the rank of Captain, while 7 percent held the rank of Major with one promotable to the rank of Lieutenant Colonel. Thirty-six percent have served between six to ten years as a chaplain. Twenty-two percent of these chaplains held the rank of Captain, while 14 percent held the rank of Major. Only one chaplain
had over twenty years of service in military chaplaincy. No chaplains served between eleven and fifteen years or fifteen to twenty years in military chaplaincy.

Figure 7: Years of Service as a Chaplain

Concerning civilian ministry, 43 percent served one to five years, 21 percent have served six to ten years, 14 percent served eleven to fifteen years, 7 percent served fifteen to twenty years, and 14 percent have served over 20 years in civilian ministry (Figure 8). The pastor survey discovered that 67 percent of pastors have served between fifteen to twenty years, while 33 percent have served over 20 years in full-time ministry. The results reveal that more chaplains have served a more extended period in civilian ministry than in military chaplaincy. It was also discovered that pastors had served much longer in civilian ministry than chaplain participants.
Figure 8: Years of Service as a Civilian Minister

Question eight looked at the church size that chaplains lead (Figure 9). The research showed that 29 percent of chaplain participants serve in churches with less than 50 members.

Figure 9: Size of Local Congregation

Twenty-one percent lead churches with 50-100 members, 29 percent lead churches between 101-200 members. Interestingly, 21 percent of chaplains lead churches with over 300 members.

Pastor participants surveyed all led churches with over 300 members. The results show that more
chaplains are leading moderate to large congregations. For 21 percent of chaplains, their church size mirrors that of full-time pastors.

Boundary Questions

The second section of questions evaluated the ministry and military responsibilities of participants and their ability to set the necessary boundaries (Table 2). The questions posed to pastor participants varied slightly as the questions related to military chaplaincy were rephrased to focus on the context of civilian ministry and the church. Some questions not asked to chaplains in the survey were asked during personal interviews.

Table 2: Section 2 Boundary Questions

<table>
<thead>
<tr>
<th>Chaplain Participants, Section 2 Q9-Q13</th>
<th>Pastor Participants, Section 2 Q6-Q13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q9: In a typical week, how many hours do you spend on ministry work?</td>
<td>Q6: In a typical week, how many hours do you spend on ministry work?</td>
</tr>
<tr>
<td>Q10: In a typical week, how many hours do you spend on military work?</td>
<td>Q7: Given your ministry role, what do you feel would be a reasonable number of hours in a typical week to dedicate to your work?</td>
</tr>
<tr>
<td>Q11: How many times a month other than drill weekend do you engage in military tasks?</td>
<td>Q8: Do you feel comfortable with the quality and quantity of time you get to spend with your family each week?</td>
</tr>
<tr>
<td>Q12: Given your dual ministry role, what do you feel would be a reasonable number of hours in a typical week to dedicate to your work?</td>
<td>Q9: Have you intentionally erected personal boundaries in your life to protect what matters most to you? What are these boundaries?</td>
</tr>
<tr>
<td>Q13: Have you intentionally erected personal boundaries in your life to protect what matters most to you? What are these boundaries?</td>
<td>Q10: Have you ever thought about leaving your church for another ministry opportunity?</td>
</tr>
<tr>
<td></td>
<td>Q11: Do you think your church congregation adequately understands how the dynamics of full-time ministry impacts you and your family?</td>
</tr>
<tr>
<td></td>
<td>Q12: What level of pressure do you feel in your current ministry?</td>
</tr>
</tbody>
</table>
Q13: Have you ever experienced any illness due to stress in ministry or felt as if you needed to take a break from ministry for a period of time?

The research revealed that 43 percent of chaplain participants devote the regular 40 hours per week to ministry work (Figure 10). However, more chaplains, 57 percent, as revealed from the data, work 50 or more hours in civilian ministry. The data seemed to indicate a direct correlation between church size and the number of hours spent in ministry work. Chaplains who lead churches with over 50 members worked longer hours than chaplains with congregations less than 50 members. All chaplains with congregations over 300 members worked 60 hours or more.

Figure 10: Hours on Ministry Work per Week
Figure 11: Hours on Military Work per Week

In addition to the hours spent in ministry, 79 percent of chaplains work three to five hours on military administrative work weekly. Fourteen percent said they worked between six to ten hours, and 7 percent said they worked eleven or more hours on military work each week (Figure 11). Intriguingly, 23 percent each of chaplains indicated that apart from their monthly drill weekends with their units and weekly administrative work, they engage either one to five, six to ten, or eleven to fifteen hours on military tasks each month (Figure 12). These tasks were identified as briefings, weekly staff meetings, and counseling sessions. Fifteen percent said they worked more than 15 hours, and another 15 percent selected ‘other’ but did not disclose a specific number of hours.
Figure 12: Hours Engaged on Military Tasks (other than Drill Weekend) per Month

When asked about a reasonable number of hours in a typical week to dedicate to civilian work, 50 percent of chaplains stated 40 hours, while 21 percent said 30 hours. Twenty-two percent felt 50 hours would be practical, while 7 percent stated that 60 hours would be reasonable (Figure 13). Most chaplains reduced the regular number of hours they work by ten hours. Pastor participants, by contrast, spend 60 hours each week on ministry work. When asked about what a reasonable number of hours would be in a typical week, all reduced this number by 10 hours. These responses may indicate that pastors are somewhat overworked but are generally healthier emotionally and spiritually due to their singular ministry focus.
Figure 13: For Dual Ministry, Reasonable Hours dedicated to Work per Week

The data implies that reserve chaplains who serve in a dual ministry role are devoting a significant number of hours to ministry while actively engaged in chaplaincy ministry each week. The number of hours that chaplains log weekly adds up, resulting in overwork and exhaustion. Consequently, chaplains may experience higher than usual stress and emotional and spiritual deficits. Chaplains also indicated that the number of hours they spend each week on military work, as stated in question 10, should be the maximum number of hours per month as opposed to per week. Further analysis shows that chaplains are aware that they are working more than a reasonable number of hours in their chaplaincy ministry. The time demands of these additional hours each week point to the lack of well-defined boundaries in chaplains’ lives.

Question thirteen on the chaplain survey asked chaplains about their establishment of boundaries (Figure 14). Only 21 percent of chaplains stated they have well-defined boundaries that they consistently adhere to. While 71 percent stated they implemented some boundaries, these boundaries are not enforced, and the busyness of life allows these boundaries to be easily trespassed upon. One chaplain (7 percent) confessed he had not implemented any boundaries.
Figure 14: Range of Intentional Boundaries Set

Questions eleven through thirteen on the pastors’ survey revealed that their congregations are somewhat aware of how full-time ministry dynamics affect their families. This question, while not included in the chaplain survey, was asked during the interview to chaplains. Like pastors, most chaplains agreed that their congregations somewhat understood the dynamics of how full-time ministry affects them and their families. One reserve chaplain who is currently deployed stated, “My church does not understand and support my call to military chaplaincy or ministry.”227 This chaplain added, “I am currently deployed, and my wife gets more help from the neighbors than our church family.”228

Concerning ministry stress, pastors indicated that the pressures they experience in ministry are the same as they anticipated. However, two pastors disclosed that they had experienced ministry-related stress and illness to the extent that they had to take time away from

228 Ibid.
the ministry. This question, although not on the survey, was asked to chaplains in the personal interviews. More chaplains stated that pressures in chaplaincy were more than anticipated.

The data collected in this section of the survey disclosed that chaplains devote a significant number of hours to military chaplaincy other than their one weekend per month commitment. While the data does not suggest that chaplains work significantly more than pastors, the data does seem to indicate that chaplains have much more of an extensive workload than pastors due to their dual ministry role and experience more stress than initially anticipated. The data implies that chaplains’ demands have trained them to think they love others by doing things out of compulsion rather than taking responsibility for what they value.

Spiritual, Relational, and Marital Intimacy Questions

The third section of the survey covered questions that examined the spiritual, relational, and marital intimacy of chaplain and pastor participants. This section also assessed the presence of spiritual practices and sought to determine if participants were engaged in intimate friendships with other believers. It also evaluated factors that inhibited marital intimacy in the lives of participants (Table 3).

Table 3: Section 3 Spiritual, Relational, and Marital Intimacy Questions

<table>
<thead>
<tr>
<th>Chaplain Participants, Section 3 Q14-Q20</th>
<th>Pastor Participants, Section 3 Q14-Q20</th>
</tr>
</thead>
<tbody>
<tr>
<td>14. What practices do you use daily to develop intimacy with the Lord?</td>
<td>14. What practices do you use daily to develop intimacy with the Lord?</td>
</tr>
<tr>
<td>15. How are you using (not using) these practices in your regular routine?</td>
<td>15. How are you using (not using) these practices in your regular routine?</td>
</tr>
</tbody>
</table>
16. On a scale of not satisfied to very satisfied, how would you rate your satisfaction with your current spiritual practices?
- □ 1-Not Satisfied
- □ 2-Somewhat Satisfied
- □ 3-Satisfied
- □ 4-Very Satisfied

17. Do you have at least one intimate friendship with an individual of the same gender? Please provide their age range and vocational role.
- □ Yes
- □ No

18. How often do you communicate with this individual?

19. On a scale of not satisfied to very satisfied, how satisfied are you with your current level of intimacy with your spouse? If unmarried, skip to question 20.
- □ 1-Not Satisfied
- □ 2-Somewhat Satisfied
- □ 3-Satisfied
- □ 4-Very Satisfied

20. Does your spouse receive the love, care, and attention he/she needs daily? If unmarried, do the individuals closest to you (e.g., parents, child, siblings) receive the love, care, and attention they need on a regular basis. Why is this the case?
- □ 1-Not Satisfied
- □ 2-Somewhat Satisfied
- □ 3-Satisfied
- □ 4-Very Satisfied

The data collected in this section revealed that all chaplain participants develop intimacy with the Lord in various ways (Figure 15). However, the most common spiritual disciplines practiced were Bible intake (24 percent), prayer (20 percent), and personal devotions (18 percent). These were followed by worship (10 percent), listening to sermons (10 percent), and silence and solitude (8 percent). Seven percent of chaplain participants practiced journaling, 3 percent practiced fasting, and only 2 percent practiced evangelism. Pastor participants practiced similar spiritual disciplines. All pastors practiced Bible intake (27 percent) and prayer (27 percent).
percent). This was followed by personal devotion (18 percent) and worship (18 percent).

Interestingly only 9 percent stated they listened to sermons as a spiritual discipline and a way to develop intimacy with Christ. Chaplain participants who selected ‘other’ in the survey, disclosed that they used hiking, prayer walking, intermittent fasting, giving financially, reading, playing with their pets, and meeting with Christian friends to develop intimacy with the Lord (Figure 16).

![Figure 15: Practices to Develop Intimacy with the Lord](image-url)
Figure 16: Other Practices to Develop Intimacy with the Lord

Question sixteen looked at participants’ satisfaction with their spiritual disciplines (Figure 17). On a scale of 1-4, with one being not satisfied and four being very satisfied, 71 percent of chaplain participants selected a three, which indicated they are satisfied with their spiritual discipline practices. Twenty-nine percent stated they were somewhat satisfied. All pastors stated they were satisfied with their spiritual discipline practices. There were no participants who stated they were not satisfied or very satisfied with their spiritual practices. These results provide a sense of hope. It seems to imply that chaplains and pastors understand that their spiritual lives are not where they should be. They are not faking complete satisfaction.
in Christ but recognize that they are working towards a more profound and much richer faith with Christ.

Figure 17: Satisfaction with Current Spiritual Practices

Research has shown that most Christian leaders do not have one close friend in ministry. Developing close friendships can be difficult for chaplains, pastors, and leaders in ministry due to their calendars being crowded with meetings, ministry tasks, and the nature of their ministry. This research revealed that 79 percent of participants have a friend with whom they speak on a weekly or monthly basis (Figure 18). Twenty-one percent stated that they do not have a close friend. Further research revealed that while most participants have close friendships, these friendships are with individuals who are several years older than the participant and serve more in the capacity of a mentoring-type relationship. In the 47-51 age range, one chaplain stated he had a friend in his late 60’s. In the 32-36 age range, three chaplains said they had a friend in the 45-50 age range. Two chaplains revealed that they had a friend who was at least five years younger than they were. Additional information acquired in the personal interviews unveiled that these intimate friendships are not all marked by a shared life together.
In Acts 2:42, Luke states that the Christian believers devoted themselves to fellowship. That is daily, mutual fellowship, and being woven together with and through Christ. While 57 percent of chaplains communicate weekly with a friend (Figure 19), these friendships are through church services, Bible study, or a mentor-mentee relationship. As acknowledged by chaplain participants, several of these friendships do not provide the accountability and intimacy needed for spiritual growth.
Concerning marital intimacy, 36 percent of chaplains indicated that they were very satisfied, while 50 percent stated they were satisfied with their marital relationship. A combined 14 percent confessed that they were ‘not satisfied’ or ‘somewhat satisfied’ (Figure 20). This 14 percent all held the rank of Major and stated they were not satisfied or somewhat satisfied because of a lack of sexual intimacy with their spouses.
Question twenty provided some additional insight into marital intimacy as it revealed that all participants do not know for sure if their spouses receive the love, care, and attention they need. Common responses among chaplains were ‘I think so,’ ‘I hope she does,’ ‘I guess,’ and ‘I think the answer is yes.’ Among pastors, the response was a clear ‘yes.’ The data shows that many chaplains are not doing an excellent job keeping a finger on the pulse on their marriage relationship. The results show that while most chaplains are generally satisfied with their intimacy level with their spouses, they seem to lack the self-awareness, time, and skills to cultivate deeper intimacy with their spouses. This lack of marital intimacy can negatively impact the spiritual, emotional, and physical dimensions of their marriage relationships.

Self- Care Questions

The final section, section four, comprised of questions designed to gather data on participants’ self-care practices to ensure their physical, emotional, and spiritual health (Table 4).

Table 4: Section 4 Self-Care Questions

<table>
<thead>
<tr>
<th>Chaplain Participants, Section 4 Q21-Q25</th>
<th>Pastor Participants, Section 4 Q21-Q25</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>21. How often do you practice a weekly Sabbath, that is, a twenty-four-hour period in which all work is ceased, and time is spent resting and enjoying God’s goodness?</strong></td>
<td></td>
</tr>
<tr>
<td>□ I try to but do not often practice a weekly Sabbath</td>
<td></td>
</tr>
<tr>
<td>□ I actively practice a Sabbath one day per week</td>
<td></td>
</tr>
<tr>
<td>□ I do not practice a weekly Sabbath</td>
<td></td>
</tr>
<tr>
<td>21. How often do you practice a weekly Sabbath, that is, a twenty-four-hour period in which all work is ceased, and time is spent resting and enjoying God’s goodness?</td>
<td></td>
</tr>
<tr>
<td>□ I try to but do not often practice a weekly Sabbath</td>
<td></td>
</tr>
<tr>
<td>□ I actively practice a Sabbath one day per week</td>
<td></td>
</tr>
<tr>
<td>□ I do not practice a weekly Sabbath</td>
<td></td>
</tr>
<tr>
<td><strong>22. In a typical month, how much time do you spend engaging in recreation?</strong></td>
<td></td>
</tr>
<tr>
<td>□ 1-2 Hours</td>
<td></td>
</tr>
<tr>
<td>□ 3-4 Hours</td>
<td></td>
</tr>
<tr>
<td>□ 5 or More Hours</td>
<td></td>
</tr>
<tr>
<td>□ I do not have sufficient time to engage in recreation each month</td>
<td></td>
</tr>
<tr>
<td>22. In a typical month, how much time do you spend engaging in recreation?</td>
<td></td>
</tr>
<tr>
<td>□ 1-2 Hours</td>
<td></td>
</tr>
<tr>
<td>□ 3-4 Hours</td>
<td></td>
</tr>
<tr>
<td>□ 5 or More Hours</td>
<td></td>
</tr>
<tr>
<td>□ I do not have sufficient time to engage in recreation each month</td>
<td></td>
</tr>
</tbody>
</table>
23. On a scale of not effective to very effective, how successful do you feel at managing stress? Why?

- □ 1-Not Effective
- □ 2-Somewhat Effective
- □ 3-Effective
- □ 4-Very Effective

24. What are the top three stressors in your life currently?

25. What factors prohibit you from achieving sufficient time for rest, recreation, and spiritual renewal? Check all that apply.

- □ Too Busy/ Too Many Commitments
- □ Health
- □ Feelings of Depression
- □ Suicidal Ideations
- □ Marital Problems
- □ Loss of Passion
- □ Fatigue/Exhaustion
- □ Lack of Effective Boundaries
- □ Failure to Create Margin
- □ Other

Question twenty-one looked at how often participants take time to observe a Sabbath and recharge spiritually (Figure 21). Fifty-seven percent of chaplains said they attempt to practice a Sabbath, but it seldomly occurs. The remaining 43 percent of chaplains surveyed said they actively practice a Sabbath. Similarly, 67 percent of pastors attempt to practice a Sabbath, but it seldomly occurs, while 33 percent actively practice a weekly Sabbath.

The results imply that most chaplains fail to execute a proper rhythm of resting and being with Christ. This may be why 79 percent of chaplains stated they were ‘satisfied’ rather than ‘very satisfied’ with their level of spiritual practices. Chaplains and pastors alike are not investing sufficient time or have adequate time to be with God as they should.
Surprisingly, 71 percent of chaplains said they engage in five or more hours per month of recreation. Fourteen percent stated they spend three to four hours per month on recreation. Seven percent spend one to two hours, and another 7 percent do not have sufficient time in their schedules to allow for recreation (Figure 22). Pastor surveys revealed that one pastor did not have sufficient time for recreation, while two pastors dedicate three to four hours per month to recreation.

The data shows that more chaplains are engaged in recreational activities than initially thought by this researcher. These results suggest that chaplains are aware that the physical is not separate from the spiritual aspect of their lives. Chaplains seem to be finding time in their schedules to engage in some form of recreation.
Figure 22: Time Spent on Recreation per Month for Chaplains

Question twenty-three looked at how effective chaplains are at managing stress. Seventy-nine percent stated they feel effective, 14 percent said they are somewhat effective, and 7 percent said they feel very effective at managing stress (Figure 23). The 14 percent who stated they were somewhat effective had similar feelings of being overwhelmed. One chaplain stated, “I seem to remain in a constant state of feeling overwhelmed. This is often self-imposed, but I do not know how to effectively mitigate myself, my own worst enemy.” Another chaplain said, “I tend to shut down in stressful situations, and the work I put into pushing through stressors feels like a lot more work than another person might have to do.”

---

Figure 23: Effectiveness in Managing Stress

Of the 79 percent who said they were effective, gave varied reasons why they felt effective. Chaplains attributed effectiveness in managing stress to spiritual disciplines, faith in God, fitness trackers that help monitor their heart rate, blood pressure, and sleep patterns, family support, deep breathing exercises, and physical exercise, among other coping mechanisms (Figure 24). The data indicates that most chaplains are aware of how they respond to stress and have systems in place to help them effectively manage the stressors they encounter. For a select few, 14 percent, managing stress is more difficult and requires more work.
Figure 24: Reasons for Effectiveness in Managing Stress

A survey of the top three stressors among chaplains divulged that ministry, military chaplaincy, and family are among the most challenging (Figure 25). Ministry ranked the highest at 26 percent, followed by military chaplaincy at 21 percent, and family at 11 percent. Nine percent of the chaplains said raising children (toddlers to teenagers), marriage, and finances were determined to be three of their top stressors. Four percent of the chaplains identified living in a pandemic (COVID-19) and politics as current life stressors. Other stressors discovered were health, substance abuse (alcohol, prescription medicine), mobilization, and continuing education to include professional military education. The data from this question clearly shows that a significant number of reserve chaplains are struggling with various stressors, primarily from ministry and military chaplaincy. Other areas of concern are children, finances, and marriage.
The final question on the survey asked participants to identify the most common factors that prohibit them from achieving sufficient time for rest, recreation, and spiritual renewal (Figure 26). Thirty-seven percent of all chaplains surveyed stated they were too busy or had too many commitments. Another 33 percent disclosed that fatigue and exhaustion prohibited them from rest, recreation, and spiritual renewal. Interestingly 13 percent said a loss of passion was a factor. A combined 17 percent stated that failing to create margin and a lack of effective boundaries prohibit them from achieving sufficient time for rest, recreation, and spiritual renewal.
Pastor participants surveyed had very similar results (Figure 27). Being too busy ranked as the highest factor among pastors. This was followed by fatigue and exhaustion. A loss of passion, failure to create margin, and failure to create effective boundaries was tied for the third-highest factor that prohibits pastors from achieving sufficient time for rest, recreation, and spiritual renewal.
The data from this question shows that chaplains recognize they are too busy and overcommitted. Their failure at creating margin and setting effective boundaries causes them to commit to more and more doing. Consequently, fatigue and exhaustion set in, leaving chaplains with a loss of passion for the very ministry they stated they are 100 percent called to.

