

Liberty University John W. Rawlings School of Divinity

Chaplain Leadership:  
The Absence of Spiritual Leadership at Winston -Salem State University for Spiritual Advocacy

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

By

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June 1, 2021

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Liberty University John W. Rawlings School of Divinity

**Thesis Project Approval Sheet**

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Dr. Bryan Ray

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## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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Liberty University John W. Rawlings School of Divinity, 1 June 1, 2021

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Students living in an academic environment need a consistent spiritual presence to enhance the overall academic experience. Spiritual advice should be available in times of crisis and a chaplain could be the spiritual leader to fill that void. . Chaplain leadership should parallel secular academy professionals and religious professionals to fortify spiritual and community awareness on the campus of Winston Salem State University. On a broader scale, the absence of spiritual leadership is a vital component to this problem. Chaplain leaders must answer the call outside the boundaries of religious comfort zones and address the absence of spiritual leadership crippling young adults at academic institutions. The responsibility for the man of God to make disciples for Christ begins with being a disciple for Christ. Chaplain leaders are a major component of campus ministry presence. The purpose of this DMIN research thesis is to establish if there is consistent chaplain leadership for ministry on the campus of Winston-Salem State University that could create a positive spiritual climate throughout its campus and the surrounding community. The project included 10 project participants with an overview from one Clinical Pastoral Educator accompanied by 3 local clergy members to synthesize the effort and develop a clear understanding of the type of ministry presence needed on the campus of Winston-Salem State University. Data collection from the interviews and subsequent analysis through coding resulted in multiple themes which included leadership, ministry presence, community, and chaplain duty. The transferability of local experiences on ministry partnership with the local community are topics that deserve more in-depth study are discussed.

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## **Abbreviations**

<b>DMIN</b>	<i>Doctor of Ministry</i>
<b>LUSOD</b>	<i>Liberty University School of Divinity</i>
<b>WSSU</b>	<i>Winston-Salem State University</i>
<b>WFU</b>	<i>Wake Forest University</i>
<b>CPE</b>	<i>Clinical Pastoral Education</i>
<b>NC A&amp;T</b>	<i>North Carolina Agricultural and Technical State University</i>
<b>BCC</b>	<i>Board Certified Chaplain</i>
<b>HBCU</b>	<i>Historically Black College and University</i>
<b>EQ</b>	<i>Emotional Intelligence</i>
<b>COVID-19</b>	<i>Corona Virus ID 19</i>
<b>ACPE</b>	Association Clinical Pastoral Education

## Chapter 1

### Introduction

Exploring religious options for some could mean Bible Study, volunteer ministry work, or an association with a local church. Technology paired with the digital age inherently creates a paradigm uniquely formed to capture the attention of college aged believers. For college students, a campus ministry must be all these things for those who are on a journey for God.<sup>1</sup> Chaplain leadership fortified through campus ministry presence unequivocally can provide the religious options and establish community affiliations/relationships.

Campus ministry is a term often used to identify spiritual outreach in a specific geographical location by a defined demographic. The 21<sup>st</sup> century and the inception of the "mega-church" have taken the term campus ministry from an educational environment to the ecclesiological realm. Church locations are now being referred to as campuses. College campus ministry is specific and dynamic because of the fusion between educational institutions and spiritual institutions.

A chaplain will navigate perspectives that arise at the intersection of religious practice, campus culture, the challenges of a secular context, and the individual ways chaplains inhabit their roles. A chaplain-led college campus ministry should serve as the conduit to the local community and the local church. Chaplaincy intersects tradition and innovation, secularity and the sacred, and in some ways, hope and despair.<sup>2</sup> College chaplaincy has changed, but the increase in religious and cultural diversity on campuses has not diminished the importance of Christian history

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<sup>1</sup> Stephen L. White, *The College Chaplain: A Practical Guide to Campus Ministry*.2015.

<sup>2</sup> Lucy A. Forster-Smith, *College & University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses across America*. (SkyLight Paths Publishing, 2013).

(institutional or individual), current practice, or foundational roots, but for chaplains today, the charge is complex, broader.<sup>3</sup>

Chaplains' work engages the soul of colleges and universities. Chaplains have compiled decades of work with young adults and non-traditional students. They have guided, challenged, expanded, and grounded untold numbers of global citizen-leaders across the planet.<sup>4</sup> Chaplain's minister to groups of people of many different religious beliefs or no religious beliefs at all. These people represent diverse cultural identities including those of education, profession, and political persuasion.<sup>5</sup> Above all, the impact of chaplaincy transitions throughout multiple socio-economic boundaries onto campuses, public and private, considered the most prestigious academic institution in the world. Chaplain leadership within college campus ministries correlates directly with community engagement and academic social balance for young adult college students.

Community as a vision is often misunderstood; however, college campus ministry redefines the cause and purpose of the community by uniting an assemblage of young adult ministry workers with the local schools and churches to fashion a community of Christian involvement and awareness. Sadly, the community within the church today is hemorrhaging. Giving in to the pressures of culture to do more and fill every gap with entertainment has pushed the community

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<sup>3</sup> Deanna L. Shorb, "Uncovering God: A Global Chaplaincy on a Secular Campus" *College & University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses across America*. (SkyLight Paths Publishing, 2013).

<sup>4</sup> Lucy A. Forster-Smith, "The Chaplain And The Secular: Chaplains Breaking the Silence of Faith in the Academy: The Charge" *College & University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses across America*. (SkyLight Paths Publishing, 2013).

<sup>5</sup> Dale A. T Scandron *The Chaplaincy: Certificates of Basic Chaplaincy*, (Chaplains College Press, 2015).

to the margins.<sup>6</sup> College campus ministry is the metaphorical tourniquet for this problem creating the opportunity for spiritual leadership in the lives of young adults attending college. College campus ministry should be intentional in its effort to connect with the local community, particularly the local school. College campus ministry must connect with a local secondary school to bring Christ's passion to the core of the community.<sup>7</sup> Academic congruency with secondary schools in the local community develops a relationship unparalleled for spiritual growth and ministry presence.

Ministry of presence for college campus ministry aligns itself with chaplaincy seamlessly. Chaplains are most evident to the general population following trauma or a critical incident resulting in a crisis of some sort. Chaplains are indelibly identified with crisis intervention and grief management. Chaplains offer dignity and spiritual influence on official functions, civic and military ceremonies, and special events. Invocations and benedictions are a reminder of the presence of God and His Providence.<sup>8</sup>

College-age Christians crave belonging in ministry work. They want to be the core of the ministry effort. Spiritual growth and maturity ascertained through college campus ministry work is the type of growth they all long to see in the lives of those they invest in. It is the relationship with people that galvanize the Chaplain, the community, and the ministry of presence to create a spiritual identity and purpose for college-age Christians.<sup>9</sup>

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<sup>6</sup> Brad House, *Community: Taking Your Small Group Off Life Support*. (Wheaton, Ill, Crossway, 2011).

<sup>7</sup> Chuck Bomar, *Serving Local Schools: Bring Christ Compassion to the Core of Your Community*, (Grand Rapids, MI, Zondervan, 2017).

<sup>8</sup> Whit Woodard, *Ministry of Presence: Biblical Insight on Christian Chaplaincy*, (North Fort Myers, FL: Faith Life Publishers, 2011).

<sup>9</sup> Chuck Bomar, *College Ministry from Scratch: A Practical Guide to Start and Sustain a Successful College Ministry*. (Grand Rapids, MI, Zondervan, 2010).

## **Ministry Context**

Winston-Salem is a city in and the county seat of Forsyth County, North Carolina, United States.

With a 2018 estimated population of 246,328, it is the second-largest municipality in the Piedmont Triad region, the fifth most populous city in North Carolina, the third-largest urban area in North Carolina, and the eighty-ninth most populous city in the United States. With a metropolitan population of 676,673, it is the fourth-largest metropolitan area in North Carolina.

Winston-Salem is home to the tallest office building in the region, 100 North Main Street, formerly the Wachovia Building and now known locally as the Wells Fargo Center.

Winston-Salem is called the "Twin City" for its dual heritage. "Camel City" is a reference to the city's historic involvement in the tobacco industry related to locally based R. J. Reynolds Tobacco Company's Camel cigarettes. Many locals refer to the city as "Winston" in informal speech. Winston-Salem is also home to many colleges and institutions, most notably Wake Forest University and Winston-Salem State University.

Winston-Salem State University, Historically Black College & University (HBCU), was founded as the Slater Industrial Academy by Simon Green Atkins on September 28, 1892. Atkins had an audacious vision to create an institution where every student would meet the challenges of the day equipped with an education designed to intellectually prepare the “head, hand, and heart.” Twenty-five students attended classes in a one-room frame structure and were taught by a single instructor.