Emotional Intelligence Test Results

A total of seventeen participants completed the emotional intelligence test. The test evaluated the four proficiencies of emotional intelligence: self-awareness, self-management, social awareness, and relationship management. Each dimension on the test was scored out of a ‘norm’ sample of 10 based on a comparison to the general population. The test revealed the capability level participants possessed in each of the four skills and assessed each participant’s personal and social competence, especially the area of self-awareness.

On the first of the four proficiencies, self-awareness, the lowest score achieved by 7 percent of chaplain participants was two (Figure 28). The highest score of eight was attained by 21 percent of participants. A score of five, the most common score, was achieved by 36 percent of chaplains. Fourteen percent of the participants achieved scores of four and six respectively.

Figure 28: Self-Awareness Score (Emotional Intelligence)
Only 7 percent achieved a score of seven. Chaplains with the rank of Captain scored higher in self-awareness than those who held the rank of Major. No participant had a perfect score in self-awareness. Pastor participants surveyed also had a score of five as the most common score. The highest score achieved by pastors was a score of six.

The self-awareness proficiency scores imply that this is an area most chaplains need to address, work on, and improve. This area is either a problem for chaplains; they do not value it, it does not come naturally, or they do not know that it is essential for their life and ministry. One chaplain stated, “I have strong self-awareness and can recognize when I need to slow down or step away.”

However, this same chaplain received a score of 6 in self-awareness. This is not to say that this chaplain is not self-aware, but his ability to make an accurate self-assessment and understanding of self-awareness and how it is implemented in his life and ministry is a skill he needs to work on.

The second proficiency tested was self-management (Figure 29). Self-management uses the awareness of emotions to stay flexible and positively direct personal behavior. This includes how chaplains manage their emotional reactions to all circumstances and people. Self-management comprises five competencies of self-control, transparency, adaptability, achievement orientation, and initiative.232 The highest score attained was an eight, and the lowest score achieved was a three. Twenty-nine percent of chaplains scored an eight, while 21 percent scored three in this area. A score of five, six, and seven were attained by 14 percent each of chaplains, and 7 percent attained a score of four in the self-management proficiency. Pastors had similar results as 67 percent had a score of seven and 33 percent scored a three.

More chaplains, 52 percent, had a score of six or below. These scores suggest that more chaplains need to work on and address this proficiency. Based on the scores, chaplains are, in a sense, their own worst enemy. Self-control, which keeps disruptive emotions and impulses under control, being transparent about managing self and responsibilities, and adapting to changing situations, and overcoming obstacles, may be more challenging for chaplains with lower scores in the area of self-management. On the other hand, pastors seem to have a better handle on self-management, and with a little improvement, they can significantly improve in this area.

The third proficiency assessed was social awareness (Figure 30). Social awareness comprises three competencies: empathy, organizational awareness, and service orientation. Empathy is the ability to connect with and understand the needs of others. Organizational awareness allows chaplains to understand the flow of their ministry and successfully navigate problems. Service orientation allows chaplains the ability to recognize and meet the needs of others. The highest score achieved was ten, and the lowest was a score of four. Forty-three percent of chaplains scored nine, 21 percent had a top score of ten, 14 percent scored eight, and 7
percent scored seven. Seven percent scored four and six, respectively. All pastors scored above seven in this proficiency.

![Social-Awareness Score](image)

**Figure 30: Social-Awareness Score (Emotional Intelligence)**

These scores were expected from chaplains and pastors due to the nature of what they do in ministry. Social awareness comes naturally to most chaplains and pastors because they are constantly in the process of helping people. The data reveals that more chaplains are above average in this proficiency. For most, it is a strength to build or capitalize on.

The final proficiency evaluated was relationship management (Figure 31). Relationship management is the ability to use the awareness of personal emotions and the emotions of others to manage interpersonal relationships effectively.\(^{233}\) The highest score in this proficiency was ten, and the lowest score was six. Pastors scored six, eight, and ten in this proficiency. Thirty-six percent of chaplains scored eight, 21 percent scored ten, and 14 percent scored six, seven, and nine, respectively.

---

\(^{233}\) Bradberry, and Greaves, *Emotional intelligence 2.0*, 44.
The data from this proficiency show that more chaplains are above average in this proficiency. Chaplains who are above average in relationship management skills can motivate others, communicate effectively, and cultivate credible ministry and personal relationships. They can also manage conflict well, work effectively in group settings, and develop others to be all they can be. By nature of their ministry, this is a strength that most chaplains seem to build and capitalize on.

An overall evaluation of the emotional intelligence test revealed that self-awareness is a concern for 71 percent of chaplains. Self-awareness informs all other proficiencies. Chaplains who fail to cultivate their emotional self-awareness, perform accurate self-assessments to understand their strengths and limitations, and develop self-confidence for a positive and resilient sense of value and worth through their relationship with Christ, run the risk of being less effective in ministry. Lower scores in self-awareness and self-management may lend understanding into why chaplains and pastors alike are too busy, feel exhausted, experience a
loss of passion, and fail to set effective boundaries and create sufficient margin in their lives, as indicated in the survey.

Holmes- Rahe Life Stress Results

The results of this inventory provided data on the current level of stress participants experience (Figure 32). This inventory provided clarity on the emotional state of participants. The results allowed the researcher to identify participants with traces of emotional deficits and who are at risk for emotional shortfalls in the future due to stressors in their lives. Scores of 150 or less indicate a low level of stress and a low susceptibility to stress-induced health concerns. A score of 150 to 300 indicates a moderate level of stress with a 50 percent chance of health issues within a 2-year time frame. Scores 300 or more indicates a high level of stress and an 80 percent chance of health-related concerns within a 2-year time frame.

Figure 32: Holmes- Rahe Life Stress Inventory Score

The data revealed that 64 percent of chaplains scored 150 or less on the Holmes-Rahe Stress Inventory, indicating a low level of stress and a low susceptibility to stress-induced health concerns. However, 29 percent of chaplains received a score between 150-300, suggesting a moderate level of stress and a 50 percent chance they may have health issues within a 2-year
time frame. Only 7 percent or one chaplain received a score greater than 300, revealing a high level of stress and an 80 percent chance of health-related concerns within a 2-year time frame. The lowest score among chaplains was 104, and the highest was 326. All pastors received a score of less than 150. The lowest score was 39, and the highest was 86.

An analysis of the inventory showed that the most common factors that added to the level of stress were, ‘Major change in church activity,’ ‘Major change in working hours or conditions,’ ‘Major change in family gatherings,’ and ‘Vacation.’ Overall, chaplains are not as stressed as initially thought by this researcher. The majority seem to be managing stressors well. However, a comparison of the scores reveals that chaplains experience a significantly higher stress level than pastors. The scores may also correspond to chaplains’ skills in self-management, as seen in the emotional intelligence test.

Emotionally Healthy Spirituality Assessment Results

The Emotionally Healthy Spirituality (EHS) assessment was selected because it was the only assessment of its kind that measured individuals’ emotional health. The EHS assessment provided valuable insight into the emotional maturity of participants. The assessment revealed the areas where participants are growing spiritually and emotionally and where improvement is needed. A total of 17 participants completed the Emotionally Healthy Spirituality Assessment.

Part A of the assessment, General Formation, and Discipleship revealed that 64 percent of chaplain participants identified as spiritual and emotional adults (Figure 33). All pastors surveyed identified as emotional adults. Emotional adults are individuals who are in tune with their own emotions and are able to assist others effectively. They possess sufficient awareness to assess their strengths, weaknesses, and limitations accurately. They are aware and acknowledge
that their worth and value originate from the love of Christ and their relationship with Him. They integrate what they're doing for Christ with being intimately connected with Him.

![Figure 33: Part A: General Formation and Discipleship - EHS Maturity](image)

The second part of the assessment, Part B, analyzed seven EHS principles. EHS Principle 1: Looking Beneath the Surface examined the maturity level of participants’ ability to examine the inner workings of their lives. Individuals get caught in a cycle of living a lie so much so that it becomes a natural part of their lives. They end up living a distorted view of life because they do not take the time to dig deep to uncover the root of the issues.

The survey revealed that only 21 percent of chaplain participants identified as emotional adults in this area (Figure 34). The majority, 71 percent, identified as emotional adolescents. Emotional adolescents are those individuals who do not have sufficient time to take an in-depth look at the inside of their lives. Their life is filled with too many extra-curricular activities that distract them from giving sufficient attention to areas needing attention and improvement. They do not know how to look below the surface and address the root of the issues. Their spirituality is out of duty rather than delighting in and loving God. It was thought that the majority of chaplains who identified as emotional adolescents were of a particular age range. However, an examination
of the data did not reveal this connection. Rather, the age ranges varied across the spectrum. Only 7 percent or one chaplain identified as an emotional child in this area. The results also revealed that two out of three pastor participants identified as emotional adolescents in this principle.

Figure 34: Part B: Principle 1: Look Beneath the Surface - EHS Maturity

EHS Principle 2: Break the Power of the Past, focused on understanding how well participants honestly reflect on the positive and negative aspects of their past (Figure 35). Emotionally healthy chaplains allow their new life in Christ to shape their present by breaking destructive patterns and building on constructive legacies. Sixty-four percent of chaplain participants identified as emotional adults in this area, while 29 percent identified as emotional adolescents. Only 7 percent of chaplain participants identified as emotional children in this area. Sixty-seven percent of pastors identified as emotional adults, while 33 percent were emotional adolescents.
Figure 35: Part B: Principle 2: Break the Power of the Past - EHS Maturity

EHS Principle 3: Live in Brokenness and Vulnerability, examined how mature participants were in their theology of weakness and humility (Figure 36). Sixty-four percent of chaplain participants identified as emotional adults in this area, while 29 percent identified as emotional adolescents. Seven percent of chaplain participants identified as an emotional child in this area. Pastor participants all identified as emotional adolescents in this area.

Figure 36: Part B: Principle 3: Live in Brokenness and Vulnerability - EHS Maturity
These results reveal that all participants, to various degrees, are struggling to be open and honest with their personal lives. They are somewhat cautious and protective about their flaws and imperfections. This behavior limits transparency and close fellowship with others. This data could be why some chaplains do not have intimate friendships, as discovered in the survey.

EHS Principle 4: Receive the Gift of Limits sought to determine how mature participants were in discerning and dealing with limits in dual ministry roles (Figure 37). The assessment revealed that only 31 percent were emotional adults, while the majority, 54 percent, identified as emotional adolescents. Interestingly 15 percent identified as emotional children. Pastor participants were all classified as emotional adolescents in this area. These results reveal that participants are not living to the full extent of their God-given life. They are not working diligently to set limits and create boundaries that safeguard their emotional, spiritual, and physical lives. The preponderance of chaplains, 69 percent, as well as pastors, need to grow and mature in this area.

![Chart showing the distribution of responses for EHS Principle 4: Receive the Gift of Limits, with Emotional Adult at 31%, Emotional Adolescent at 54%, Emotional Child at 15%, and Emotional Infant at 0%](image)

Figure 37: Part B: Principle 4: Receive the Gift of Limits - EHS Maturity
EHS Principle 5: Embrace Grieving and Loss studied participants’ ability to allow grief and loss to develop spiritual and emotional maturity (Figure 38). Pastors and leaders in ministry experience a significant number of losses due to their unique position in the body of Christ. These losses ultimately impact positively or negatively the way individuals do life. Twenty-nine percent have reached emotional adulthood in their ability to embrace grieving and loss. Sixty-four percent of chaplain participants were identified as emotional adolescents who are growing and maturing in this area. Surprisingly, 7 percent identified as an emotional infant in this principle.

Figure 38: Part B: Principle 5: Embrace Grieving and Loss - EHS Maturity

EHS Principle 6: Make Incarnation Your Model for Loving Well surveyed participants’ ability to incarnationally live out the indispensable mark of Christian maturity, love. This love is categorized by love for God, self, and others (Figure 39). Scazzero states that incarnation calls Christian leaders out of their literal, physical comfort zones in order to meet and love people where they are.234 The majority, 79 percent of chaplains surveyed, identified as emotional adolescents, while only 21 percent were assessed as adults. Interestingly, all pastor participants

---

surveyed were assessed as emotional adults. These results reveal that chaplains are not remaining true to themselves and are not fully entering the world of others in their relationships. Conversely, pastors seem to have somewhat of a deeper understanding of incarnational living and grasp the concept of loving well.

Figure 39: Part B: Principle 6: Make Incarnation Your Model for Loving Well

EHS Principle 7: Slow Down to Lead with Integrity surveyed the maturity level of participants to discern God’s schedule for their life, their priorities, and their limits (Figure 40). The data revealed that 36 percent of chaplains were emotional adults in this area, while 43 percent were emotional adolescents, and 21 percent were emotional children. Pastor participants were identified as 67 percent emotional adults and 33 percent emotional adolescents.

These results reveal that a significant number of chaplains are too busy. The majority of chaplains (64 percent) have yet to mature to the level of emotional adulthood where they can intentionally and proactively stop work, rest, and delight in Christ. On the other hand, pastors seem to have a higher maturity level in intentionally slowing down to lead well.
In every principle except EHS Principle 2, emotional adolescents exceeded the number of emotional adults. The results were interesting as more chaplains and pastors were expected to be emotional adults. Unexpectedly, several chaplains identified as emotional children and even emotional infants in a few EHS principles. This is a cause for concern and shows a need for growth and maturation for most chaplains. Chaplains seem to overestimate the level of their spiritual and emotional health and underestimate the unhealthy habits keeping them from long-term Christ-like change. Growing into spiritually and emotionally healthy adults requires that chaplains do the difficult and intentional work of implementing mature, Christlike behaviors and trusting in the power of the Holy Spirit to affect change.

**Stage Two: Personal Interview Results**

The interview questions comprised 35 questions (Appendix H and I), 25 of which were asked of participants based on their surveys and inventories. The personal interviews looked for signs among participants that indicated that their dual ministry role impacts spiritual and emotional health and what specific factors may be the cause. Interview questions were asked to
better understand foundational aspects of each participant’s ministry such as intimacy, vocational calling, boundaries, marital health, self-care, and spiritual and emotional health.

Table 5: Section 1 Personal Interview Questions

<table>
<thead>
<tr>
<th>Chaplain Participants Interview Questions</th>
<th>Pastor Participants Interview Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>To what extent are you certain of your calling by God for vocational ministry?</td>
<td>To what extent are you certain of your calling by God for vocational ministry?</td>
</tr>
<tr>
<td>What particular Scripture or verses have you felt validated your calling to ministry?</td>
<td>What particular Scripture or verses have you felt validated your calling to ministry?</td>
</tr>
<tr>
<td>As far as you understand God’s calling at this point in your ministry career, what made you choose military chaplaincy?</td>
<td>As far as you understand God’s calling at this point in your ministry career, what made you choose full-time ministry?</td>
</tr>
<tr>
<td>How has your faith community supported your call to full-time ministry and military chaplaincy?</td>
<td>How has your faith community supported your call to full-time ministry?</td>
</tr>
</tbody>
</table>

Research has shown that four out of ten leaders in ministry doubt their calling and consider leaving the ministry. Christ has called His people to be ambassadors and ministers to others (2 Corinthians 5:20). He has equipped those who have trusted in Him with one or more spiritual gifts to grow and develop the body of Christ (1 Peter 4:10). One set of questions asked of all participants regarded their vocational calling from God for full-time ministry (Table 5). Twelve of the fourteen chaplains interviewed stated that they were 100 percent sure of their calling by God to full-time ministry. Two of the three pastors surveyed stated they were 100 percent certain of their calling by God. The three individuals who were not 100 percent certain said they were about 90 percent sure of their calling to ministry. These individuals attributed the

---

10 percent of uncertainty to their circumstances, pressure experienced in ministry, discouragement, and their struggles with sin.

When asked about how their faith communities supported their call to full-time ministry and military chaplaincy, all chaplains said their congregations were proud to have a service member as a pastor. All chaplains used the word ‘flexible’ when describing their church’s understanding of their military schedule. They mentioned that their congregations were understanding and adjusted to their required absences. However, 71 percent said that, other than allowing time for military ministry, their congregations do not understand the challenges they encounter in dual ministry. These chaplains shared that they do not get much encouragement for what they do, and their families receive very little assistance and support.

The remaining 29 percent stated that their faith communities have been very supportive and encouraging. Two chaplains mentioned that their churches created policies to ensure they get paid when they are on extended military orders, such as annual training and deployment. Another mentioned that his church brings meals for his family, mows the lawn, or plows the driveway when he is away. The research seemed to point to a correlation with church size. The 29 percent of chaplains who stated their churches were supportive and encouraging were from larger churches, typically between 200-300 members. Pastors said their churches were usually very supportive in their call to full-time ministry. They mentioned that they often receive encouragement, affirmation, and gifts of thanks. One pastor shared how the church voted to grant him time to work on his doctorate with no loss in pay. Pastors also shared that they have a group of people who regularly pray for them.

When chaplain participants were asked why they chose military chaplaincy, the responses varied. Some were prior service members and saw the need to minister to soldiers and their
families. Others who were non-prior service members, had family who served, had a desire to minister to soldiers, or had someone encourage them to become a military chaplain. Interestingly, several chaplains said they tried to deny God’s call to military chaplaincy. However, through God’s providence, this call was confirmed internally and externally. Pastors who were asked this question had similar responses. Two pastors stated that they sensed God’s call in the ninth grade. Through various circumstances, an assessment of their giftings and talents, and confirmation from others, they knew they should be in full-time ministry.

The interview results from these questions show that most chaplains and pastors do no doubt their call by God to full-time ministry. Wilson and Hoffman stated, “A man or woman truly called by God into full-time ministry will never be at peace pursuing anything other than what God has called them to do.” The majority of participants did not hesitate to answer this question and stated that they could not picture themselves doing any other ministry.

Chaplains and pastors alike pointed to the validation from Scripture. Chaplains and pastors referenced Scriptures such Matthew 28:18-20, Acts 1:8, Ephesians 4:11-13, 1 Samuel 3:7-11, Isaiah 6:8, and Galatians 2:20, all of which served to validate their calling to ministry. Others pointed to the external validation from close friends, family, and the church. Several also referenced the providence of the Lord. These questions revealed that the majority of participants are precisely where God desires them to be in ministry. However, the interviews seem to point to a lack of encouragement and support for most chaplains from their local churches. Churches need to be made more aware of and educated on the demands that chaplains face by the nature of their dual ministry roles. This awareness and understanding will allow churches to be better able to support chaplains and their families.

236 Wilson and Hoffman, Preventing Ministry Failure, 71.
A set of questions were asked of participants to determine their understanding of intimacy and walking with God (Table 6). Six of the fourteen or 43 percent of chaplains and all pastors used John 15:5 and the idea of being connected to the vine to describe intimacy and abiding in Christ. These participants stated that intimacy with the Lord could be defined as being at peace with what God is doing in your life, feeling God’s presence, being closest to God, being known by God, spending time with the Lord, and allowing God to reveal himself or be known.

The remaining 57 percent of chaplain participants referred to intimacy as a set of defined behaviors, such as prayer, Bible reading, worship, and other forms of spiritual discipline.

Table 6: Section 2 Personal Interview Questions

<table>
<thead>
<tr>
<th>Chaplain Participants Interview Questions</th>
<th>Pastor Participants Interview Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>How would you define intimacy with the Lord?</td>
<td>How would you define intimacy with the Lord?</td>
</tr>
<tr>
<td>What do you think it means to walk with God?</td>
<td>What do you think it means to walk with God?</td>
</tr>
<tr>
<td>What words would you use to describe your current relationship with God?</td>
<td>What words would you use to describe your current relationship with God?</td>
</tr>
<tr>
<td>In what ways do you sabotage intimacy in your relationship with God, Spouse, Friends?</td>
<td>In what ways do you sabotage intimacy in your relationship with God, Spouse, Friends?</td>
</tr>
<tr>
<td>Do you struggle with habitual sin (pornography, lusts, anger, lying, etc.)?</td>
<td>Do you struggle with habitual sin (pornography, lusts, anger, lying, etc.)?</td>
</tr>
</tbody>
</table>

For most chaplains, a set of outlined behaviors serves to define their view of intimacy with Christ. However, these defined behaviors serve as the means to enhance intimacy with Christ. It seems that most chaplains are somewhat misguided in their understanding of intimacy with Christ. Intimacy is a deep closeness and connection with Christ daily. Intimacy is not a set
of defined behaviors but a posture of simply being with Him and allowing Him to satisfy every aspect of life.