In 1925, the General Assembly of North Carolina recognized the school's curriculum above high school, changed its name to Winston-Salem Teachers College, and empowered it under the authority of the State Board of Education to confer appropriate degrees. Winston-Salem

Teachers College thus became the first black institution in the nation to grant degrees for teaching the elementary grades.

In response to a growing medical community emerging in the Winston-Salem area, the School of Nursing was established in 1953, awarding graduates the degree of Bachelor of Science. In recognition of the university's growing curriculum and expanding role, the North Carolina General Assembly of 1963 authorized changing the name from Winston-Salem Teachers College to Winston-Salem State College.

A statute designating Winston-Salem State College as Winston-Salem State University received legislative approval in 1969, and in 1972, Winston-Salem State University became one of the 16 constituent institutions of the University of North Carolina, subject to the control of a Board of Governors. Since its founding in 1892, Winston-Salem State University has grown from a one-room frame structure to more than 39 buildings located on a picturesque 117-acre campus overlooking the woodlands of Salem Lake in the heart of Winston-Salem.

The university is now number one in the UNC system for North Carolina job placement for graduates and number one in the UNC system for the average salary for triad-area graduates. It is home to an award-winning student activities center, top 25 division II football, basketball, and baseball programs, and offers students 100-plus student organizations.

With a faculty-to-student ratio of 16:1, the university enrolls approximately 5,100 students and offers more than 40 bachelor's programs, 9 master's programs, two professional doctoral programs, and two certificate programs. Through the Division of Lifelong Learning,

opportunities abound for non-traditional students to pursue studies through evening-weekend, summer, distance learning, and continuing education classes.<sup>10</sup>

### Religious Demographics

Winston-Salem is the most religious city in North Carolina, with 54.14% of the population is religiously affiliated. Christianity is the largest religion, with Baptists (15.77%) making up the largest religious group, followed by Methodists (12.79%) and Catholics (4.39%). Pentecostals (2.97%), Episcopalians (1.3%), Presbyterians (2.59%), Lutherans (0.96%), Mormons (0.90%) make up a significant amount of the Christian population as well. The remaining Christian population (11.93%) is affiliated with other churches such as the Moravians and the United Church of Christ. Islam (0.43%) is the second-largest religion after Christianity, followed by Judaism (0.20%). Eastern religions (0.02%) make up the religious minority.

The city's long history with the Moravian church has had a lasting cultural effect. The Moravian star is used as the city's official Christmas street decoration. Also, a thirty-one foot Moravian star, one of the largest in the world, sits atop the North Tower of Wake Forest Baptist Medical Center during the Advent and Christmas seasons. Another star sits under Wake Forest University's Wait Chapel during the Advent and Christmas seasons as well. Also, Moravian star images decorate the lobby of the city's landmark Reynolds Building.

For many North Carolinians, participation in some form of organized religion is an important part of life. A survey conducted under the Association of Statisticians of American Religious Bodies (ASARB) and published by the Glenmary Research Center reports that in 2000 there were eighty-six religious' groups in the state and that 3,651,416 people, nearly half of the state's

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<sup>10</sup> Winston-Salem State University "Points of Pride" <https://www.wssu.edu/about/points-of-pride/our-history.html>. accessed May 18, 2020.

population, belonged to one of these groups. Most of these groups are Christian denominations but included also are Baha'i, Hinduism, Islam, Judaism, and other faiths. (See the source for Table 1 for a complete citation of the Glenmary report, which is copyrighted.)

Besides, religious groups have contributed to the life of North Carolina in a variety of ways. For example, all 37 of the independent colleges and universities in the state were founded by various religious bodies. These associations have weakened in many cases today, but the fact remains that these institutions of higher education are here today because of the initiative of religious denominations.<sup>11</sup>

### Chaplaincy Ministry Opportunities

Chaplain leadership and chaplaincy ministry presence are established on two of the four college campuses in the city of Winston -Salem, North Carolina. Salem College, the oldest college in North Carolina founded in 1772 and Wake Forest University founded in 1834, currently have full time Chaplains. Throughout the state, several colleges and universities have Chaplains on campus, employed, or volunteer. Duke University provides office space for local clergy but does not employ or fund any of the support the local church offers to students.