Participants described walking with God as staying grounded, living a life parallel to Him, and sharing their hearts with Christ. One chaplain said, “It is not an activity reserved for fifteen minutes each morning or every Sunday, rather it is about living intentionally and continually in an unbroken fellowship with Him.”\textsuperscript{237} One chaplain described walking with God as living blameless and seeking God with the whole heart (Psalm 119:1). Another pointed out that it is glorifying God in every way possible and eliminating all the things that do not enhance a relationship with Him (Romans 13:14).

The majority of chaplains seem to understand the concept of walking with God better than understanding the meaning of intimacy with Him. These questions seem to show that chaplains are not truly allowing themselves to be intimate with Christ. They may have a deep knowledge of Christ, but this knowledge of Him is not synonymous with intimately trusting Him. Jesus said to the religious leaders of His day, “You search the Scriptures because you think they give you eternal life. But the Scriptures point to me! Yet you refuse to come to me to receive this life” (John 5:39-40, NLT). The majority of chaplains seem to need to move from a head understanding to a heart relationship to grow intimately with Christ.

When participants were asked about ways in which they sabotage intimacy with Christ, the common answers were: sin, apathy for the things of God, distracted by worldly pursuits, a lack of clear boundaries, a lack of intentionality, and technology. However, the most common response by 86 percent of chaplains and pastors was being too busy or distracted by a mental to-do list. These questions bring to light the awareness chaplains and pastors have of their busy life.

\textsuperscript{237} Chaplain Two, interview by Ricardo Hosein, Zoom interview. Wyoming, February 17, 2021.
Every step chaplains and pastors take away from abiding and being with Christ, they move toward becoming busier, and they diminish their intimacy with the Lord.

When chaplain participants were asked about words they would use to describe their relationship with the Lord, an alarming 79 percent said stressed, strained, casual, and hanging on. The remaining 21 percent of chaplains said consistent, intellectually and spiritually stimulating, and flourishing. Pastor participants all said consistent and growing. Closer examination of the results revealed that of the 79 percent who described their relationship with Christ as stressed, strained, casual, and hanging on, 55 percent spend between 15-30 mins with the Lord daily and work 50 hours or more. Chaplains and pastors who used words to describe a more robust relationship with Christ said they spent one to two hours with Christ daily.

Participants were asked if they struggle with habitual or besetting sins such as pornography, lust, lying, and pride. Seventy-one percent of chaplains participants and one of the three pastors interviewed admitted that they struggle in one or more areas such as pornography, lust, substance abuse, pride, and lying. Participants who struggled with these habitual sins were in various age ranges and of different ranks. Those who struggled with pornography and lusts confessed a lack of physical intimacy in their marriage. One chaplain said, “I feel so much shame about this (pornography), and I have, over time, fed myself lies of rationalization and minimization about my sin.” Another chaplain said, “I find it difficult to surrender my sexuality to God.” It was also discovered that these chaplains lead moderate to large churches, are not working to nurture intimacy with their spouse, and do not have well-defined boundaries.

---

239 Chaplain Seven, interview by Ricardo Hosein, Zoom interview. Wyoming, February 5, 2021.
These responses seem to reveal a connection between marital and spiritual intimacy with emotional health in the lives of chaplains. Healthy sexual intimacy correlates to a vibrant marriage relationship and, by extension, increases spiritual intimacy and emotional health. Intimacy with Christ and in marriage seems to be out of balance. Chaplains are not proactive in preventing their love relationship with Christ and their spouses from being depleted. Habitual sin is negatively impacting the spiritual, emotional, and physical lives of chaplains.

The questions in section 3 (Table 7) were asked to gain a better understanding of intimacy in marriage. Seventy-one percent of chaplains and all pastors stated that their marriages were generally in balance, while 29 percent said it was out of balance. The 29 percent who confessed that their marriages were out of balance stated there was little to no sexual intimacy or connection in their marriages. One chaplain commented, “It is so difficult when my wife does not want to have sex. I do not know what I have done or if it is even me!”

Table 7: Section 3 Personal Interview Questions

<table>
<thead>
<tr>
<th>Chaplain Participants Interview Questions</th>
<th>Pastor Participants Interview Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>If married, how in or out of balance is your marriage relationship?</td>
<td>If married, how in or out of balance is your marriage relationship?</td>
</tr>
<tr>
<td>What aspects of your marriage currently gets too much or too little attention? Why do you think this is the case?</td>
<td>What aspects of your marriage currently gets too much or too little attention? Why do you think this is the case?</td>
</tr>
<tr>
<td>What are you currently doing to nurture your intimacy with your spouse?</td>
<td>What are you currently doing to nurture your intimacy with your spouse?</td>
</tr>
</tbody>
</table>

When asked about the aspects of marriage that currently get too much or too little attention, chaplain participants indicated, physical intimacy, communication, and quality time get

---

too little attention. Fifty-seven percent of chaplains revealed that the areas getting too much attention in marriage were related to extended family and children. One chaplain stated, “I feel like we spend so much time tending to the needs of our kids that we do not have time for each other.” Another chaplain said, “We are always trying to help siblings and in-laws with their problems, and our free time seems to always be talking about ways to help them.”

Interestingly, all pastors interviewed stated quality time gets a significant amount of attention in their marriage.

When asked to describe how they were nurturing intimacy with their spouses, chaplains stated that they were giving attention to the small details such as helping out around the house, praying together each day, taking walks, exercising together, and scheduling date nights. However, the details revealed that these habits and commitments are somewhat out of balance, and nurturing intimacy is often interrupted by other things such as schedule changes, kids, ministry demands, and extended family, which create additional time commitments. This undernourished form of intimacy with their spouses may be why some chaplains feel unattached, have a weakened identity and as a result, identify as emotional adolescents in EHS Principle 1: Look Beneath the Surface and EHS Principle 7: Slow Down to Lead with Integrity. Those who said their marriages were out of balance said they sabotage intimacy with their spouses by being too busy to connect, being emotionally cold and distant, and not communicating effectively or showing their heart. These results also indicate that leaders may be compartmentalizing marital intimacy and separating it from their ministries and their relationship with Christ.

---

Another set of questions were asked to better understand boundaries and margin (Table 8). This researcher discovered that chaplains do not have well-developed margins and boundaries in their lives. Seventy-one percent of chaplains from the survey stated they have some boundaries implemented. However, the interview found that of this 71 percent, only 33 percent worked diligently to adhere to the boundaries they implemented. When other commitments arise, boundaries are constantly violated. Seventy-nine percent of all participants stated that progress or productivity is the number one reason why they fail to cultivate margin and set appropriate boundaries in their life. One chaplain even shared that cultivating margin and setting boundaries limits his productivity and causes him to feel restricted due to his task-oriented nature.

Table 8: Section 4 Personal Interview Questions

<table>
<thead>
<tr>
<th>Chaplain Participants</th>
<th>Pastor Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you tend to say yes to more ministry opportunities than you can handle?</td>
<td>Do you tend to say yes to more ministry opportunities than you can handle?</td>
</tr>
<tr>
<td>What do you perceive gets in the way of cultivating margin in important areas of your life?</td>
<td>What do you perceive gets in the way of cultivating margin in important areas of your life?</td>
</tr>
</tbody>
</table>
| On a scale of 1 (rarely, if ever, prioritize) to 10 (almost always prioritize), how well do you prioritize the following:  
  ______ Downtime  
  ______ Unplugging from Ministry  
  _____ Plugging into Nurturing Relationships | On a scale of 1 (rarely, if ever, prioritize) to 10 (almost always prioritize), how well do you prioritize the following:  
  ______ Downtime  
  ______ Unplugging from Ministry  
  _____ Plugging into Nurturing Relationships |
| When was the last time you intentionally took  
  i. A sabbatical or vacation longer than a week  
  ii. A full week’s vacation  
  iii. A long weekend getaway  
  iv. A day off  | When was the last time you intentionally took  
  i. A sabbatical or vacation longer than a week  
  ii. A full week’s vacation  
  iii. A long weekend getaway  
  iv. A day off  |
| How do you plan ahead to protect important time with your family?                    | How do you plan ahead to protect important time with your family?                    |
| What boundaries do you have to protect your time with the Lord daily?                | What boundaries do you have to protect your time with the Lord daily?                |
When chaplains were asked about saying yes to more ministry than they can handle, 64 percent said they often say yes to more ministry opportunities than their time allows. In comparison, 36 percent stated that they have learned and are continuing to learn to say no. Pastors said they also tend to say yes at times to more ministry opportunities than they can handle. When chaplains were asked about what they perceive gets in the way of cultivating margin and creating boundaries in their life, 86 percent of chaplains said busyness. In contrast, the remaining 14 percent said a lack of intentional planning. Pastor participants also said that being too busy or the urgency of ministry was the primary reason they fail to cultivate margin and set boundaries.

Chaplains were asked to prioritize downtime, unplugging from ministry, and plugging into nurturing relationships on a scale of one to ten. One being rarely ever and ten being almost always. The average score for prioritizing downtime was a five, with four being the lowest and eight the highest. The most common score among chaplains was six, indicating that chaplains are making advances toward self-care. For unplugging from ministry, the average score was a four. The lowest score was a three, and the highest was a six. The most common score was a five. These scores reveal that it is difficult for chaplains to unplug from ministry completely. The average score for plugging into nurturing relationships was also a five, with the lowest score at three and the highest score at a nine. The most common score was seven, which reveals that chaplains are working towards developing intimacy through friendships. On the other hand, pastors averaged eight for downtime, six for unplugging from ministry, and eight for plugging into nurturing relationships.

These scores seem to confirm that chaplains are too busy. While they are working to be intentional in the areas mentioned, they do not sufficiently prioritize downtime, unplug from
ministry, and plug into nurturing relationships. While both chaplains and pastors shared that they can never truly unplug from ministry, pastors seem to be better at intentionally unplugging. In contrast, chaplains seem to have more difficulty as they are pulled in two directions by the civilian and military ministry. Unlike pastors, chaplains are not excelling in the area of plugging into nurturing relationships, possibly because they do are too busy, they are struggling with intimacy, or are not being intentional about making this aspect of their lives a priority, as the responses revealed.

All participants were asked about the last time they intentionally took a sabbatical or vacation longer than a week, a full week’s vacation, a long weekend getaway (with their spouse if married), and a day off. Concerning a sabbatical or vacation longer than a week, 14 percent said it had been less than a year, 7 percent said one year, 57 percent said two years, and 21 percent said five years or more (Figure 41). One chaplain stated that it had been 11 years since he took a vacation longer than a week. Pastors all said it had been one year since they intentionally took a sabbatical or vacation longer than a week.

![Figure 41: Last Time a Sabbatical (more than a week) Was Taken](image)
When asked about the last time they intentionally took a full week’s vacation, 21 percent said it was less than a year, 43 percent stated a year, and 36 percent said 2 years (Figure 42). Chaplain participants who stated less than a year or one year confessed that taking a full week’s vacation was unusual. This was because they were somewhat forced to do so due to the COVID-19 pandemic, which took place during the course of this research. Pastors all said it had been one year since they intentionally took a full week’s vacation.

Concerning a long weekend getaway, 29 percent said less than a year. Those who said less than one year gave a time frame of six-nine months for their last trip. The majority of chaplains, 36 percent, said one year while 29 percent said two years. Only 7 percent said it had been three years since they last took a long weekend getaway with their spouse. As with the previous questions, most who said they took a long weekend getaway less than a year ago mentioned it was primarily due to living in a pandemic. The pandemic provided more time and flexibility for these chaplains to take intentional time away. Usually, because of schedules, a retreat with their spouse would not typically happen. Those who indicated one or two years

Figure 42: Last Time a Full Week of Vacation Was Taken
attributed the prolonged time frame to children and simply not being able to because of weekend military battle assemblies and being available for Sunday service.

When asked about an intentional day off, 71 percent said they had taken a day off within one week and do so weekly. The remaining 29 percent mentioned they did not have a day off in two to four weeks. These chaplains mentioned that they try to take a day off, but it is usually dependent on what is occurring in their schedules. Two of the three pastors stated they had taken a day off within one week. One pastor stated he had not taken a day off in one month due to increased ministry demands.

The results from these questions show that a more significant number of chaplains find it more challenging to take intentional time away. The interview revealed that having children, military schedules, and ministry demands prohibit the frequency of vacations and long weekend getaways. In the summer, when kids are out of school, chaplains are typically away from their families doing annual military training and engaging in summer ministry opportunities such as mission trips and community outreach. These demands make it challenging to take time away. Pastors, by contrast, seem more practiced in taking time away. All pastors in the research lead large churches with additional staff. Having others to assist in the ministry allows more freedom to take a vacation or make a long weekend getaway somewhat easier when compared to chaplains who are trying to balance a dual ministry.

Chaplains and pastors were also asked how they plan to protect vital time with their family. Fifty percent said they schedule events and synchronize calendars, but ministry demands sometimes trump previously scheduled events. Fourteen percent said they do not take phone calls after a specific hour, and the remaining 36 percent did not have any specific plan but sought to adjust day by day. Pastors said they schedule important events a year ahead, and they do not do
ministry-related work or take phone calls after they leave the church unless it is an emergency. The interview results show that chaplains are not intentional or work diligently in creating boundaries and margins to protect essential time with family.

In protecting their time with the Lord, more chaplains and pastors said they awake earlier each day while their families are asleep so they can spend time in prayer, Bible reading, and being with God. Forty-three percent said they spend one hour with the Lord each morning, 14 percent said they spend 2 hours with the Lord, 21 percent each said they devote 15 minutes and 30 minutes to spend with the Lord daily. Those who spent more time with the Lord generally worked fewer hours, scored higher on the EHS assessment, had more well-defined boundaries, and lower scores on the Holmes-Rahe Life Stress Inventory. The results show that while chaplains are seeking to protect their time with the Lord, 42 percent can work to cultivate the habit of intentionally spending more time with the Lord.

Another group of questions looked at self-care and stress (Table 9). One question asked participants to share what makes them feel the most demotivated and how they overcome this discouragement. Interestingly, 71 percent of chaplains said they feel most demotivated when they are not affirmed, encouraged, or there is no recognition for their work. The remaining 29 percent shared that they are most demotivated when their schedules become too demanding, and directly after military drill weekends, they feel overwhelmed, stressed, or exhausted. Similarly, pastors stated they feel the most demotivated when there is no affirmation, and they are physically and emotionally exhausted. Willard Harley notes that when men receive encouragement and affirmation, they see themselves as capable of handling new responsibilities.
and perfecting skills far above those of their present level. Harley adds that men who are affirmed and encouraged feel more motivated and receive more satisfaction than a paycheck.

Table 9: Section 5 Personal Interview Questions

<table>
<thead>
<tr>
<th>Chaplain Participants</th>
<th>Pastor Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>When do you feel the most demotivated, and what do you do to overcome this?</td>
<td>When do you feel the most demotivated, and what do you do to overcome this?</td>
</tr>
<tr>
<td>What do you do for fun?</td>
<td>What do you do for fun?</td>
</tr>
<tr>
<td>What do you find most challenging about being a military chaplain and being in full-time ministry?</td>
<td>What do you find most challenging about being in full-time ministry?</td>
</tr>
<tr>
<td>Do you think you are balancing full-time ministry and military chaplaincy well?</td>
<td>Do you think you are balancing family and full-time ministry well?</td>
</tr>
<tr>
<td>In what ways do you feel unprepared, overwhelmed, or even inadequate in your role in full-time ministry and as a military chaplain?</td>
<td>In what ways do you feel unprepared, overwhelmed, or even inadequate in your role in full-time ministry?</td>
</tr>
<tr>
<td>How many hours of rest do you get each night?</td>
<td>How many hours of rest do you get each night?</td>
</tr>
</tbody>
</table>

Chaplain responses varied in how they dealt with demotivation. Chaplains said they addressed demotivating times by going for a run, ignoring it until it goes away, unplugging from ministry for a period of time, reading, sleeping, and watching television. Chaplains were also asked what they do for fun. Some said going for a drive or ride on their motorcycle, playing video games, hiking, shopping, and watching movies. These avenues of fun were also used to overcome demotivation. Pastors also said they do something fun to clear their minds, such as

---

244 Ibid.

151
visit a coffee shop and read the newspaper, take a walk, and watch a movie. What was interesting from the interviews was that no participant mentioned spiritual approaches such as prayer, reading Scripture, or fellowship with others to overcome their demotivation.

Chaplains were asked what they find most challenging about being a military chaplain and being in full-time ministry. Forty-three percent said the most challenging aspect is being pulled in two directions and balancing the two ministries. One chaplain said, “I feel like I am living in two worlds, and I am giving my leftovers to chaplaincy.”245 Another chaplain said, “I feel like I am not able to pour myself into my soldiers.”246 The majority of chaplains said they could do a better job at balancing both ministries but are doing the best they can. One chaplain said, “I do not know how much longer I can do this. I am praying about going on active duty so I can only have one focus.”247 Balancing military chaplaincy and ministry was a source of stress for these chaplains, but they do not know how to effectively keep the two in balance and reduce the stressors they create. Pastors were asked if they were balancing family and ministry well. All pastors said they were balancing both well and had boundaries in place to ensure continued stability.

Chaplain participants were also asked how they felt unprepared, overwhelmed, or even inadequate in their role as full-time ministers and military chaplains. Responses varied, but generally, chaplains in both the rank of Captain and Major pointed to a lack of competency in the administrative and staff officer role, a lack of mentorship from supervisory chaplains, a lack of training to do their jobs well, and limited counseling skills. Pastor participants stated that the most overwhelming and stressful part of their ministry is sermon preparation and preaching.

every week. These pastors also confessed that they felt inadequate in counseling individuals for various problems. Chaplains seem to be more stressed and feel more inadequate in their administrative functions on the military side of ministry. The surface-level training they receive in basic chaplain officer training school does not adequately prepare them for real-life ministry situations that they encounter in the military.

Chaplains were also asked about the number of hours of rest they get each night. The majority, 50 percent, said they get seven hours each night, while 43 percent said six hours, and 7 percent said eight hours. Pastors all said they got six hours of rest each night. Chaplains, based on the interviews, were not sleep deprived. However, it may be helpful if they could work to add an hour or two to their daily times of rest to keep them optimistic and invigorated.

Summary

The results of the surveys, inventories, and personal interviews reveal that the spiritual and emotional health of chaplains who serve in a dual ministry role is a complex issue. Four aspects are clear from the research. The first is that reserve chaplains, by their own admission, are too busy and are struggling to balance military and civilian ministries. The second aspect that is clear from the data is that due to the stressors of military chaplaincy and full-time ministry, spiritual and marital intimacy has been depleted, and quality and quantity time with family has been affected. The third aspect that is clear is that chaplains have failed to create intentional and consistent boundaries to protect the things that matter most. The final aspect is that chaplains have not practiced regular self-care to ensure their physical, emotional, and spiritual health.

Focus Group Insight

This author, along with chaplains and pastors, met via Zoom (videoconference) to discuss and review the strategy for developing emotionally healthy chaplains in the USAR. Chaplains
and pastors all agreed that the strategy targeted the critical areas of chaplains’ lives. However, one element that chaplains and pastors desired to see on the strategy was accountability. To ensure emotionally and spiritually healthy chaplains in the USAR, there must be a level of input from others who pour into their lives. Proverbs 27:17 states, “Iron sharpens iron, and one man sharpens another.” Thus, for greater effectiveness, chaplains need to not only be intentional about implementing the various steps in the strategy, but they also need to intentionally identify a trustworthy friend, mentor, or another chaplain to hold them accountable to the process. Accountability cannot be optional or on an as-needed basis but must be frequent interactions weekly. Chaplains who engage in the weekly practice of accountability will have a more difficult time falling back into situations that deplete them spiritually and emotionally. They will also grow to become more Christlike.

Chaplains and pastors also mentioned that the word accountability has often been misused in contemporary culture. They stressed that this form of accountability should be gospel-centered friendships with individuals who can advocate and support chaplains as they endeavor to become spiritually and emotionally healthy. Research participants shared that accountability is not entirely efficacious. Christians can lie or fragment the truth to avoid being held accountable. However, gospel-centered accountability is rooted in Christ and is grace-based. Gospel-centered friendships naturally create environments where chaplains achieve the freedom to be completely honest, display genuine brokenness and repentance, and exhibit vulnerability-based trust. Gospel-centered accountability was added as an additional step to developing emotionally and spiritually healthy chaplains in the USAR.

Another point of discussion from the focus group was that chaplains might become overwhelmed by everything they have to do. Thus, it is important to clarify that chaplains do not
try to do everything in the strategy all at once. Chaplains and pastors pointed out that taking baby steps or applying the crawl, walk, and run methodology will prove more effective. There is no one-size-fits-all approach for developing a spiritually and emotionally healthy life. Chaplains should choose one element of each step to implement (crawl), begin working towards developing that specific area chosen (walk) and achieve proficiency (run). When proficiency is acquired, they can add another aspect and work toward that area. This approach should be taken with each step of the strategy. The author of Hebrews stated, “Let us run with endurance the race that is set before us” (Hebrews 12:1). The race to becoming spiritually and emotionally healthy and attaining emotional adulthood will not occur in a week, month, or even a year. It is a process that requires time, energy, effort, and continuous dependence on the Holy Spirit. Figure 43 provides a picture diagram of the developed strategy.

**A Strategy for Developing Emotionally Healthy Chaplains**

Peter Scazzero stated Christians lead more out of who they are than out of what they do, strategic or otherwise. Failure to recognize who one is on the inside informs every aspect of his leadership, and he will do damage to himself and those he leads. Christian chaplains are leaders and minister called to new life by God to grow and flourish and produce blessings beyond themselves. However, this process begins through intimacy with Christ.

**Step 1: Spend More Time Being With God Than Doing For God**

As a soldier keeps in step with the call of cadence, chaplains must keep in step with the Lord daily. Paul stated, “If we live by the Spirit, let us also keep in step with the Spirit” (Galatians 5:25). Being with Christ is the primary focus for the Christian chaplain and the first

---

249 Ibid.
step to greater spiritual and emotional health. Developing intimacy with Christ is foundational to every aspect of the chaplain’s life and ministry. Intimacy with Christ must become a priority for chaplains. It is imperative for chaplains to spend intentional and consistent time with the Lord each day to grow in their relationship and develop deeper intimacy. A total of 15 minutes with God per day will not sustain the chaplain’s spiritual and emotional life in the long term. Intimacy with Christ is fostered by spending time alone and sitting at the feet of Christ daily, reading His Word, talking with Him, listening to Him, meditating on the truth of Scripture, and encountering Him in new ways.

In Luke 10:38-42, Jesus stopped at the house of Martha and her sister Mary. Mary sat at the Lord’s feet, listening to Him and being with Him. On the other hand, Martha was busy and distracted by all the preparations that had to be made. Both were doing what was important. However, Jesus pointed out to Martha what was critical. Jesus said, “Martha, Martha, you are anxious and troubled about many things, but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her” (Luke 10:41-42). Jesus clearly shows that being with Him and cultivating intimacy with Him is far more important than doing things for Him.

Increase the Frequency and Practice of Spiritual Disciplines

Spiritual disciplines serve as a means to developing intimacy with Christ. They are the habits and practices that allow Christians to grow, mature, develop a more robust faith, and move closer to Christ. Through spiritual discipline, chaplains get to know the heart of God. Spiritual disciplines also place chaplains and Christians in the position to be transformed and sanctified. In Matthew 22:37, Jesus gave the first and greatest commandment, “you shall love the Lord your God with all your heart and with all your soul and with all your mind.” God desires for chaplains, pastors, and Christians to love Him and know Him the way He knows them.
Increasing the frequency and practice of spiritual disciplines will place chaplains experiencing spiritual and emotional deficits on the path to revival and renewal.

Scripture intake and prayer were the most common spiritual discipline practices found in the research. However, time spent in these disciplines overall was between 15-30 minutes. Jesus took time away and arose early in the morning to spend time with the Lord. A practical suggestion for chaplains is to begin every morning finding a convenient time and place free from distractions and work to increase Scripture intake, prayer, worship, and journaling by at least 15 minutes each daily. A Bible reading plan can enhance the process and easily be found online or in a study Bible. Chaplains should also look for words or phrases from their readings to meditate on throughout the day. This will help them deepen their insight of Scripture, remember God’s Word, and develop applications for their life and ministry. Jesus said, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst” (John 6:35).

Regardless of how busy chaplains become with all things Christian, they must remember that the most transforming practice available to them is the disciplined intake of Scripture. Eternally essential information cannot be found anywhere else but in Scripture. R.C. Sproul mentioned that Christians fail in their duty to read and study God’s Word “not so much because it is difficult to understand, not so much because it is dull and boring, but because it is work.” Thus, to ensure greater intimacy chaplains must decide to know God more fully.

Spending planned and frequent time in prayer will also move chaplains toward deeper intimacy and the heart of God. The personal interviews revealed that several chaplains did not

---

spend significant time in prayer. Many seem to like the idea of a quality pray life, but they do not spend sufficient time in prayer and become calloused toward God because they have only a sentimental interest in prayer. Statistical evidence shows that a large number of professing Christians spend very little time in sustained prayer. Whitney states, while Christians may “offer a sentence of prayer here and there throughout their day, they rarely spend more than a very few minutes if that alone in conversation with God.” Jesus continually spoke about the importance of prayer. In Matthew 6:5-7, Jesus used the phrase ‘when you pray’ three times to emphasize the importance of prayer. Paul urged the Colossians to “Continue steadfastly in prayer” (Colossians 4:2). Paul also told the believers in Thessalonica to “Pray without ceasing” (1 Thessalonians 5:17).

In addition to the increase of time and frequency of Scripture intake and prayer, the spiritual disciplines of worship and fasting should be implemented. Worship is the ascription of praise to God for who He is. Jesus Himself stated, “You shall worship the Lord your God” (Matthew 4:10). Chaplains who spend more time focusing on God will better understand and appreciate His infinite worth—privately worshiping God in song, meditating on Scripture, and listening to sermons aid chaplains in their worship. To increase intimacy through worship, chaplains should spend 15 minutes each day in worship, intentionally focusing on the Lord.

Fasting was identified as a minor spiritual discipline among chaplains and pastors. Chaplains and pastors also said they would like to implement and increase this spiritual discipline in their lives. Fasting is a frequently misunderstood, unobserved, and countercultural spiritual discipline. Fasting is a discipline that radically goes against the flesh and the mindset of

---

252 Whitney, Spiritual Disciplines, loc. 1364.
253 Ibid.
The heart of the chaplain, by their own admission, gravitates more towards selfishness rather than selflessness. Fasting will allow chaplains and pastors to perform a spiritual check-up and remove the spiritually depleting things. As with Jesus’ emphasis on prayer, He also emphasized fasting. In Matthew 6:16-17, Jesus used the words ‘And when you fast” and “But when you fast,” which provides a clear expectation of Christians to fast. Scripture also references several individuals who spent time fasting. Jesus fasted for 40 days in the wilderness (Luke 4:2-4), Moses fasted for 40 days when he received the Ten Commandments (Exodus 34:28), Daniel fasted to seek God’s guidance while in exile (Daniel 9:3-5), and David fasted when his son was sick (2 Samuel 12:15-17).

Chaplains should devote one day a week to either a partial or normal fast. A normal fast is abstaining from all food, while a partial fast is abstaining from some food. A partial fast can include missing a meal or a couple of meals. Fasting weekly is not intended to become a legalistic routine but to develop a deeper intimacy with Christ and move closer to the heart of God. As Job stated, “I have treasured the words of his mouth more than my portion of food” (Job 23:12). Chaplains should choose a day of the week that works for them and select a purpose or intention for their fast. Whitney states, “Without a clear biblical purpose, fasting becomes an end in itself.”

Fasting purposefully and with spiritual aims will deepen intimacy.

The Bible is clear that Christians are transformed by the renewing of their minds (Romans 12:2). The mindless, legalistic practice of Bible reading, prayer, worship, and fasting is useless. However, Scripture intake, prayer, worship, and fasting with an attitude to know God more closely can allow chaplains to develop a deeper intimacy with Christ. Chaplains should

\[254\] Ibid., loc. 3044.

\[255\] Whitney, *Spiritual Disciplines*, loc. 3180.
seek to increase Scripture intake, prayer, and worship and ensure they spend a total of 30 minutes in each discipline. Fasting should be implemented weekly. All disciplines should be continued for a period of 31 consecutive days. Doing so will ensure chaplains renew their minds, eliminate faulty beliefs, and develop a healthy, consistent habit. Research has shown that it often takes 21 days to form a habit, so repeating these biblical truths for 31 days can help form a new habit.\textsuperscript{256} Increasing the frequency and number of spiritual disciplines practiced ensures more avenues for Christ to access the inner life of chaplains. These spiritual discipline practices are somewhat countercultural to the current life of chaplains. However, they will help keep the chaplain in step with the Spirit and grow intimacy in their relationship with Christ. When these habits are developed, frequency and time can be increased, and other disciplines can be added.

Step 2: Live Within Limits

Chaplains, as with all human beings, are limited by what they can and cannot do. In his letter to the Philippians, Paul stated that though Jesus was God, He “emptied himself, by taking the form of a servant, being born in the likeness of men” (Philippians 2:7). Jesus went from being fully God to taking on human form and accepting the limitations that were a part of His humanity. The research discovered that chaplains and pastors alike are constantly busy due to the demands of ministry. Chaplains especially do not seem to accept their God-given limitations. It was mentioned by more than one chaplain and even pastors that they try to be all things to all people. However, chaplains need to recognize and accept that they do not have control over all circumstances, they can only be in one place at any given time, and they do not possess knowledge of future events. As a result, boundaries are critical for living within their limits.

Boundaries allow chaplains to protect the things that matter most in their lives. Boundaries develop early in childhood and continue throughout life.\textsuperscript{257} As boundaries develop in the lives of chaplains and pastors, they serve to clarify, assist in the ability to be autonomous, have healthy relationships, make the right choices, and ultimately find the mission and purpose God designed for their lives.\textsuperscript{258} A failure to implement and maintain consistent boundaries creates boundary dysfunctions. Boundary dysfunctions include the inability to experience one’s distinct identity, impulse problems, people-pleasing, fears of abandonment and autonomy, and rescuing others from their problems.\textsuperscript{259} Failure to create boundaries can also lead to anxiety, depression, and addictive problems.\textsuperscript{260}

**Identify Your Limits**

Jesus’ instruction in Matthew 5:37, “Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil” (Matthew 5:37), is a clear example of the ability to set boundaries. Chaplains and pastors need to clearly identify their physical, spiritual, and emotional limits. The Holy Spirit acts as a moral tug in the life of chaplains, so they know their boundaries and understand when they are fatigued, stressed, irritable, and overworked. However, repeated violation of the Holy Spirit’s moral tug can lead the chaplain to exceed their God-given limits and become numb to their physical, spiritual, emotional, and mental limitations.

Chaplains should complete the Weekly Schedule Evaluation (Table 10) by listing their schedule for every day of the week in 30-minute increments. When the evaluation is complete, chaplains will have a visual picture of where time is being spent. The evaluation should be

\textsuperscript{257} Clinton, *Encyclopedia of Christian Counseling*, loc. 4910.
\textsuperscript{258} Ibid., loc. 4917.
\textsuperscript{259} Ibid.
\textsuperscript{260} Ibid.
examined to determine where unnecessary time is being devoted. Chaplains should ask
themselves three diagnostic questions:

1) What are you saying yes to that you should not be saying yes to?

2) What are you currently doing that you should not be doing?

3) How can you mitigate negative habits and behaviors and accentuate positive habits and
behaviors that create margin and cultivates healthy boundaries?

These questions will allow chaplains to identify where they are committing too much time.
Chaplains can begin eliminating these areas to create more margin in their schedules for the most
valuable things. Cloud and Townsend state, “What we value is what we love and assign
importance to. Often, we do not take responsibility for what we value.” 261 As margin is
developed, boundaries can be created to protect what is valuable.

Table 10: Weekly Schedule Evaluation

<table>
<thead>
<tr>
<th>Time Slots</th>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
</tr>
</thead>
<tbody>
<tr>
<td>30-minute</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Increments</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6:00 am</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6:30 am</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7:00 am</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7:30 am</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Create and Instill Boundaries in Ministry

Setting boundaries or failing to set boundaries inevitably involves taking responsibility
for one’s choices. 262 Creating and instilling boundaries can, if done actively and maintained

261 Cloud and Townsend, Boundaries, loc. 898.

262 Ibid., 891.
consistently will bring about positive changes. Three areas to focus specifically on setting boundaries are: ministry, family, and marriage. Setting boundaries will keep chaplains from being controlled by these areas.

In ministry work, decide and commit to a specific number of hours to work each week in both civilian and military ministry. Setting this boundary will force chaplains to prioritize their workweek and spend their time more wisely. Create a list of all ministry and military tasks that need to be completed in the next month. Assign a priority level to each task to help determine which items are critical and which are important.

The research found that several chaplains and pastors say yes to more ministry than they can handle. Prioritizing will help chaplains get in the habit of saying ‘No.’ In Exodus 18:14-27, Moses worked from morning to evening to address all the people’s needs. His father-in-law, Jethro, saw how Moses was being overworked and stated, “What you are doing is not good” (Exodus 18:17). Jethro added, “You and the people with you will certainly wear yourselves out, for the thing is too heavy for you” (Exodus 18:18). Boundaries will help prevent overcommitment and overwork. However, this will only occur through intentionality, proper execution, and dependence on the Holy Spirit. Chaplains are accountable to God for all that they do. In Ecclesiastes, the author stated, “Do all you want to; take in everything, but realize that you must account to God for everything you do” (Ecclesiastes 11:9, TLB).

Allow For Failure. Failure will occur in creating and instilling boundaries. Chaplains should embrace these times and trust the Lord to help them persevere. Allowing for times of failure will cause growth and bring about spiritual and emotional adulthood. Chaplains should seek assistance from others through the process.
Create and Instill Boundaries to Protect Family Time

**Value Family Time.** Several chaplains shared that time with family is frequently infringed upon. Protecting time with family is necessary to ensure healthy relationships and robust family life. God created the family as His masterpiece (Genesis 1:27-28), and chaplains should learn to value their family and their time with them. Chaplains are in charge of their schedule, how they spend their time, and whom they spend their time with. Each week family time should be scheduled. The day and time should be adhered to and guarded against outside influences. Chaplains should choose a least one day per week and schedule purposeful time with their families. This should be repeated for a full month to form a healthy habit.

**Prioritize.** To ensure quality and quantity family time, chaplains should prioritize time with their families. As a result, they will have to give up some things to be able to do so. Prioritizing family time daily will impact family life in positive ways. When chaplains increase the value of their family and work towards protecting family time, “then every expenditure of emotion will have meaning, and every expenditure of emotion will be reimbursable.”

Prioritizing will help chaplains remove the clutter preventing access to family time. Failing to prioritize and remove the unnecessary clutter produces fatigue, and fatigue produces irritability; irritability produces indifference, and family members can interpret indifference as a lack of genuine affection and personal esteem. Chaplains should prioritize getting away together once a month for a day to do something enjoyable, such as hiking, seeing a movie, or enjoying a meal at their favorite restaurant. Chaplains should prioritize family mealtimes to ensure they are all at the table engaging in conversation.

---


Create and Instill Boundaries to Protect Your Marriage

Chaplains and pastors both shared that they do not have the time to or are doing very little to nurture intimacy with their spouses. Protecting time with spouses will allow marriages to flourish as affection, communication, and intimacy are developed. For most women, affection, and communication act like bonds in marriage and symbolize security, protection, comfort, and approval, which are vitally important commodities in their eyes. Chaplains should create and implement boundaries to protect time with their spouses daily.

Chaplains should seek to devote at least one hour daily to their spouse for the primary purpose of showing affection and engaging in intimate conversation. This could be a date night, engaging in a recreational activity, taking walks, or enjoying a cup of coffee together. Chaplains with children may find this difficult to do. However, it is important to create and implement this boundary. Research has shown that women lose intimacy when they do not spend sufficient time with their husbands, and this loss of intimacy impacts their ability to enjoy sexual intimacy.

Creating and instilling boundaries will help chaplain meet the emotional needs of their spouses. It will ensure that they have the time to talk about all the important things and simply share their hearts with each other. It will also grow intimacy, lead to a healthier marriage, and create spiritual and emotional gains.

Step 3: Practice the Art of Self-Care and Rest

Self-care is critical to the health and well-being of the chaplain and those in ministry. Preventing burnout and compassion fatigue is needed, especially for chaplains who are being pulled in two directions by the military and civilian ministry. Paul states in 1 Timothy 4:16,

---

265 Harley, Building an Affair-Proof Marriage, loc. 505.
266 Ibid., loc. 1047.
“Keep a close watch on yourself.” Chaplains need to keep a close watch on their lives to ensure their spiritual, emotional, and physical health. Chaplains are in the work of people-caring, and they must steward themselves well. In the long-term, chaplains who do not replenish internal resources will not be able to execute the purposes of the Lord and will prematurely burn out. Self-care in the areas of the spiritual, emotional, and physical is necessary for every chaplain.

**Spiritual Self-Care**

As with developing intimacy, spiritual self-care focuses on the daily practice of spiritual disciplines. Chaplains should devote time to being with God daily for at least one hour. Making time with God, a priority will all the Lord to pour into the lives of the chaplains so they can pour into the lives of others. A chaplain who invests the time, energy, and effort into spiritual self-care is “like a tree planted by water, that sends out its roots by the stream, and does not fear when heat comes, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit” (Jeremiah 17:8).

**Emotional Self-Care**

Emotional self-care is developing the emotional intelligence to better understand thoughts and feelings. Chaplains should prayerfully seek the Holy Spirit's assistance to identify areas of their lives that are emotionally bankrupt or being depleted so they can understand what it means and how these areas can be refueled. Some steps to practice and instill emotional self-care are:

1. Be grateful for God’s blessings.
2. Pay attention to the body. Doing so can help determine what it needs, such as rest, food, or physical activity.

---

3. Pay attention to emotions in order to listen to God.\(^\text{269}\)

4. Create margin for rest and relaxation.

5. Plug into nurturing relationships. Plugging into nurturing relationships will provide avenues for support and encouragement.

6. Allow the Holy Spirit to change faulty beliefs and renew the mind. Colossians 3:2 states, “Set your minds on things that are above, not on things that are on earth.” Paul also encouraged Christians to think about the things that are true, honorable, just, pure, lovely, and commendable (Philippians 4:8).

7. Review the day with openness and gratitude, looking for times when God has been present and times you may have ignored him.\(^\text{270}\)

8. Express sorrow for sin and ask for God’s forgiving love.\(^\text{271}\)

While not an exhaustive list, driving these practices deep into the inner life will help chaplains regularly practice emotional self-care.

**Physical Self-Care**

Most chaplains, by nature of what they do in the military, regularly engage in physical activity. However, physical self-care also includes a healthy diet, stress management, and sufficient sleep and rest. Based on the research, chaplains in dual ministry get between six to seven hours of sleep daily. However, during military drill weekends, training exercises, and various rhythms in civilian ministry, it can be easy to become sleep-deprived. Chaplains should get to bed and wake around the same time each day to ensure peak performance.\(^\text{272}\)

\[^{269}\text{Scazzero, The Emotionally Healthy Leader, loc. 2436.}\]
\[^{270}\text{Ibid.}\]
\[^{271}\text{Ibid.}\]
\[^{272}\text{Wilson and Hoffman, Preventing Ministry Failure, 131.}\]
deprived, chaplains should allow themselves to wake naturally without an alarm for few days so their bodies can store sleep and compensate for lost sleep.\textsuperscript{273} Chaplains who have busier schedules can systematically increase the number of hours they sleep by 15 minutes each night until they return to normal functioning.\textsuperscript{274} Ensuring sufficient rest will prevent symptoms such as irritability, depression, hypertension, poor concentration, inattention, and a lack of productivity.\textsuperscript{275}

Chaplains should also ensure they are practicing a healthy diet. Busyness can prevent from taking time to plan proper meal preparation. With a myriad of options, from fast food to microwave dinners, it is often easier to choose what is easier with a busy schedule. Chaplains should prioritize a healthy diet. Practice the habit of making a healthy weekly or monthly menu. To ensure a healthy diet in the chaplain’s life, the following are some helpful suggestions to implement and practice for 31 days to cultivate the habit.