The office of the Chaplain and staff at Wake Forest University offers minimum support to local colleges and organizations that do not have chaplain leadership or support from local churches for their students. The Office of the Chaplain and Religious Life seeks to support a diversity of beliefs through the multi-faith character of the chaplaincy and its relationship to numerous religious life affiliates. They acknowledge the importance of faith, both in individual and collective lives striving to provide opportunities for members of the Wake Forest community to

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<sup>11</sup> Data for 1990 from The Association of Religion Data Archives (ARDA)  
[http://www.thearda.com/mapsReports/reports/state/37\\_2000.asp](http://www.thearda.com/mapsReports/reports/state/37_2000.asp)

express and explore their faith in a supportive community. The core work of chaplaincy is rooted in the care of the whole person – body, soul, and spirit.<sup>12</sup>

Salem College Interfaith Council is comprised of students who represent the diversity of faith traditions on campus. The chaplain provides support for this group. The Interfaith Council meets monthly.<sup>13</sup>

### **Problem Presented**

The problem is that Winston-Salem State University lacks consistent spiritual leadership from a chaplain for campus ministries and religious groups. Students living in an academic environment need a consistent spiritual presence to enhance the overall academic experience. Spiritual advice should be available in times of crisis and a chaplain could be the spiritual leader to fill that void.

On a broader scale, the absence of spiritual leadership is a vital component to this problem.

Leaders are not being developed at this stage in young adult lives and the evidence is clear by the absence of strong church leaders, community leaders, and family leaders. The chaplain leader is the conduit or liaison from the local church, through community organizations, to the families and businesses in the community. This type of spiritual leadership requires self-management and accepting the responsibility for the spiritual care for others. The absence of ministry presence is primarily due to the lack of qualified leaders who can establish small groups and train future leaders for the campus, community, and the local church. Local churches are hesitant and unwilling to address the need for chaplain leadership in the community or local public schools. Specifically, public schools present the task of navigating legislation and staying within legal parameters of church and state. The perception of advocating religion is closely related to

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<sup>12</sup> Office of the Chaplain, <https://chaplain.wfu.edu/>. Accessed May 18, 2020.

<sup>13</sup> Office of the Chaplain, <https://www.salem.edu/spiritual-life/interfaith-council>. Accessed May 18, 2020.

exercising religious freedom. The dissemination of the two falls in the hands of school leaders and church leaders, and that is usually where the discussion ends because it never starts.

Chaplain leaders must answer the call outside the boundaries of religious comfort zones and address the absence of spiritual leadership crippling young adults at academic institutions. The responsibility for the man of God to make disciples for Christ begins with being a disciple for Christ. Chaplain leaders are a major component of campus ministry presence.

The Bible is a book written by workers about workers for workers, but too often the work is ignored.<sup>14</sup> Spiritually and foundationally, Jesus exemplifies servanthood and leadership with an ordinary yet utterly profound act when he washed the feet of His disciples. Servanthood captures the complete meaning of love and ministry presence while injecting the proper dose of humility into the servant leader as he or she adheres to their assignment through the Holy Spirit from God Almighty.

### **Purpose Statement**

The purpose of this DMIN research thesis is to establish if there is consistent chaplain leadership for ministry on the campus of Winston-Salem State University that could create a positive spiritual climate throughout its campus and the surrounding community.

Under the umbrella of leadership lies several types of leaders primed for development. Spiritual leadership training and mentoring at this stage of the young adults' lives fuel that mentality moving forward in maturity. This mentality creates community leaders, civic awareness, pride in the community, future politicians, and local church leaders. This research purposes ministry presence in a campus setting to enhance the resolution of the community in its entirety. Chaplain

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<sup>14</sup> Ortberg, John. *The Me I Want to Be : Becoming God's Best Version of You* Grand Rapids, MI: Zondervan, 2011.

leadership should parallel secular academy professionals and religious professionals to fortify spiritual and community awareness on the campus of Winston Salem State University.

Partnerships with the local community led by chaplains from college campus ministries promote higher education with Christian values and ethics. The local secondary schools are the heart of most communities and partnering with youth can develop a sense of spiritual harmony that translates into civic duties and mentoring. The youth will sustain a mindset of community and transfer it to their young adult lives and endeavors. This is the foundation for preparing and developing leaders for the future.

### **Basic Assumptions**

There was a fundamental assumption that Winston-Salem State University would support the establishment of a spiritual presence on campus. This commitment includes the vision of a Religious Life department and partnership with local clergy and spiritual leaders. This research made a broad assumption that the absence of chaplain leadership and ministry presence primarily exist on public college campuses and historically black college and university state-funded campuses. Funding inevitably impacts the ability of many schools and their effort to advance the quality of the college experience.

Centrally located within a religious populous, an assumption was rendered concerning local churches wanting involvement in the development of college-aged young adults in their community. The spiritual health of young adults as they traverse the emotional roller-coaster of academia and their initial experience with adulthood can be optimistically or unenthusiastically influenced during this phase of life. Religious values affect the outcome of life endeavors.<sup>15</sup>

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<sup>15</sup> Mark R. McMinn, *Psychology, Theology, and Spirituality in Christian Counseling*, Carol Stream, IL, Tyndale House Publishing, Inc., 2011.

## Definitions

*Academia*: The environment or community concerned with the pursuit of research, education, and scholarship.

*Board Certified Chaplain (BCC)*: Demonstrated competence to perform all of the normal tasks within the scope of practice of chaplains.<sup>16</sup>

*Clinical Pastoral Education (CPE)*: A form of chaplaincy internship in which students are taught through hands-on practice, clinical supervision, and academic study to more effectively observe, listen, communicate, and respond and attend to someone's spiritual and emotional needs.<sup>17</sup>

*Coronavirus (COVID-19) pandemic*: Coronaviruses are a group of related RNA viruses that cause diseases in mammals and birds. In humans, these viruses cause respiratory tract infections that can range from mild to lethal. Mild illnesses include some cases of the common cold, while more lethal varieties can cause SARS, MERS, and COVID-19.<sup>18</sup>

*Emotional Intelligence (EQ)*: The ability to: recognize, understand, and manage our own emotions. Recognize, understand, and influence the emotions of others.<sup>19</sup>

*Historically Black College and Universities (HBCU)*: Historically, black colleges and universities are institutions of higher education in the United States that were established before the Civil Rights Act of 1964 to primarily serve the African American community. Most of these institutions were founded in the years after the American Civil War and are concentrated in the

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<sup>16</sup> <https://spiritualcareassociation.org/requirements-for-board-certification.html>. Accessed May 24, 2020.

<sup>17</sup> <https://spiritualcareassociation.org/cpe-org>. accessed May 24, 2020.

<sup>18</sup> <https://www.cdc.gov/>. accessed May 24, 2020.

<sup>19</sup> Bradberry, Travis, and Jean Greaves. *Emotional Intelligence 2.0*. Talent Smart, San Diego, CA, 2009.

Southern United States.<sup>20</sup>

*Leadership Competence*: Excel in the knowledge and skills relevant to your career and ambitions.<sup>21</sup>

*North Carolina Agricultural and Technical State University (NC A&T)*: North Carolina A&T's history can be traced back to 1890 when the United States Congress passed the Second Morrill Act. Aimed mainly at the Confederate states, the second Morrill Act of 1890 required that each state show that race was not an admissions criterion, or else to designate a separate land-grant institution for persons of color. To comply with the Second Morrill Act and yet prevent the admission of African Americans to the North Carolina College of Agriculture and Mechanic Arts, now known as North Carolina State University, the college's Board of Trustees were empowered to make temporary arrangements for students of color.

On March 9, 1891, the Agricultural and Mechanical College for the Colored Race was established by an act of the North Carolina General Assembly as an annex of the private Shaw University in Raleigh. The act read in part: "That the leading objective of the college shall be to teach practical agriculture and the mechanic arts and such learning as related thereto, not excluding academic and classical instruction." The college, which started with four teachers and 37 students, initially offered instruction in agriculture, English, horticulture, and mathematics. The college continued to operate in Raleigh until the Board of Trustees voted, in 1892, to relocate the college to Greensboro. With monetary and land donations totaling \$11,000 and 14 acres (0.057 km<sup>2</sup>), the new Greensboro campus was established the following year and the

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<sup>20</sup> <https://www.collegeatlas.org/historically-black-colleges-and-universities-hcbu>. Accessed May 24, 2020.

<sup>21</sup> Wesley E. Donahue, *Building Leadership Competence: A Competency-Based Approach to Building Leadership Ability*, State College, PA, Centrestar Learning, 2018.13.

college's first President, John Oliver Crosby, was elected on May 25, 1892. The college granted admission to both men and women of color from 1893 until the Board of Trustees voted to restrict admission to males only in 1901. This policy would remain until 1928 when female students were once again allowed to be admitted. In 1899, The college conferred its first degrees to seven graduates. In 1904, the college developed a 100-acre (0.40 km<sup>2</sup>) farm equipped with the latest in farm machinery and labor-saving devices. The university farm provided much of the food for the campus cafeteria. In 1915, the North Carolina General Assembly changed the name of the college to Negro Agricultural and Technical College of North Carolina.<sup>22</sup>