1. Limit Fast Food. Fast food should be limited to once or twice a week. Plan ahead to meal prep each day. Paul stated, “All things are lawful for me,” but not all things are helpful” (1 Corinthians 6:12).

2. Drink More Water. Replace sweet and sugary beverages with water. The Old Testament instructs that too much sweet is not beneficial. “It is not good to eat much honey” (Proverbs 25:27). For weight maintenance, consume a half-ounce of water per pound of body weight.\textsuperscript{276}

\textsuperscript{273} Wilson and Hoffman, \textit{Preventing Ministry Failure}, 131.
\textsuperscript{274} Ibid.
\textsuperscript{275} Ibid., 130.
\textsuperscript{276} Ibid., 132.
3. Practice Portion Control. Portion control is a boundary to protect from consuming more than is necessary.


Chaplains should seek to implement one or two of the above for the 31-day period. After they have achieved successful implementation, more habits can be added to continue a healthy diet routine.

**Embrace the Theology of Rest**

Fifty-seven percent of chaplains and two out of three pastors said they tried to practice a weekly Sabbath, but it rarely occurred. Most chaplains and pastors fail to take sufficient time for rest. Ministry rhythm changes at various stages; however, chaplains should seek to maintain and embrace rest times. The rhythm of rest is traced to the beginning of creation, where Genesis 2: 2-3 stated that “God rested from all the work He had done in creation.” Rest should not only be taken when all work is completed because there will always be more work to do. With the advent of technology, chaplains and those in ministry can work extended hours as they are constantly plugged into emails, phone calls, and text messages. The addiction to doing more has become a cultural norm for most chaplains. Chaplains have forgotten what enough feels like as they live in a world seduced by its own unlimited potential. The following template can be used to begin practicing a weekly Sabbath and times of rest.

1. Go Dark. Once a week, unplug literally and figuratively from ministry and military-related phone calls, texts, and emails for 24 hours. Use the time to focus on family and personal relationships.

---

2. Rest. Find time to take a nap. This can be countercultural for many but can serve as a recharge for the body.

3. Delight in the Goodness of God.\(^{278}\) Practice spiritual disciplines, spend time with family, engage in outdoor activities, enjoy a good meal, or watch a movie.

4. Contemplate. Contemplation is an extension of delighting in the Lord. It intentionally looks for his grandeur and the evidence of His love in everything from people, food, and nature to sports, hobbies, and music.\(^{279}\)

Step 4: Prioritize Intimacy in Marriage and Friendships

The research revealed that chaplains are doing very little to nurture intimacy in marriage and friendships. Scazzer stated that the first ambition for married Christian leaders must shift from leading their ministries to loving their spouses passionately.\(^{280}\) Chaplains must conduct their lives in such a way that their demeanor and choices consistently demonstrate to their spouses that they are loved and are lovable.\(^{281}\) Chaplains must prioritize their marriage relationship and do what is necessary to nurture intimacy with their spouse daily. Chaplains should focus on spiritual, emotional, social, and physical intimacy with their spouses.

**Spiritual Intimacy**

Spiritual intimacy is not just about cultivating spiritual disciplines together. It is about growing together in faith with Christ and reflecting on the Gospel. In Ephesians Chapter 5, Paul reiterated Genesis 2:24 “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.” He did so to emphasize that marriage reflects Christ

\(^{278}\) Scazzer, *The Emotionally Healthy Leader*, loc. 2941.

\(^{279}\) Ibid., loc. 2574.

\(^{280}\) Ibid., loc. 1560.

\(^{281}\) Ibid., loc. 2941.
and His church (Ephesians 5:32). Spiritual intimacy in marriage will allow chaplains and their spouses to grow and reflect the beauty of Christ. Chaplains and their spouses “must make a commitment to spiritual growth and act on that commitment if they are to develop spiritual intimacy.” The following action steps can be used to begin cultivating intimacy in the context of marriage.

1. **Prioritize Prayer and Reading Scripture.** Prioritize prayer and reading Scripture each day for at least 15 minutes. Find a quiet place and a time that works best, or take a prayer walk together. This practice should be continued for 31 days.

2. **Attend or Lead a Couples Bible Study.** Connecting with other couples to teach or study God’s Word will help grow intimacy.

3. **Set Spiritual Goals.** Goals can be set weekly, monthly, or yearly. Spiritual goals such as praying more regularly, memorizing scripture, or taking a mission trip together can help couples stay connected spiritually.

4. **Maximize Technology.** Use technology to keep in touch and send spiritual encouragement such as Bible verses, prayers, and devotional thoughts. Small affirmations can reap great spiritual dividends.

**Social Intimacy**

Social intimacy is developed by doing things and experiencing life together as a couple. Taking walks together, exercising, making meals, watching a movie, praying, engaging with other couples, and reading Scripture can all be used to develop social intimacy. Social intimacy can be easily built through other forms of intimacy.

---

Emotional Intimacy

Emotional intimacy is developed in marriage by becoming more emotionally intelligent. Emotionally intelligent couples are self-aware and can freely share their thoughts and feelings and display empathy. When couples meet each other’s most important emotional needs, they create and sustain feelings of love for each other that are essential in successful marriages. In marriage, emotional needs are met, and emotional intimacy is developed when husbands and wives express reciprocal love. The following are some action steps to increase emotional intimacy.

1. **Determine Your Love Languages.** Gary Chapman describes the five love languages as words of affirmation, gifts, quality time, acts of service, and physical touch as how individuals communicate love. Chaplains should understand their love language and that of their spouses to communicate love and grow emotional intimacy.

2. **Complete The Emotional Needs Questionnaire.** This questionnaire is designed for couples to understand their top five emotional needs. When these needs are understood, individuals can take proactive steps to meet their spouse's needs to cultivate emotional intimacy.

3. **Communicate Regularly.** Prioritize 15-30 minutes each day to engage in uninterrupted interpersonal communication. Talking and actively listening will foster transparency and vulnerability-based trust.

---

283 Harley, *Building an Affair-Proof Marriage*, loc. 142.
286 The Emotional Needs Questionnaire can be completed by visiting [https://www.marriagebuilders.com/download/library/questionnaires/the-emotional-needs-questionnaire-enq-2.pdf](https://www.marriagebuilders.com/download/library/questionnaires/the-emotional-needs-questionnaire-enq-2.pdf)
4. **Take A Retreat.** Prioritize a weekend getaway or a day away together each month.

   Regular time away will allow for times of refreshment.

5. **Show Affection.** Prioritize affection daily, it can be a hug, a kiss, cuddling on the couch, holding hands, buying flowers or chocolate, and writing a note. Small acts of affection will develop bonds of connectedness and physical intimacy.

### Physical Intimacy

Clinton and Trent state that in the area of physical intimacy, “Unmitigated pain, pressure, and the nonstop pace of living can conspire to rob a couple of the joy that God intends.”¹²⁸⁷

Fourteen percent of chaplains said there was little to no physical intimacy in their marriages. Others indicated they could do more to cultivate physical intimacy. Physical intimacy is more than sexual intimacy. Physical intimacy involves forms of touch such as hugs, kisses, holding hands, and back rubs. Gary Chapman states, “Physical touch is a powerful communicator of love.”²²⁸⁸ These small acts of physical intimacy culminate into sexual intimacy, God’s highest form of human intimacy. To increase physical intimacy, chaplains should implement the following action steps.

1. **Foster Emotional Intimacy.** Emotional intimacy in marriage increases genuine love and physical intimacy. For chaplains struggling in the area of physical and sexual intimacy, fostering emotional intimacy can improve these areas. Physical and sexual intimacy in marriage is directly proportional to the chaplain’s ability to meet his spouse's emotional

---


needs. When a wife “feels loved and admired and appreciated by her husband, then she has a desire to be physically intimate with him.”

2. **Engage In Activities That Promote Physical Intimacy.** Taking walks and holding hands, sitting next to each other in a restaurant, at the dinner table at home, or on the couch, exercising, and play a sport together are small ways to promote physical intimacy over time.

3. **Prioritize Date Nights.** Chaplains indicated that having children makes date nights a challenge. However, prioritizing date nights can significantly improve connectedness and physical intimacy. Chaplains who are unable to find child-care can have date nights at home. Put the kids to bed a little earlier, order or prepare a favorite meal, light a few candles, dress nicely, and enjoy time together. Chaplains should seek to practice having date nights weekly or bi-weekly.

**Intimacy Through Friendships**

Surveys have found that 70 percent of ministry leaders do not have one close friend, confidant, or mentor in ministry. The research revealed that while 79 percent of chaplains stated they had a close friend, these relationships were not all intimate same-gender friendships. Chaplains shared that it was difficult to be transparent and vulnerable in ministry, and they have to project the image of having their lives altogether. Chaplains also shared that they were simply too busy to plug into intimate friendships.

Chaplains who desire to be spiritually and emotionally healthy must develop intimate friendships. In ministry, one of the fastest ways to moral failure is a lack of accountability that

---


intimate friendships can provide. The author of Hebrews stated, “let us consider how to stir up one another to love and good works” (Hebrews 10:24). David and Jonathan are a biblical example of intimate friendship and stirring one another up to love and good works. The Bible states that “Jonathan made a covenant with David because he loved him as his own soul” (1 Samuel 18:3). Chaplains and pastors must find others who can stir them up to love and good deeds, which can only occur through intimate friendships. Chaplains can take the following action steps to cultivate and deepen intimacy through friendships.

1. **Intentionally Seek Out Godly Friends.** Twenty-one percent of chaplains confessed to not having a close friend, and others admitted that the friendships they do have are not intimate. Flourishing in connectedness means that chaplains will have to learn to identify who the life-giving people around them are and intentionally seek to develop life-giving friendships with these individuals. Chaplains should pray that the Lord would reveal a friend and make it a priority to seek godly individuals who can become life-long friends. Friends should be equal in power and status. The balance of friendship is “compromised when one person functions in a position of spiritual leadership or supervision of the other.”

2. **Intentionally Invest Time In Community.** Chaplains should intentionally find a group of Christian friends, whether a men’s Bible study or community group, that they can do

---

291 Michael Todd Wilson and Brad Hoffman, 44.
292 Ortberg, *The Me I Want to Be*, loc. 2940.
293 Scazzero, *The Emotionally Healthy Leader*, loc. 4696.
294 Ibid., loc. 4696.
life with on a regular basis. The ministry of developing intimate friendships does not just let things happen; it is grounded in intentionality that makes things happen.\textsuperscript{295}

3. **Intentionally Make Time For Current Friendships.** Chaplains who serve in dual ministry are busy. Intentionally making time for friendships is not high on the priority lists for many. Jesus stated, “Greater love has no one than this, that someone lay down his life for his friends” (John 15:13). Making time for friendships is necessary for developing intimate friendships and growing spiritually and emotionally. Chaplains should set aside time weekly to invest in friendships.

The action steps in the above strategy were developed through a collaborative effort by this researcher and chaplain and pastor participants in the research study. The strategy is not intended to be legalistic. However, it serves to motivate and encourage chaplains, pastors, and leaders in ministry to intentionally get back to the basics by developing an emotionally and spiritually healthy life. Ministry is lonely and demanding; thus, chaplains must commit to determinedly and intentionally take steps to ensure their personal and professional wholeness.

**Step 5: Gospel-Centered Accountability**

As soldiers have battle buddies on the field, chaplains need battle buddies to hold them accountable. Throughout the practice of the strategy, chaplains should identify a trustworthy, spiritually, and emotionally mature Christian friend, pastor, or chaplain (2 Corinthians 6:14) to provide frequent Gospel-centered accountability. The basic form of accountability allows individuals to reveal only fragments of truth to appear transparent. Conversely, gospel-centered accountability is informed by the Gospel of Christ. Gospel-centered accountability goes beyond

\textsuperscript{295} Epperly, *Center in The Cyclone*, loc. 2788.
confessing sin (1 John 1:9, James 5:16), ensuring spiritual and moral goals are reached, and behavior modification. These are all noble aims and part of accountability. However, gospel-centered accountability focuses on the beauty, holiness, love, truth, and radical grace of Christ. Gospel-centered accountability points chaplains to Christ as a treasure above all else (Matthew 13:44-46), rather than their human sin and finitude.

In the Army, the five W’s, Who, What, When, Where, and Why serve to guide the mission given. In the same way, five W’s have been provided to help chaplains develop gospel-centered accountability. These five W’s serve as a basic guide to implementing accountability informed by the gospel of Christ and life-giving.

**Who**

Accountability battle buddies are friends who are deeply and intimately informed by the gospel. Accountability battle buddies should be gospel-centered friends who are trustworthy (Proverbs 11:13), love Christ (Deuteronomy 6:5), do not reinforce failure (Proverbs 27:6), and genuinely seek to guide chaplains to achieving spiritual vitality and emotional health (Hebrews 10:24-25). Accountability battle buddies will help chaplains stay in step and stay the course toward achieving a spiritually and emotionally healthy life. As chaplains begin the process of developing emotionally healthy lives, accountability battle buddies will join the fight to help chaplains draw closer to the Lord by staying connected to the Christ, the true Vine, so that they can produce fruit (John 15:5). Battle buddies will also provide encouragement, offer prayer support, help chaplains resist sin, avoid unhealthy habits, speak the truth with love and humility, and keep chaplains focused on developing emotionally healthy rhythms.
What

Chaplains should not solely focus on what they should and should not do. This type of accountability leads to a type of legalism. Gospel-centered accountability is a time to focus on Christ and reminds chaplains of the necessity of holiness. Peter stated, “But as he who called you is holy, you also be holy in all your conduct, since it is written, ‘You shall be holy, for I am holy’” (1 Peter 1:15-16). Conversations should be motivated and directed to produce intimacy and growth toward Christ. Questions such as “Do you desire Christ more than anything else (Isaiah 26:9)?” “Are you open and vulnerable, or do you hide behind your shadow (1 John 1:7)?” “What is God revealing to you through His Word?” and “How is Christ transforming you?” are some basic questions that will promote gospel-centered accountability in the lives of chaplains.

When

Chaplains who desire to genuinely grow spiritually and emotionally should seek to meet in person, weekly, with a trusted friend. If scheduling conflicts arise for an in-person meeting, chaplains should intentionally schedule a phone call or video call. Weekly meetings can help chaplains maintain consistency and connection. It will also provide encouragement as chaplains seek intimacy with Christ and emotionally healthy lives.

Where

Chaplains should find places to meet that are simple and create a comfortable environment to share openly. It should be a place where chaplains do not have to worry about others overhearing their deep and intimate conversations. Locations could include a church, a park, or a coffee shop.
Why

Gospel-centered accountability is critical for Chaplains to become more like Christ. Without a battle buddy, a gospel-centered friendship, the chaplain is left exposed to the enemy’s attacks. Gospel-centered accountability through gospel-centered friendships minimizes the risks of the chaplain falling into emotionally unhealthy rhythms. It serves to keep chaplains connected to Christ and experience His love, truth, and grace. Gospel-centered accountability is a life-giving rather than a legalistic form of accountability. It promotes genuine repentance as chaplains understand the unconditional love of Christ. Paul stated, “God's kindness is meant to lead you to repentance” (Romans 2:4).
S.W.O.T Analysis

Research participants also did a brief S.W.O.T (strengths, weaknesses, opportunities, threats) analysis on the strategy presented. Participants noted that the strategy’s strengths are that it is biblically based, simple to follow, and applicable not only to chaplains, but pastors, ministry leaders, and Christians in general. All Christians can benefit from the areas mentioned. God desires that His people be intimately connected with Him. Implementing the steps will help chaplains, pastors, and Christians to develop an emotionally healthy life.
The weaknesses of the strategy were that it might be overwhelming for some, given their busy schedules. Chaplains also pointed out that the strategy will have a limited impact for those who do not seek gospel-centered accountability or intentionally implement the steps suggested. Another weakness mentioned was that this strategy is only applicable to those of a protestant evangelical denomination and not to other chaplains who share a different denomination and hold different spiritual views.

The opportunities identified by research participants were that it could be used by all protestant evangelical chaplains from various branches of the military. The strategy can also be used by protestant evangelical pastors, missionaries, para-church leaders, and federal endorsers who evaluate chaplain candidates. Participants also pointed out that the acquired research data has the opportunity to lead to more profound research in areas such as intimacy in marriage, family relationships, accountability friendships, and pastoral ministry.

Concerning threats, chaplain participants mentioned that not every supervisory chaplain will see this strategy as a great need. As a result, buy-in and promoting the strategy among higher echelons might encounter resistance. Participants also identified the degree of desire chaplains possess to focus on developing an emotionally healthy life. In a world of constant progress, slowing down to be with God is counter-cultural. Chaplains who do not believe that the strategy is essential or do not desire to cultivate a spiritually and emotionally healthy life will not reap the full rewards.

**Conclusion**

The data collected from the surveys, inventories, and personal interviews reveal that the spiritual and emotional health of chaplains who serve in a dual ministry role is a complex issue. However, common trends among research participants that indicated emotionally unhealthy
chaplains were: being too busy, struggling to balance military and civilian ministries, diminished spiritual and marital intimacy, a lack of quality and quantity time with family, failure in creating intentional and consistent boundaries to protect the things that matter most, and not practicing regular self-care to ensure their physical, emotional, and spiritual health.

As a result of these trends, research participants assisted this author with developing a usable strategy to assist chaplains with cultivating an emotionally healthy life. The strategy, when properly implemented, will allow chaplains to deepen intimacy with Christ, implement and adhere to boundaries in life and ministry to prevent overwork and dysfunctional busyness, cultivate intimacy in their marriages and social relationships, and practice intentional and regular self-care. Gospel-centered accountability through gospel-centered friendships will ensure that chaplains make progress towards becoming emotionally healthy. More so, gospel-centered accountability will help chaplains draw closer to Christ and experience His love and grace. As chaplains take a crawl, walk, run approach, they will transform their minds and create habits that promote an emotionally healthy life. As a result, they will live more robust lives and lead out of the abundance of their relationship with Christ.
Chapter 5

Conclusion

This researcher hoped that the project results would definitively identify whether or not USAR chaplains were failing to cultivate emotionally healthy lives due to their dual roles as civilian ministers and military chaplains. Thus, the project aimed to acquire qualitative and quantitative data to determine whether USAR chaplains failed to cultivate emotionally and spiritually healthy lives. Ministry leaders, especially chaplains, as a result of their dual ministry roles, are pulled in two directions by the civilian and military ministry.

Military chaplaincy is a unique ministry and very different from ministry within the four walls of the church. Chaplains are commissioned officers who are federally endorsed by their religious denomination and assist their commanders and leaders in caring for the souls of soldiers and their families. In the USAR, chaplains attend battle assemblies one weekend a month. However, unlike other reserve soldiers, chaplains are considered special staff, and they are actively engaged in ministry to soldiers outside their one weekend per month commitment. Throughout the month, they are engaged in conference calls and staff meetings. They attend to CCIRs and SIRs, counsel soldiers, and develop products needed for their unit and ministry to soldiers. Chaplains are also required to be ready at a moment’s notice to drop their civilian responsibilities to respond to the needs of the military.

Chaplains have to allow additional time in their schedules apart from their civilian ministry to manage the demands of military life. Military and civilian ministry coupled with family, kids, and personal life creates added responsibilities and demands. These demands become increasingly stressful and lead chaplains into a state of constantly doing more to accomplish tasks and meet deadlines. Chaplains develop deficits in their relationship with the
Lord because they become focused on doing more ministry for the Lord and attending to the plethora of ministry needs rather than being intimately connected and abiding in Him (John 15:5).

A lack of intimacy with Christ leaves chaplains depleted spiritually, emotionally, mentally, and physically. This deficit in their spiritual and emotional lives creates additional problems in ministry and their personal lives. Chaplains cannot effectively minister in the way God intended them to because they lack adequate self-awareness to recognize and intentionally address the problem of working more for God than being with Him. The lack of self-awareness and emotional immaturity threaten their emotional and spiritual health and their leadership capabilities.

The literature review identified several key themes such as character formation, emotional health, leadership, margin, spiritual and Christian formation, and well-being which were all relevant to developing a strategy for emotionally and spiritually healthy chaplains. These themes, when addressed, play an integral part in developing the inner lives of chaplains so they can become spiritually and emotionally healthy and lead well. Scazzero notes that Christian spirituality, without the integration of emotional health, is deadly to the leader's life, to their relationship with God, and the individuals around them. Chaplains must depend on the Holy Spirit to transform their minds so they can begin respecting their full humanity.

In the book of Luke, Jesus stated, “If anyone would come after me, let him deny himself and take up his cross daily and follow me” (Luke 9:23). The theological foundation revealed that chaplains must deny their self-interests and vulnerably come before the presence of Christ. Chaplains must stay connected to Christ and allow the Holy Spirit to demolish false constructs in

---

296 Scazzero, Emotionally Healthy Leader, loc. 296.
their lives so their true identities in Christ can emerge and flourish. Jesus, in His incarnational ministry, was deeply connected to the Father. His intimacy and His constant state of being with the Father sustained every aspect of His earthly ministry. Jesus practiced profound self-awareness and emotionally healthy rhythms that allowed Him to stay in step with the power of the Holy Spirit. No aspect of His life was hidden before the Father. He was completely humble, vulnerable, and transparent. Jesus was able to face the Cross because of His intimacy with the Father and the power of the Holy Spirit flowing through Him.

The theoretical foundation showed that to ensure an emotionally healthy life, chaplains must follow the example of Christ. Jesus was able to do all the Father intended Him to do because He was fully aware of his spiritual, emotional, mental, and physical state. He knew when to sleep (Mark 4:38), when to eat (Matthew 26:26), and when to take time away from ministry to recharge and be refreshed (Luke 5:16). Chaplains need to cultivate and strengthen their boundaries, emotional intelligence, self-care routines, spiritual discipline habits and deepen intimacy in their social and marital relationships.

Chaplains who intentionally work towards becoming more self-aware are more adept at improving their spiritual and emotional lives just as Jesus was able to during His earthly ministry. They can set boundaries in their lives that protect time with their family and fosters spiritual, relational, and marital intimacy. They can maximize their strengths and develop weaknesses, so they stay connected to the Father’s love and flourish spiritually and emotionally. Following the example of Christ will help chaplains thrive in their emotional health and acquire a vibrant spirituality. These steps require intentionality, and chaplains must work diligently to ensure they become the leaders God intended them to be and fulfill the call of the gospel.
A lack of emotionally healthy rhythms causes leaders to become caught up in the cycle of busyness and doing more work for God. It is easy to slip into the mindset that the work being done for God is proof of spiritual growth and development. In the dual ministry role, this can be even more convincing. Doing more for God blinds leaders to the fact that they are ignoring the hard work of maturing emotionally and spiritually. As a result, they operate in a state of spiritual and emotional deficits.

The research analyzed qualitative and quantitative data obtained through surveys, inventories, and personal interviews from fourteen chaplains and three pastors to determine the validity of the problem presented and test the basic assumptions stated. The results of the surveys, inventories, and personal interviews revealed that understanding the spiritual and emotional health of chaplains who serve in dual ministry roles is a complex issue, one that varies from chaplain to chaplain. However, an overall assessment of the results revealed that most chaplains fail to cultivate an emotionally and spiritually healthy life.

The research revealed four trends that were common among all chaplains. The first was that most reserve chaplains admitted that they were too busy and struggled to balance military and civilian ministries. The second trend discovered was that overworking and busyness, along with various stressors of military chaplaincy and full-time ministry, contributed to deficits in spiritual and marital intimacy and a decrease in quality and quantity of time with family. The third trend revealed that chaplains have failed to create intentional and consistent boundaries to protect the things that matter most. The final trend exposed was that chaplains did not practice regular self-care to ensure their physical, emotional, and spiritual health.

Reserve chaplains have very little, if any, margin in their lives. Adding any additional demands creates additional stressors. They are overworked and are constantly trying to find
additional hours to meet the demands of ministry. They are driven by the pressures they encounter in ministry, the crises that occur in the lives of soldiers and their families, the expectations of those they lead, and the culture of the military. Reserve chaplains are working more hours than they care to admit, and the sad fact is that they do not know how or when to stop. The discovery of chaplains being overworked and their dysfunctional busyness revealed a decreased intimacy with Christ and their spouses and friends.

This author and the research participants worked together to develop a strategy that would help USAR chaplains increase their spiritual and emotional health. The strategy focused on increasing the frequency and practice of spiritual disciplines, living within limits, practicing self-care and rest, and prioritizing intimacy in marriage and friendships. These were selected to address the four trends that were discovered from the research.

Chaplains primarily used Scripture intake and prayer as spiritual disciplines and spent an average of 15-30 mins daily being with God. Increasing the number of spiritual disciplines, the time spent in spiritual disciplines, and daily practicing these disciplines allows more opportunities for chaplains to know the heart of Christ and develop intimacy with Him. Step one of the strategy encouraged chaplains to increase the time spent in prayer and Scripture intake and add worship and fasting to their spiritual practices. The strategy also encouraged chaplains to practice these disciplines continuously for 31 days to form a healthy habit.

Step two of the strategy recommended that chaplains be intentional about establishing boundaries in their lives to guard their time with family and protect their personal lives. Failure to intentionally implement and adhere to boundaries leaves chaplains exposed to bombardment by the demands of ministry. The strategy encouraged chaplains to ask diagnostic questions to determine a baseline for understanding their current life situation. The strategy suggested ways to
help chaplains identify their limits and increase awareness of the most important things. Chaplains were encouraged to intentionally set limits on the number of hours they intended to work weekly in their civilian and military ministry to prevent overcommitment and overwork.

It was also recommended that chaplains create and instill boundaries to protect family time and their marriages. Choosing one day of the week and intentionally devoting time for a family activity has the potential to develop healthy and thriving family relationships. Chaplains who allot time daily to show love and affection to their spouses increase intimacy and meet emotional needs. Living with limits also allows chaplains to know when they are exhausted, stressed, irritable, and overworked so they can make the necessary adjustments to return to proper emotional health.

Step three of the strategy focused on practicing self-care and rest. Spiritual, emotional, and physical self-care was highly encouraged in the strategy. Spiritual self-care was connected to being with God through the regular practice of spiritual disciplines and being with God. Allowing the Lord to pour into the lives of chaplains will allow them to pour into the lives of their congregants and soldiers without being spiritually depleted.

Emotional self-care sought to encourage chaplains to develop their emotional intelligence by becoming more self-aware of their thoughts, attitudes, and actions. Daily dependence on the Holy Spirit to reveal strengths, weaknesses, thoughts, habits, and behaviors places chaplains on the path to emotionally healthy and resilient living. Practicing gratefulness, plugging into nurturing relationships, allowing the Holy Spirit to transform the mind, seeking forgiveness, and confessing sin, among other habits, were suggested steps to increase chaplains’ emotional health.

Physical self-care addressed sleep and diet. Chaplains, by nature of their job in the military, generally stay physically active and exercise daily. However, the demands of civilian
and military ministry create sleep deprivation and poor dietary habits. Ensuring sufficient sleep keeps chaplains emotionally healthy and increases productivity by preventing irritability, apathy, depression, poor concentration, incompetence, and inattention.

Maintaining a healthy diet in the busyness of ministry and life on the go is a challenging task for chaplains. Creating weekly and monthly menus and planning healthy meals daily were proposed to increase chaplains’ physical health and overall wellness. Chaplains need to fight against those patterns that regularly and thoughtlessly add more calories to their diets than they need and create risks for poor physical health. 297 Limiting fast foods, drinking more water, portion control, and avoiding food before bed, were some basic suggestions for chaplains to maintain proper health.

The final aspect of self-care focused on the theology of rest as most chaplains did not practice a regular Sabbath. Chaplains were encouraged to intentionally practice a weekly Sabbath by taking time for physical and spiritual rest and renewal. Just as God Himself rested after His work in creation, and as Jesus practiced a healthy rhythm of rest, chaplains should seek rest and refreshment through the regular practice of a Sabbath. However, chaplains must begin valuing the Sabbath and intentionally plan and execute a day of Sabbath each week. In a culture where work and progress are idolized, taking a full day to rest is countercultural. Completely unplugging from ministry, physically and spiritually resting, delighting in God, and contemplating His goodness were recommended steps when practicing a Sabbath. Planning and executing a weekly Sabbath takes intentionality and commitment. However, the benefits provide earthly and heavenly dividends.

297 Thomas, Every Body Matters, loc. 1604.
Step four of the strategy focused on prioritizing intimacy in marriage and friendships. Dysfunctional busyness left chaplains with little time to develop intimacy in their marriage and plug into nurturing relationships through friendships. Chaplains were advised to cultivate spiritual, social, emotional, and physical intimacy in their marriage by prioritizing time and being intentional. Prioritizing prayer and Scripture reading, attending or leading a couples Bible study, setting spiritual goals, and maximizing technology were some basic ways chaplains were urged to begin developing spiritual intimacy in their marriages. Spending time together, understanding their spouses’ love language and most important emotional needs, regular and scheduled communication, and taking time away each month were suggested action steps for chaplains to develop and improve social, emotional, and physical intimacy.

Step five of the strategy was added from focus group discussions with research participants. All participants suggested that for the strategy to work and be effective, chaplains must be held accountable. However, the type of accountability promoted was gospel-centered accountability. This type of accountability is Christ-centered and grace-based. It focuses more on a relationship with Christ rather than taking a legalistic approach to what should and should not be done. This approach ensures that chaplains have battle buddies or gospel-centered friends who are trustworthy and spiritually mature. These individuals can advocate for chaplains and join them in the fight to develop a spiritually and emotionally healthy life.

The strategy developed was not a new strategy. Chaplains are aware of how they can develop a spiritually and emotionally healthy life. However, chaplains are not intentionally working to improve in the areas mentioned or practice them. Others simply do not know how to implement and execute the steps to improve their spiritual and emotional health. The strategy may seem somewhat basic or even legalistic. However, this was not the intention of the
developed strategy. The intention is to get chaplains and leaders in ministry back on the path to living an emotionally and spiritually healthy life by developing intimacy with Christ. To truly know His heart the way He knows their heart so they can grow and flourish in all areas of their lives and ministry.

The research and strategy can be applied to pastors, ministry leaders, and Christians in general since many wrestle with similar issues related to developing emotionally and spiritually healthy lives. Pastors, while they were somewhat more emotionally healthy than chaplains, still had struggles with nurturing intimacy, children, ministry stress, setting boundaries, and busyness. Cultivating an emotionally healthy life and developing a robust relationship with Christ should be the desire of every born-again believer in Christ. Thus, the various themes discovered in the literature review and discussed in the theological and theoretical foundations are applicable to all Christians.

**Recommendations For U.S. Army Chaplain Center and School**

The research revealed that USAR chaplains are struggling to maintain a spiritually and emotionally healthy life. Thus, this author’s first recommendation is for the U.S. Army Chaplain Center and School (USACHCS) to develop and implement a training strategy that will ensure chaplains understand the importance of developing a spiritually and emotionally healthy life. Seminaries and educational institutions do little to ensure their students are spiritually and emotionally healthy. The chaplain corps would do well to recognize this and work to ensure that chaplains at all echelons, from CHBOLC upward, are educated and equipped with the tools and resources needed to cultivate their spiritual and emotional health.

The second recommendation is that USACHCS identify spiritually and emotionally healthy chaplains and provide them with the training and tools necessary to train others.
Emotionally and spiritually healthy chaplains can also be assigned as regional trainers who regularly encourage and assist chaplains who experience difficulty developing spiritually and emotionally healthy lives. This will ensure a degree of accountability and motivate chaplains to get in the fight to develop their spiritual discipline practices, cultivate marital and relational intimacy, and practice effective self-care.

Each year most chaplains are required to attend their denominational conferences to receiving training and spiritual refreshment. Thus, the third recommendation for USACHCS and the chaplain corps is to have a regional unit ministry teams (UMTs) retreat each year for encouragement and refreshment. This retreat would be when chaplains and their religious affairs specialists (RAS) come together to strengthen their spiritual, emotional, and mental health. Spending time in worship, the Word, practicing silence and solitude, and enjoying activities geared towards promoting self-care and relational intimacy would allow for a time of refreshment and renewal.

The fourth and final recommendation is to properly equip USAR chaplains in the area of being a staff officer and supervisory chaplain. Many reserve chaplains, especially those with no prior military service, find it challenging to understand staff officer roles and responsibilities. Additionally, being in a reserve status means that they do not regularly engage deeply in staff officer functions as with chaplains on active duty who perform staff duties daily. Several USAR chaplains lack a degree of competency in understanding their roles and responsibilities. They are called upon by their commanders and supervisory chaplains to complete various tasks they have never done and do not know how to do. As a result, they have to depend on peers in the same predicament or who may only have a basic understanding. This creates additional stress for USAR chaplains, and they lose credibility with their command when they are unable to execute
their tasks competently. Practical and real-life scenario training will allow chaplains to develop competency and confidence in the areas where they require assistance.

**Recommendations for Federal Endorsers**

Federal endorsers who recruit, endorse, and support chaplains should work to ensure that chaplains and chaplain candidates are thoroughly evaluated in areas related to, but not limited to, spiritual and emotional health, spiritual disciplines, marriage and family relationships, and self-care practices. Current chaplains and their spouses should receive regular follow-up from chaplain ambassadors who can regularly provide pastoral care through counseling, support, and encouragement. This will ensure that the most qualified chaplains are entering the chaplain corps, and they are actively being ministered to throughout their military career.

**Recommendations for Churches**

Most chaplains pointed to the lack of support from their local churches in both their civilian and military ministry. Churches must implement a support team to minister to military chaplains and pastors. Most USAR chaplains are also civilian ministers working diligently to balance two ministries, grow and disciple their families, and care for their congregants and soldiers, among other ministry demands. A lack of regular support and encouragement can leave chaplains and pastors feeling demotivated and unappreciated. A lack of support can also deplete the spiritual and emotional resources of these leaders. Chaplains, pastors, and their families can feel lonely in ministry and lack intimate friendships with individuals whom they can be vulnerable and transparent. The church has been called to care for their leaders so their work will be a joy and not a burden (Hebrews 13:17). Thus, churches should intentionally support chaplains and pastors and care for their families regularly, especially when they are called out to
duty. Such support can reap dividends in their spiritual and emotional health. Spiritually and emotionally healthy chaplains and families lead to healthy and thriving ministries.

Recommendations for Chaplains, Pastors, and Ministry Leaders

The results of the research revealed that chaplains and pastors are busy with the demands of ministry. Pastors seem to be doing better in the area of developing their emotional health than chaplains. However, what was clear was that chaplains and pastors could do a much better job thriving in ministry if they were more emotionally healthy. God desires chaplains, pastors, ministry leaders, and Christians, in general, to thrive spiritually and emotionally. When chaplains, pastors, and ministry leaders fail to thrive spiritually and emotionally, they fail to become the people God designed, and all those they lead miss out on the gift they were made to give. The following recommendations are based on the acronym T.H.R.I.V.E.

Take Time to Be with God

It is critical for chaplains, pastors, and ministry leaders to intentionally take time to be with God daily. Time with God develops intimacy, and intimacy helps Christians to know the heart of God and live for Him. Taking time to spend with God daily not only refreshes the soul but strengthens chaplains, pastors, and ministry leaders to fight daily battles in the flesh (Galatians 5:17), the world (Galatians 4:3), and spiritually (Ephesians 6:10-20). Jesus took time regularly to spend with the Father (Matthew 14:13). Moses (Exodus 3), Elijah (1 Kings 19), and Zechariah (Luke 1: 1-20) spent time alone with God. Taking time to be with God and abide with Christ will lead chaplains, pastors, and ministry leaders to thrive in all areas of their lives.

---

298 Ortberg, *The Me I Want to Be*, loc. 445.
Humility

Chaplains, pastors, and ministry leaders must develop an attitude of humility. Andrew Murray states, “The lack of humility is the sufficient explanation of every defect and failure.” Humility allows Christian leaders to freely admit their human sin and finitude. Sam Storms notes that true, godly humility is “A sense that a Christian has of his utter insufficiency, despicableness, and odiousness, with an answerable frame of heart.” Developing and maintaining an attitude of humility allows leaders to keep their lives in check by recognizing their competency and leadership abilities are from Christ and Him alone. Humility will allow chaplains, pastors, and ministry leaders to abandon selfish desires and devote their energy to being with God and serving Him with love.

Retreat and Renew

It is important for Christian leaders to take time to retreat and renew as they reflect on the goodness of God. Christian leaders should schedule regular time away to spend time with the Lord and with their families. Jesus said, “Come away by yourselves to a desolate place and rest a while” (John 6:31). Attending denominational conferences, family retreats, and practicing a weekly Sabbath provides avenues for chaplains, pastors, and ministry leaders to retreat for spiritual, emotional, and physical refreshment and reflect on God’s goodness and His plans and desires for their lives. Regular times of retreat and renewal will help chaplains, pastors, and ministry leaders to love themselves and the God who created them more deeply.

---

299 Murray, Humility and Absolute Surrender, loc. 38.
**Intimacy**

Chaplains, pastors, and ministry leaders should seek to cultivate intentional intimacy with their spouses and in friendships. Intimacy in marriage strengthens the marriage relationship, the family and develops emotional and spiritual health. Intimacy through friendships allows for accountability, trust, and encouragement. Christian leaders need people in their lives who love them enough to encourage them and protect them from sin and their shortcomings. Living in isolation of marital and relational intimacy is a recipe for dysfunction and disaster. Thus, it is recommended that chaplains, pastors, and ministry leaders intentionally take time to nurture intimacy in their marriage and with close friends.

**Vision**

Chaplains, pastors, and ministry leaders should continually seek to understand God’s vision for their lives, families, and ministries. Jeremiah 29:11 states, “For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope.” Understanding God’s vision for life will allow Christian leaders to stay in step with the Lord and motivate them to actively pursue the plans and purposes of God. Pursuing God’s vision will allow them to thrive in their ministries, marriages, families, and personal lives.

**Emotionally Healthy**

Chaplains, pastors, and ministry leaders should do the intentional work of becoming emotionally healthy. Emotionally healthy leaders are acutely self-aware of their strengths, weaknesses, and limitations. They possess the emotional intelligence to connect with their deepest thoughts, attitudes, and actions and actively do the difficult and intentional work of maturing into emotional adulthood. They can lead from spiritual abundance and bring others along on the journey so they can grow and mature emotionally. Developing an emotionally
healthy life will ensure that these Christian leaders achieve spiritual maturity and thrive in life and ministry.

**Recommendations for Future Study**

This author recommends that future studies focus on the impact of marital intimacy and raising children on ministry. Personal interviews and surveys seemed to reveal that chaplains and pastors were not actively nurturing intimacy in their marriages, and many assumed their spouses knew they were loved and valued. Others confessed to the poor health of their marriage and their emotional and spiritual health. These individuals also had lower emotional intelligence scores, few and inconsistent boundaries, and were more stressed. Chaplains and pastors also seemed to experience a high degree of stress in growing and discipling their children. A study focusing on these aspects would be beneficial to determine its impact on ministry leaders and their ministries.
Appendix A IRB Approval

November 20, 2020

Ricardo Hosein
Daniel Sloan

Re: IRB Exemption – IRB-FY20-21-120 A Strategy for Developing Emotionally Healthy Chaplains in The United States Army Reserve

Dear Ricardo Hosein, Daniel Sloan:

The Liberty University Institutional Review Board (IRB) 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 the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

Category 2.(iii). 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:
The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications 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
Appendix B

Chaplain Participant Consent Form

Title of the Project: A Strategy for Developing Emotionally Healthy Chaplains in the United States Army Reserve
Principal Investigator: Ricardo Z. Hosein, MTS, MA, MDiv. Liberty University

<table>
<thead>
<tr>
<th>Invitation to be Part of a Research Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>You are invited to participate in a research study. In order to participate, you must</td>
</tr>
<tr>
<td>1. Be willing and able to be a participant in the thesis research project.</td>
</tr>
<tr>
<td>2. Possess a valid Protestant evangelical endorsement.</td>
</tr>
<tr>
<td>3. Currently serve as a chaplain in one of the three components of the U.S. Army, that is, Regular Army (USA), U.S. Army National Guard (USARNG), and U.S. Army Reserve (USAR). Participants who currently serve on active duty must have previously served as a chaplain in the USAR or ARNG and was a full-time civilian minister for at least one year during their time as a reservist.</td>
</tr>
<tr>
<td>Please take the time to read this entire form and ask questions before deciding whether to take part in this research project.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What is the study about, and why is it being done?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The purpose of this thesis project is to develop a strategy for Army Reserve chaplains to establish and maintain emotionally and spiritually healthy lives. The military context is performance-based. Chaplains are constantly in the process of meeting goals and objectives. USAR chaplains, unlike active-duty chaplains, are being pulled in multiple directions by civilian ministry, the military, and personal life. There are often schedule conflicts as military, civilian, and personal lives intersect. Chaplains are sometimes forced to choose which ministries or aspects of life to support. As a result, other areas are left unattended or leaves the chaplain struggling to balance these areas. Such a lifestyle negatively affects today’s chaplains. Developing a strategy that helps USAR chaplains establish and maintain an emotionally and spiritually healthy life is a necessary study to allow chaplains to grow and flourish in every area of their lives.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What will happen if you take part in this study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>If you agree to be in this study, you will be asked to do the following things:</td>
</tr>
<tr>
<td>1. Complete three (3) inventories and one (1) survey questionnaire (Week 1-4)</td>
</tr>
<tr>
<td>i. Holmes-Rahe Life Stress Inventory</td>
</tr>
<tr>
<td>ii. Emotionally Healthy Spirituality Assessment</td>
</tr>
<tr>
<td>iii. The Global Emotional Intelligence Test</td>
</tr>
<tr>
<td>iv. Survey Questionnaire</td>
</tr>
</tbody>
</table>
2. Participate in one forty-five (45) to sixty (60)-minute personal interview (Week 5-8)
   You will be asked to provide a date and time that will work best for your schedule. Interviews will be conducted via a video conference platform, or in-person where applicable. The interview will be recorded for clarity and to prevent language bias. All audio and video files will be stored safely on a password-locked computer.

3.) Participate in a two sixty (60) minute group collaboration sessions with other research participants to discuss research findings and formulate a strategy for developing emotionally and spiritually healthy chaplains. (Week 9-10)

After the second group collaboration is completed, this will conclude your participation in this research project. Names of participants will not be used in the research project. Only the information and data acquired through the research project will be utilized and referenced.

<table>
<thead>
<tr>
<th>How could you or others benefit from this study?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Direct Benefits:</strong> The benefit of being a participant in this study are:</td>
</tr>
<tr>
<td>1) Be able to understand one’s personal emotional, and spiritual health.</td>
</tr>
<tr>
<td>2) Build a relationship with other participants through group collaboration.</td>
</tr>
<tr>
<td>3) Apply the developed strategy to one’s personal life to increase emotional and spiritual gains.</td>
</tr>
<tr>
<td><strong>Benefits to Society:</strong> Benefits to society will include a strategy that will promote the emotional and spiritual health of chaplains, spiritual leaders, and Christians in the body of Christ.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What risks might you experience from being in this study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life. However, inventory and survey results, as well as the personal interview, may reveal emotional and spiritual deficits in one’s life. The research may also reveal information that triggers mandatory reporting requirements. If you disclose actual or suspected abuse, neglect, or exploitation of a child, elder abuse, or intent to harm self or others, it is the ethical responsibility of this researcher to report the information to Child Protective Services, Adult Protective Services, and/or a law enforcement agency.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>How will personal information be protected?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.</td>
</tr>
<tr>
<td>- Interviews will be conducted via a video conference platform, or in-person where applicable. Participant responses will be kept confidential through the use of pseudonyms. Interviews will be conducted in a location where others will not easily overhear the conversation.</td>
</tr>
</tbody>
</table>
• The information and data acquired from the study will be stored electronically and kept confidential. All data collected will be encrypted and stored in a source file on a password-locked computer. Data collected from surveys, questionnaires, inventories, and interviews may be used in future presentations. After three years, all data will be deleted from the source file.

• Interviews and focus groups will be recorded. Recordings will be stored on a password-locked computer for three years and then erased. Only the researcher will have access to these recordings.

• Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

<table>
<thead>
<tr>
<th>How will you be compensated for being part of the study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants will not be compensated for participating in this study. Being a participant in action research is a voluntary decision. As a result, there is no form of compensation for participation.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What are the costs to you to be part of the study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Steps have been taken to avoid the incurrence of cost to any participant. All materials used will be provided at no cost to participants.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Is study participation voluntary?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation in this study is voluntary. Your decision about whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free not to answer any question or withdraw at any time.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What should you do if you decide to withdraw from the study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>If you choose to withdraw from the study, please contact the researcher at the email address or 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.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Whom do you contact if you have questions or concerns about the study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The researcher conducting this study is Ricardo Z. Hosein. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at [email address] or [phone number]. You may also contact the researcher’s faculty sponsor, Dr. Daniel Sloan, at [email address].</td>
</tr>
</tbody>
</table>
Whom do you contact if you have questions or concerns about the study?

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

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the researcher using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record and video-record me as part of my participation in this study.

_______________________________  ______________________________
Printed Subject Name  Signature & Date
Appendix C

Pastor Participant Consent Form

**Title of the Project:** A Strategy for Developing Emotionally Healthy Chaplains in the United States Army Reserve  
**Principal Investigator:** Ricardo Z. Hosein, MTS, MA, MDiv. Liberty University

---

### Invitation to be part of a Research Study

You are invited to participate in a research study. In order to participate, you must

1. Be willing and able to be a participant in the thesis research project.  
2. Currently serving as a full-time pastor for at least one year with a Protestant evangelical church of at least fifty (50) members.  
3. Hold at least a graduate degree with seventy-two (72) hours or more of course work.

Please take the time to read this entire form and ask questions before deciding whether to take part in this research project.

---

### What is the study about, and why is it being done?

The purpose of this thesis project is to develop a strategy for Army Reserve chaplains to establish and maintain emotionally and spiritually healthy lives. The military context is performance-based. Chaplains are constantly in the process of meeting goals and objectives. USAR chaplains, unlike active-duty chaplains, are being pulled in multiple directions by civilian ministry, the military, and personal life. There are often schedule conflicts as military, civilian, and personal lives intersect. Chaplains are sometimes forced to choose which ministries or aspects of life to support. As a result, other areas are left unattended or leaves the chaplain struggling to balance these areas. Such a lifestyle negatively affects today’s chaplains. Developing a strategy that helps USAR chaplains establish and maintain an emotionally and spiritually healthy life is a necessary study to allow chaplains to grow and flourish in every area of their lives. Pastor participants included in this study, given their singular ministry focus, will have the opportunity to work alongside Army chaplains to provide biblical and practical insight, offer objective viewpoints, and help develop an effective strategy for emotional and spiritual health.

---

### What will happen if you take part in this study?

If you agree to be in this study, you will be asked to do the following things:

1. Complete three (3) inventories and one (1) survey questionnaire (Week 1-4)  
   i. Holmes-Rahe Life Stress Inventory  
   ii. Emotionally Healthy Spirituality Assessment  
   iii. The Global Emotional Intelligence Test  
   iv. Survey Questionnaire
2. Participate in one forty-five (45) to sixty (60)-minute personal interview (Week 5-8)
   You will be asked to provide a date and time that will work best for your schedule. Interviews
   will be conducted via a video conference platform, or in-person where applicable. The
   interview will be recorded for clarity and to prevent language bias. All audio and video files
   will be stored safely on a password-locked computer.

3.) Participate in a two sixty (60) minute group collaboration sessions with other research
   participants to discuss research findings and formulate a strategy for developing emotionally
   and spiritually healthy chaplains. (Week 9-10)

After the second group collaboration is completed, this will conclude your participation in this
research project. Names of participants will not be used in the research project. Only the
information and data acquired through the research project will be utilized and referenced.

<table>
<thead>
<tr>
<th>How could you or others benefit from this study?</th>
</tr>
</thead>
</table>
| **Direct Benefits:** The benefit of being a participant in this study are:
  1) Be able to understand one’s personal emotional, and spiritual health.
  2) Build a relationship with other participants through group collaboration.
  3) Apply the developed strategy to one’s personal life to increase emotional and spiritual gains.

**Benefits to Society:** Benefits to society will include a strategy that will promote the emotional
and spiritual health of chaplains, spiritual leaders, and Christians in the body of Christ.

<table>
<thead>
<tr>
<th>What risks might you experience from being in this study?</th>
</tr>
</thead>
</table>
| The risks involved in this study are minimal, which means they are equal to the risks you would
  encounter in everyday life. However, inventory and survey results, as well as the personal
  interview, may reveal emotional and spiritual deficits in one’s life. The research may also reveal
  information that triggers mandatory reporting requirements. If you disclose actual or suspected
  abuse, neglect, or exploitation of a child, elder abuse, or intent to harm self or others, it is the
  ethical responsibility of this researcher to report the information to Child Protective Services,
  Adult Protective Services, and/or a law enforcement agency.

<table>
<thead>
<tr>
<th>How will personal information be protected?</th>
</tr>
</thead>
</table>
| The records of this study will be kept private. Published reports will not include any information
  that will make it possible to identify a subject. Research records will be stored securely, and only
  the researcher will have access to the records. Data collected from you may be shared for use in
  future research studies or with other researchers. If data collected from you is shared, any
  information that could identify you, if applicable, will be removed before the data is shared.

- Interviews will be conducted via a video conference platform, or in-person where
  applicable. Participant responses will be kept confidential through the use of
  pseudonyms. Interviews will be conducted in a location where others will not easily
  overhear the conversation.
• The information and data acquired from the study will be stored electronically and kept confidential. All data collected will be encrypted and stored in a source file on a password-locked computer. Data collected from surveys, questionnaires, inventories, and interviews may be used in future presentations. After three years, all data will be deleted from the source file.

• Interviews and focus groups will be recorded. Recordings will be stored on a password-locked computer for three years and then erased. Only the researcher will have access to these recordings.

• Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

<table>
<thead>
<tr>
<th>How will you be compensated for being part of the study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants will not be compensated for participating in this study. Being a participant in action research is a voluntary decision. As a result, there is no form of compensation for participation.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What are the costs to you to be part of the study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Steps have been taken to avoid the incurrence of cost to any participant. All materials used will be provided at no cost to participants.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Is study participation voluntary?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation in this study is voluntary. Your decision about whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free not to answer any question or withdraw at any time.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What should you do if you decide to withdraw from the study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>If you choose to withdraw from the study, please contact the researcher at the email address or 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.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Whom do you contact if you have questions or concerns about the study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The researcher conducting this study is Ricardo Z. Hosein. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at [email] or [phone number]. You may also contact the researcher’s faculty sponsor, Dr. Daniel Sloan, at</td>
</tr>
</tbody>
</table>
Whom do you contact if you have questions about your rights as a research participant?

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

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the researcher using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record and video-record me as part of my participation in this study.

___________________________  __________________________
Printed Subject Name                          Signature & Date
Appendix D

Holmes-Rahe Life Stress Inventory

**The Holmes-Rahe Life Stress Inventory**

*The Social Readjustment Rating Scale*

**INSTRUCTIONS:** Mark down the point value of each of these life events that has happened to you during the previous year. Total these associated points.

<table>
<thead>
<tr>
<th>LIFE EVENT</th>
<th>MEAN VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Death of spouse</td>
<td>100</td>
</tr>
<tr>
<td>2. Divorce</td>
<td>73</td>
</tr>
<tr>
<td>3. Marital Separation from mate</td>
<td>65</td>
</tr>
<tr>
<td>4. Detention in jail or other institution</td>
<td>63</td>
</tr>
<tr>
<td>5. Death of a close family member</td>
<td>63</td>
</tr>
<tr>
<td>6. Major personal injury or illness</td>
<td>53</td>
</tr>
<tr>
<td>7. Marriage</td>
<td>50</td>
</tr>
<tr>
<td>8. Being fired at work</td>
<td>47</td>
</tr>
<tr>
<td>9. Marital reconciliation with mate</td>
<td>45</td>
</tr>
<tr>
<td>10. Retirement from work</td>
<td>45</td>
</tr>
<tr>
<td>11. Major change in the health or behavior of a family member</td>
<td>44</td>
</tr>
<tr>
<td>12. Pregnancy</td>
<td>40</td>
</tr>
<tr>
<td>13. Sexual Difficulties</td>
<td>39</td>
</tr>
<tr>
<td>14. Gaining a new family member (i.e. ... birth, adoption, older adult moving in, etc.)</td>
<td>39</td>
</tr>
<tr>
<td>15. Major business readjustment</td>
<td>39</td>
</tr>
<tr>
<td>16. Major change in financial state (i.e. ... a lot worse or better off than usual)</td>
<td>38</td>
</tr>
<tr>
<td>17. Death of a close friend</td>
<td>37</td>
</tr>
<tr>
<td>18. Changing to a different line of work</td>
<td>36</td>
</tr>
<tr>
<td>19. Major change in the number of arguments vs/spouse (i.e. ... either a lot more or a lot less than usual regarding child rearing, personal habits, etc.)</td>
<td>35</td>
</tr>
<tr>
<td>20. Taking on a mortgage (for home, business, etc ...)</td>
<td>31</td>
</tr>
<tr>
<td>21. Foreclosure on a mortgage or loan</td>
<td>30</td>
</tr>
<tr>
<td>22. Major change in responsibilities at work (i.e. promotion, demotion, etc.)</td>
<td>29</td>
</tr>
<tr>
<td>23. Son or daughter leaving home (marriage, attending college, joined mil.)</td>
<td>29</td>
</tr>
<tr>
<td>24. In-law troubles</td>
<td>29</td>
</tr>
<tr>
<td>25. Outstanding personal achievement</td>
<td>28</td>
</tr>
<tr>
<td>26. Spouse beginning or ceasing work outside the home</td>
<td>26</td>
</tr>
<tr>
<td>27. Beginning or ceasing formal schooling</td>
<td>26</td>
</tr>
<tr>
<td>28. Major change in living condition (new home, remodeling, deterioration of neighborhood or home etc.)</td>
<td>25</td>
</tr>
<tr>
<td>29. Revision of personal habits (dress manners, associations, quitting smoking)</td>
<td>24</td>
</tr>
<tr>
<td>30. Troubles with the boss</td>
<td>23</td>
</tr>
<tr>
<td>31. Major changes in working hours or conditions</td>
<td>20</td>
</tr>
<tr>
<td>32. Changes in residence</td>
<td>20</td>
</tr>
<tr>
<td>33. Changing to a new school</td>
<td>20</td>
</tr>
<tr>
<td>34. Major change in usual type and/or amount of recreation</td>
<td>19</td>
</tr>
<tr>
<td>35. Major change in church activity (i.e. ... a lot more or less than usual)</td>
<td>19</td>
</tr>
<tr>
<td>36. Major change in social activities (clubs, movies, visiting, etc.)</td>
<td>18</td>
</tr>
<tr>
<td>37. Taking on a loan (car, tv, freezer, etc.)</td>
<td>17</td>
</tr>
<tr>
<td>38. Major change in sleeping habits (a lot more or a lot less than usual)</td>
<td>16</td>
</tr>
<tr>
<td>39. Major change in number of family get-togethers (**)</td>
<td>15</td>
</tr>
<tr>
<td>40. Major change in eating habits (a lot more or less food intake, or very different meal hours or surroundings)</td>
<td>15</td>
</tr>
<tr>
<td>41. Vacation</td>
<td>13</td>
</tr>
<tr>
<td>42. Major holidays</td>
<td>12</td>
</tr>
<tr>
<td>43. Minor violations of the law (traffic tickets, jaywalking, disturbing the peace, etc.)</td>
<td>11</td>
</tr>
</tbody>
</table>

Now, add up all the points you have to find your score

**TOTAL**

150pts or less means a relatively low amount of life change and a low susceptibility to stress-induced health breakdown. 150 to 300 pts implies about a 50% chance of a major health breakdown in the next 2 years. 300pts or more raises the odds to about 80%, according to the Holmes-Rahe statistical prediction model.
Appendix E

Emotionally Healthy Spirituality Assessment

**EHS PERSONAL ASSESSMENT**

Please answer these questions as honestly as possible. Use the scoring method as indicated.

**PART A: General Formation and Discipleship**
1. I feel confident of my adoption as God’s son/daughter and rarely, if ever, question his acceptance of me.  
2. I love to worship God by myself as well as with others.  
3. I spend regular quality time in the Word of God and in prayer.  
4. I sense the unique ways God has gifted me individually and am actively using my spiritual gifts for his service.  
5. I am a vital participant in a community with other believers.  
6. It is clear that my money, gifts, time, and abilities are completely at God’s disposal and not my own.  
7. I consistently integrate my faith in the marketplace and the world.

**TOTAL:**

**PART B: Emotional Components of Discipleship**

**Principle 1: Look beneath the Surface**
2. I am willing to explore previously unknown or unacceptable parts of myself, allowing Christ to transform me more fully (Rom. 7:21–25; Col. 3:5–17).  
4. I can share freely about my emotions, sexuality, joy, and pain (Ps. 22; Prov. 5:18–19; Luke 10:21).  
5. I am able to experience and deal with anger in a way that leads to growth in others and myself (Eph. 4:25–32).  
6. I am honest with myself (and a few significant others) about the feelings, beliefs, doubts, pains, and hurts beneath the surface of my life (Ps. 73; 88; Jer. 20:7–18).

**TOTAL:**

**Principle 2: Break the Power of the Past**
7. I resolve conflict in a clear, direct, and respectful way, not what I might have learned growing up in my family, such as painful putdowns, avoidance, escalating tensions, or going to a third party rather than to the person directly (Matt. 18:15–18).  
8. I am intentional at working through the impact of significant “earthquake” events that shaped my present, such as the death of a family member, an unexpected pregnancy, divorce, addiction, or major financial disaster (Gen. 50:20; Ps. 51).  
9. I am able to thank God for all my past life experiences, seeing how he has used them to uniquely shape me into who I am (Gen. 50:20; Rom. 8:28–30).  
10. I can see how certain “generational sins” have been passed down to me through my family history, including character flaws, lies, secrets, ways of coping with pain, and unhealthy tendencies in relating to others (Ex. 20:5; cf. Gen. 20:2; 26:7–27:19; 37:1–33).  
11. I don’t need approval from others to feel good about myself (Prov. 29:25; Gal. 1:10).  
12. I take responsibility and ownership for my past life rather than blame others (John 5:5–7).

**TOTAL:**

**Principle 3: Live in Brokenness and Vulnerability**
13. I often admit when I’m wrong, readily asking forgiveness from others (Matt. 5:23–24).  
14. I am able to speak freely about my weaknesses, failures, and mistakes (2 Cor. 12:7–12).  
15. Others would easily describe me as approachable, gentle, open, and transparent (Gal. 5:22–23; 1 Cor. 13:1–6).  
16. Those close to me would say that I am not easily offended or hurt (Matt. 5:39–42; 1 Cor. 13:3).  
17. I am consistently open to hearing and applying constructive criticism and feedback that others might have for me (Prov. 10:17; 17:10; 25:12).  
18. I am rarely judgmental or critical of others (Matt. 7:1–5).  
19. Others would say that I am slow to speak, quick to listen, and good at seeing things from their perspective (James 1:19–20).

**TOTAL:**

208
Principle 4: Receive the Gift of Limits

20. I’ve never been accused of "trying to do it all" or of biting off more than I could chew (Matt. 4:1–11).

21. I am regularly able to say "no" to requests and opportunities rather than risk overextending myself (Mark 6:30–34).

22. I recognize the different situations where my unique, God-given personality can be either a help or hindrance in responding appropriately (Ps. 139; Rom. 12:3; 1 Peter 4:10).

23. It’s easy for me to distinguish the difference between when to help carry someone else’s burden (Gal 6:2) and when to let it go so they can carry their own burden (Gal. 6:5).

24. I have a good sense of my emotional, relational, physical, and spiritual capacities, intentionally pulling back to rest and fill my "gas tank" again (Mark 1:21–36).

25. Those close to me would say that I am good at balancing family, rest, work, and play in a biblical way (Ex. 20:8).

TOTAL:

Principle 5: Embrace Grieving and Loss

26. I openly admit my losses and disappointments (Ps. 3:5).

27. When I go through a disappointment or a loss, I reflect on how I’m feeling rather than pretend that nothing is wrong (e.g. Sam. 1:4, 17–27; Ps. 51:1–17).

28. I take time to grieve my losses as David (Ps. 69) and Jesus did (Matt. 26:38; John 11:35; 12:27).

29. People who are in great pain and sorrow tend to seek me out because it’s clear to them that I am in touch with the losses and sorrows in my own life (2 Cor 1:3–7).

30. I am able to cry and experience depression or sadness, explore the reasons behind it, and allow God to work in me through it (Ps. 42; Matt. 26:36–46).

TOTAL:

Principle 6: Make Incarnation Your Model for Loving Well

31. I am regularly able to enter into other people’s world and feelings, connecting deeply with them and taking time to imagine what it feels like to live in their shoes (John 1:1–14; 2 Cor. 8:9; Phil. 2:3–5).

32. People close to me would describe me as a responsive listener (Prov. 10:19; 29:11; James 1:19).

33. When I confront someone who has hurt or wronged me, I speak more in the first person (“I” and “me”) about how I am feeling rather than speak in blaming tones (“you” or “they”) about what was done (Prov. 25:11; Eph. 4:29–32).

34. I have little interest in judging other people or quickly giving opinions about them (Matt. 7:1–5).

35. People would describe me as someone who makes “loving well” my number one aim (John 13:34–35; 1 Cor. 13).

TOTAL:

Principle 7: Slow Down to Lead with Integrity

36. I spend sufficient time alone with God to sustain my work for God.

37. I regularly take a 24-hour period each week for Sabbath-keeping — to stop, to rest, to delight, and to contemplate God.

38. Those closest to me would say that my marriage and children take priority over church ministry and others.

39. I am not afraid to ask difficult, uncomfortable questions, to myself or to others, when needed.

40. I do not divide my leadership into sacred/secular categories. I treat the executive/planning functions of leadership as meaningful as prayer and preparing sermons.

TOTAL:
INVENTORY RESULTS:

For each group of questions on previous pages:
- Add your answers to get the total for that group. Write your totals on the section below.
- Next, plot your answers and connect the dots to create a graph below similar to this sample ->
- Finally, see the next page for interpretations of your level of emotional health in each area. What patterns do you discern?

ASSESSMENT TOTALS:

<table>
<thead>
<tr>
<th>Part A</th>
<th>QUESTIONS</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Formation and Discipleship</td>
<td>1 – 7</td>
<td>____ /28</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Part B</th>
<th>QUESTIONS</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Principle 1 – Look beneath the Surface</td>
<td>1 – 6</td>
<td>____ /24</td>
</tr>
<tr>
<td>Principle 2 – Break the Power of the Past</td>
<td>7 – 12</td>
<td>____ /24</td>
</tr>
<tr>
<td>Principle 3 – Live in Brokenness and Vulnerability</td>
<td>13 – 19</td>
<td>____ /28</td>
</tr>
<tr>
<td>Principle 4 – Receive the Gift of Limits</td>
<td>20 – 25</td>
<td>____ /24</td>
</tr>
<tr>
<td>Principle 5 – Embrace Grieving and Loss</td>
<td>26 – 30</td>
<td>____ /20</td>
</tr>
<tr>
<td>Principle 6 – Make Incarnation Your Model for Loving Well</td>
<td>31 – 35</td>
<td>____ /20</td>
</tr>
<tr>
<td>Principle 7 – Slow Down to Lead with Integrity</td>
<td>36 – 40</td>
<td>____ /20</td>
</tr>
</tbody>
</table>

GRAPH:

![Graph showing emotional health levels for different areas.](image)
INTERPRETATION GUIDE: Levels of Emotional Maturity

**Emotional Infant**
I look for other people to take care of me emotionally and spiritually. I often have difficulty in describing and experiencing my feelings in healthy ways and rarely enter the emotional world of others. I am consistently driven by a need for instant gratification, often using others as objects to meet my needs. People sometimes perceive me as inconsiderate and insensitive. I am uncomfortable with silence or being alone. When trials, hardships, or difficulties come, I want to quit God and the Christian life. I sometimes experience God at church and when I am with other Christians, but rarely when I am at work or home.

**Emotional Child**
When life is going my way, I am content. However, as soon as disappointment or stress enter the picture, I quickly unravel inside. I often take things personally, interpreting disagreements or criticism as a personal offense. When I don’t get my way, I often complain, throw an emotional tantrum, withdraw, manipulate, drag my feet, become sarcastic, or take revenge. I often end up living off the spirituality of other people because I am so overloaded and distracted. My prayer life is primarily talking to God, telling him what to do and how to fix my problems. Prayer is a duty, not a delight.

**Emotional Adolescent**
I don’t like it when others question me. I often make quick judgments and interpretations of people’s behavior. I withhold forgiveness to those who sin against me, avoiding or cutting them off when they do something to hurt me. I subconsciously keep records on the love I give out. I have trouble really listening to another person’s pain, disappointments, or needs without becoming preoccupied with myself. I sometimes find myself too busy to spend adequate time nourishing my spiritual life. I attend church and serve others but enjoy few delights in Christ. My Christian life is still primarily about doing, not being with him. Prayer continues to be mostly me talking with little silence, solitude, or listening to God.

**Emotional Adult**
I respect and love others without having to change them or becoming judgmental. I value people for who they are, not for what they can give me or how they behave. I take responsibility for my own thoughts, feelings, goals, and actions. I can state my own beliefs and values to those who disagree with me—without becoming adversarial. I am able to accurately self-assess my limits, strengths, and weaknesses. I am deeply convinced that I am absolutely loved by Christ and, as a result, do not look to others to tell me I’m okay. I am able to integrate doing for God and being with him (Mary and Martha). My Christian life has moved beyond simply serving Christ to loving him and enjoying communion with him.

Permission is granted for any purchaser of this book to make copies of this inventory as long as it is not changed or sold for a profit, and this credit is included: Taken from Pat Scanzano with Warren Bird, The Emotionally Healthy Church: Updated and Expanded Edition (Grand Rapids: Zondervan, 2009). For more information and further resources, contact emotionallyhealthy.org.
Appendix F

Chaplain Participant Survey Questions

This survey questionnaire is designed to aid the process of crafting a strategy for developing emotionally healthy chaplains in the United States Army Reserve. It is the hope of this researcher that this DMIN Thesis Project will assist chaplains and ministry leaders in developing emotionally and spiritually healthy lives.

To ensure the validity of the study, it would be beneficial and greatly appreciated if questions are answered honestly and vulnerability-based trust is displayed. Answers to all questions will be kept confidential. Thank you in advance for taking the time to complete this survey.

Section One Questions:

1. What is your age range?
   □ 32-36 years
   □ 37-41 years
   □ 42-46 years
   □ 47-51 years
   □ Over 52 years

2. What is your rank?
   □ Captain
   □ Major
   □ Lieutenant Colonel
   □ Colonel

3. What is your highest level of education received?
   □ Master of Divinity
   □ Doctorate
   □ Other___________
4. What is the city and state of your civilian ministry?
City: ______________________________________
State: ______________________________________

5. What is the city and state of your duty station?
City: ______________________________________
State: ______________________________________

6. How many years have your served as a chaplain?
☐ 1-5 Years
☐ 6-10 Years
☐ 11-15 Years
☐ 15-20 Years
☐ Over 20 Years

7. How many years have you served as a civilian minister?
☐ 1-5 Years
☐ 6-10 Years
☐ 11-15 Years
☐ 15-20 Years
☐ Over 20 Years

8. What is the size of your local congregation?
☐ Less than 50
☐ 50-100
☐ 101-200
☐ 201-300
☐ Over 300
Section Two Questions:

9. In a typical week, how many hours do you spend on ministry work?
   □ 40 Hours
   □ 50 Hours
   □ 60 Hours
   □ More than 60 Hours
   □ Other: ________________

10. In a typical week, how many hours do you spend on military work?
    ______________________

11. How many hours a month other than drill weekend do you engage in military tasks?
    □ 1-5 Hours
    □ 6-10 Hours
    □ 11-15 Hours
    □ More 15 Hours
    □ Other: ________________

12. Given your dual ministry role, what do you feel would be a reasonable number of hours in a typical week to dedicate to your work?
   Civilian Ministry: ________________
   Military Ministry: ________________

13. Have you intentionally erected personal boundaries in your life to protect what matters most to you? What are these boundaries?
   ____________________________________________________________________________
   ____________________________________________________________________________
   ____________________________________________________________________________

214
Section Three Questions:

14. What practices do you use daily to develop intimacy with the Lord?
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

15. How are you using (not using) these practices in your regular routine?
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

16. On a scale of not satisfied to very satisfied, how would you rate your satisfaction with your current spiritual practices?

☐ 1-Not Satisfied
☐ 2-Somewhat Satisfied
☐ 3-Satisfied
☐ 4-Very Satisfied

17. Do you have at least one intimate friendship with an individual of the same gender? Please provide their age range and vocational role.

☐ Yes
☐ No

___________________________________________________________________________

18. How often do you communicate with this individual?

___________________________________________________________________________
19. On a scale of not satisfied to very satisfied, how satisfied are you with your current level of intimacy with your spouse? If unmarried, skip to question 20.

☐ 1-Not Satisfied
☐ 2-Somewhat Satisfied
☐ 3-Satisfied
☐ 4-Very Satisfied

20. Does your spouse receive the love, care, and attention he/she needs daily? If unmarried, do the individuals closest to you (e.g., parents, child, siblings) receive the love, care, and attention they need on a regular basis. Why is this the case?

___________________________________________________________________________
___________________________________________________________________________

Section Four Questions:

21. How often do you practice a weekly Sabbath, that is, a twenty-four-hour period in which all work is ceased, and time is spent resting and enjoying God’s goodness?

☐ I try to but do not often practice a weekly Sabbath
☐ I actively practice a Sabbath one day per week
☐ I do not practice a weekly Sabbath

22. In a typical month, how much time do you spend engaging in recreation?

☐ 1-2 Hours
☐ 3-4 Hours
☐ 5 or More Hours
☐ I do not have sufficient time to engage in recreation each month
23. On a scale of not effective to very effective, how successful do you feel at managing stress? Why?

□ 1-Not Effective
□ 2-Somewhat Effective
□ 3-Effective
□ 4-Very Effective

Explain:_______________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________

24. What are the top three stressors in your life currently?

   i. ________________________________
   ii. ________________________________
   iii. ________________________________

25. What factors prohibit you from achieving sufficient time for rest, recreation, and spiritual renewal? Check all that apply.

□ Too Busy/Too Many Commitments
□ Health
□ Feelings of Depression
□ Suicidal Ideations
□ Marital Problems
□ Loss of Passion
□ Fatigue/Exhaustion
□ Lack of Effective Boundaries
□ Failure to Create Margin
□ Other__________________________

You have reached the end of this survey questionnaire. Thank you for taking the time to complete it. Please email this survey to rhosein@liberty.edu.
Appendix G

Pastor Participant Survey Questions

This survey questionnaire is designed to aid the process of crafting a strategy for developing emotionally healthy chaplains in the United States Army Reserve. It is the hope of this researcher that this DMIN Thesis Project will assist chaplains and ministry leaders in developing emotionally and spiritually healthy lives.

To ensure the validity of the study, it would be beneficial and greatly appreciated if questions are answered honestly and vulnerability-based trust is displayed. Answers to all questions will be kept confidential. Thank you in advance for taking the time to complete this survey.

Section One Questions:

1. What is your age range?
   □ 32-36 years
   □ 37-41 years
   □ 42-46 years
   □ 47-51 years
   □ Over 52 years

2. What is your highest level of education received?
   □ Master of Divinity
   □ Doctorate
   □ Other____________
3. What is the city and state of your civilian ministry?
City: ______________________________________
State: ______________________________________

4. How many years have you served as a full-time pastor?
☐ 1-5 Years
☐ 6-10 Years
☐ 11-15 Years
☐ 15-20 Years
☐ Over 20 Years

5. What is the size of your local congregation?
☐ 50-100
☐ 101-200
☐ 201-300
☐ Over 300

Section Two Questions:

6. In a typical week, how many hours do you spend on ministry work?
☐ 40 Hours
☐ 50 Hours
☐ 60 Hours
☐ More than 60 Hours
☐ Other: ________________

7. Given your ministry role, what do you feel would be a reasonable number of hours in a typical week to dedicate to your work?
Civilian Ministry: ____________________
8. Do you feel comfortable with the quality and quantity of time you get to spend with your family each week?

☐ Yes
☐ No

9. Have you intentionally erected personal boundaries in your life to protect what matters most to you? What are these boundaries?

___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

10. Have you ever thought about leaving your church for another ministry opportunity?

☐ I have not considered leaving
☐ I have considered leaving a few times
☐ I consider leaving very often
☐ I am currently considering leaving

11. Do you think your church congregation adequately understands how the dynamics of full-time ministry impacts you and your family?

☐ Yes
☐ No

12. What level of pressure do you feel in your current ministry?

☐ Higher than anticipated
☐ Lower than anticipated
☐ Same as anticipated
13. Have you ever experienced any illness due to stress in ministry or felt as if you needed to take a break from ministry for a period of time?

□ Yes

□ No

**Section Three Questions:**

14. What practices do you use daily to develop intimacy with the Lord?

___________________________________________________________________________

___________________________________________________________________________

___________________________________________________________________________

15. How are you using (not using) these practices in your regular routine?

___________________________________________________________________________

___________________________________________________________________________

___________________________________________________________________________

16. On a scale of not satisfied to very satisfied, how would you rate your satisfaction with your current spiritual practices?

□ 1-Not Satisfied

□ 2-Somewhat Satisfied

□ 3-Satisfied

□ 4-Very Satisfied
17. Do you have at least one intimate friendship with an individual of the same gender? Please provide their age range and vocational role.

□ Yes
□ No

_____________________________________________________________________________

18. How often do you communicate with this individual?

_____________________________________________________________________________

19. On a scale of not satisfied to very satisfied, how satisfied are you with your current level of intimacy with your spouse? If unmarried, skip to question 20.

□ 1-Not Satisfied
□ 2-Somewhat Satisfied
□ 3-Satisfied
□ 4-Very Satisfied

20. Does your spouse receive the love, care, and attention he/she needs daily? If unmarried, do the individuals closest to you (e.g., parents, child, siblings) receive the love, care, and attention they need on a regular basis. Why is this the case?

_____________________________________________________________________________

_____________________________________________________________________________

_____________________________________________________________________________

Section Four Questions:

21. How often do you practice a weekly Sabbath, that is, a twenty-four-hour period in which all work is ceased, and time is spent resting and enjoying God’s goodness?

□ I try to but do not often practice a weekly Sabbath
□ I actively practice a Sabbath one day per week
□ I do not practice a weekly Sabbath
22. In a typical month, how much time do you spend engaging in recreation?

- □ 1-2 Hours
- □ 3-4 Hours
- □ 5 or More Hours
- □ I do not have sufficient time to engage in recreation each month

23. On a scale of not effective to very effective, how successful do you feel at managing stress? Why?

- □ 1-Not Effective
- □ 2-Somewhat Effective
- □ 3-Effective
- □ 4-Very Effective

Explain:_______________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________

24. What are the top three stressors in your life currently?

i. _______________________________

ii. _______________________________

iii. _______________________________

25. What factors prohibit you from achieving sufficient time for rest, recreation, and spiritual renewal? Check all that apply.

- □ Too Busy/ Too Many Commitments
- □ Health
- □ Feelings of Depression
- □ Suicidal Ideations
- □ Marital Problems
- □ Loss of Passion
- □ Fatigue/Exhaustion
☐ Lack of Effective Boundaries
☐ Failure to Create Margin
☐ Other __________________________

You have reached the end of this survey questionnaire. Thank you for taking the time to complete it. Please email this survey to [email protected]
Appendix H

Chaplain Personal Interview Questions

1. To what extent are you certain of your calling by God for vocational ministry?

2. What particular Scripture or verses have you felt validated your calling to ministry?

3. As far as you understand God’s calling at this point in your ministry career, what made you choose military chaplaincy?

4. What do you find most challenging about being a chaplain and being in full-time ministry?

5. Do you think you are balancing full-time ministry and military chaplaincy well? Why?

6. How has your faith community supported your call to full-time ministry and military chaplaincy?

7. In what ways do you feel unprepared, overwhelmed, or even inadequate in your role in full-time ministry and as a military chaplain?

8. How would you define intimacy with the Lord?

9. What do you think it means to walk with God?

10. What words would you use to describe your current relationship with God?

11. In what ways do you sabotage intimacy in your relationship with God?
   Spouse?
   Friends?

12. What are some unique factors about military and civilian ministry that provide you with barriers to developing close friendships?

13. Hebrews 10:24 states, “Let us consider how we may spur one another on toward love and good deeds.” How difficult is it for you to allow someone else to minister in this way to you?

   Questions 14-16 will not be asked to unmarried participants.

14. If married, how in or out of balance is your marriage relationship?

15. What aspects of your marriage currently gets too much or too little attention? Why do you think this is the case?
16. What are you currently doing to nurture your intimacy with your spouse?

17. What aspects of life are currently causing you the most stress? This could be any area of your life, including ministry, the military, marriage, children, family, finances, health, friendships, etc.

18. Has anyone in your life expressed concerns about your stress level or how you have been handling stress? What concerns have they brought to your attention?

19. What areas of your life and ministry do you find most difficult to surrender to God?

20. What aspects of ministry are you doing alone?

21. Do you tend to say yes to more ministry opportunities than you can handle?

22. Do you struggle with habitual sin (pornography, lusts, anger, lying, etc.)?

23. How do you de-stress after a difficult day?

24. What do you perceive gets in the way of cultivating margin in important areas of your life?

25. On a scale of 1 (rarely, if ever, prioritize) to 10 (almost always prioritize), how well do you prioritize the following:

   ______ Downtime
   ______ Unplugging from Ministry
   ______ Plugging into Nurturing Relationships

26. When was the last time you intentionally took
   i. A sabbatical or vacation longer than a week?
   ii. A full week’s vacation
   iii. A long weekend getaway
   iv. A day off?

27. How do you plan ahead to protect important time with your family?

28. What boundaries do you have to protect your time with the Lord daily?

29. When do you feel the most demotivated, and what do you do to overcome this?

30. What do you do for fun?

31. How many hours of rest do you get each night?

32. Do you think that you devote sufficient time to your spouse and children?
33. What are your most common spiritual discipline practices? Which practices would you like to implement, develop, or improve?

34. How much time do you spend daily on prayer, Bible reading, and being with God?

35. Would you and others describe you as an emotionally and spiritually healthy individual?
Appendix I

Pastor Personal Interview Questions

1. To what extent are you certain of your calling by God for vocational ministry?
2. What particular Scripture or verses have you felt validated your calling to ministry?
3. As far as you understand God’s calling at this point in your ministry career, what made you choose full-time ministry?
4. What do you find most challenging about being in full-time ministry?
5. Do you think you are balancing full-time ministry and family well? Why?
6. How has your faith community supported your call to full-time ministry?
7. In what ways do you feel unprepared, overwhelmed, or even inadequate in your role in full-time ministry?
8. How would you define intimacy with the Lord?
9. What do you think it means to walk with God?
10. What words would you use to describe your current relationship with God?
11. In what ways do you sabotage intimacy in your relationship with God?
   Spouse?
   Friends?
12. What are some unique factors about full-time ministry that provide you with barriers to developing close friendships?
13. Hebrews 10:24 states, “Let us consider how we may spur one another on toward love and good deeds.” How difficult is it for you to allow someone else to minister in this way to you?
   **Questions 14-16 will not be asked to unmarried participants.**
14. If married, how in or out of balance is your marriage relationship?
15. What aspects of your marriage currently gets too much or too little attention? Why do you think this is the case?
16. What are you currently doing to nurture your intimacy with your spouse?

17. What aspects of life are currently causing you the most stress? This could be any area of your life, including ministry, marriage, children, family, finances, health, friendships, etc.

18. Has anyone in your life expressed concerns about your stress level or how you have been handling stress? What concerns have they brought to your attention?

19. What areas of your life and ministry do you find most difficult to surrender to God?

20. What aspects of ministry are you doing alone?

21. Do you tend to say yes to more ministry opportunities than you can handle?

22. Do you struggle with habitual sin (pornography, lusts, anger, lying, etc.)?

23. How do you de-stress after a difficult day?

24. What do you perceive gets in the way of cultivating margin in important areas of your life?

25. On a scale of 1 (rarely, if ever, prioritize) to 10 (almost always prioritize), how well do you prioritize the following:
   _____ Downtime
   _____ Unplugging from Ministry
   _____ Plugging into Nurturing Relationships

26. When was the last time you intentionally took
   i. A sabbatical or vacation longer than a week?
   ii. A full week’s vacation
   iii. A long weekend getaway
   iv. A day off?

27. How do you plan ahead to protect important time with your family?

28. What boundaries do you have to protect your time with the Lord daily?

29. When do you feel the most demotivated, and what do you do to overcome this?

30. What do you do for fun?

31. How many hours of rest do you get each night?

32. Do you think that you devote sufficient time to your spouse and children?
33. What are your most common spiritual discipline practices? Which practices would you like to implement, develop, or improve?

34. How much time do you spend daily on prayer, Bible reading, and being with God?

35. Would you and others describe you as an emotionally and spiritually healthy individual?
BIBLIOGRAPHY