*Paradigm Innovation:* The change in the underlying mental models which frame what the organization does or how the company frames what it does. The dividing line between these is often blurred and innovation in one dimension often brings changes to the others.<sup>23</sup>

*Pluralism:* A condition or system in which two or more states, groups, principles, sources of authority, etc., coexist.<sup>24</sup>

*Wake Forest University (WFU):* Wake Forest University is a private research university in Winston-Salem, North Carolina. Founded in 1834, the university received its name from its original location in Wake Forest, north of Raleigh, North Carolina. The Reynolda Campus, the university's main campus, has been located north of downtown Winston-Salem since the university moved there in 1956.<sup>25</sup>

*Winston-Salem State University (WSSU):* Winston-Salem State University was founded as the

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<sup>22</sup> <https://www.ncat.edu/>. Accessed May 24, 2020.

<sup>23</sup> <https://frankiehw.wordpress.com/2013/10/10/paradigm-innovation/>. Accessed May 24, 2020.

<sup>24</sup> <https://www.allaboutreligion.org/pluralism-definition-faq.htm>. Accessed May 24, 2020.

<sup>25</sup> <https://www.wfu.edu/>. Accessed May 24, 2020.

Slater Industrial Academy by Simon Green Atkins on September 28, 1892. Atkins had an audacious vision to create an institution where every student would meet the challenges of the day equipped with an education designed to intellectually prepare the “head, hand, and heart.” Twenty-five students attended classes in a one-room frame structure and were taught by a single instructor.

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Through the Division of Lifelong Learning, opportunities abound for non-traditional students to pursue studies through evening-weekend, summer, distance learning, and continuing education classes.<sup>26</sup>

### **Limitations**

As a part of this study, Wake Forest University (WFU), Salem College, North Carolina A&T, and Winston Salem University (WSSU) are a few of the campuses visited with either a spiritual ministry presence or has an Office of the Chaplain on campus. Limitations present during visits are current ministry presence or the lack thereof and the appearance, perception, and interpretation of the legal ramification involving separation of church and state. Jesus taught that both the church and the state are important entities, which God created for good. Each has its own tasks to perform. There are times, however, when religion and politics can become controversial, causing the intersection examination.<sup>27</sup> The most impactful limitation identified during the research was the COVID-19 pandemic restrictions that prevented consistent

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<sup>26</sup> <https://wssu.edu/about/points-of-pride/our-history.html>. Accessed May 24, 2020.

<sup>27</sup> Seltz, Gregory P., "Lutheran Hour" *The Intersection of Church and State: Collision and Cooperation Track 4*, Vision Video, Worcester, PA, [www.visionvideo.com](http://www.visionvideo.com). (2015).

interaction with institution officials. Limited but not as impactful was the accessibility of board-certified Chaplain training and certification schedules of ongoing training.

### **Delimitations**

Several delimitations support the research vicariously through the use of social media and some physical interaction. The research was focused on only 1 of 4 public HBCUs within a 20-mile traveling radius of each other. Choosing local clergy as participants in the research and requiring formal theological training or education as a prerequisite.

### **Thesis Statement**

If chaplain leaders address the lack of spiritual leadership presence at Winston -Salem State University, then students gain an accessible ministry presence augmenting spiritual awareness.

## **Chapter 2**

### **Literature Review**

#### **Chaplaincy**

A chaplain is not a missionary, because he has not been charged to plant churches.<sup>28</sup> This approach clarifies the perception of a chaplain before he delivers the definition of the chaplaincy ministry. Whit Woodard defines chaplaincy initially and succinctly by defining who a chaplain is not. A chaplain is not a pastor, because he is not charged with the leadership of a local church. Although they share similar responsibilities, they have distinctly different skill sets. Woodard gives historical background for the word chaplain before revealing chaplaincy as a ministry of encouragement, comfort, and presence.

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<sup>28</sup> Whit Woodard, *Ministry of Presence: Biblical Insight on Christian Chaplaincy*, (North Fort Myers, FL: Faith Life Publishers, 2011).

In contrast, Stephen L. White defines the chaplain and chaplaincy ministry as practically the same as a pastor in a local congregation. White's definition of a chaplain seems to be based on the mission and duties of a pastor or missionary. He believes the first task of the chaplain is to gather believers and seekers.<sup>29</sup> The dichotomy exists due to the biblical validity of the charge placed on the pastor according to Woodard. White's definition appears to be in keeping with a job or duty description from a secular institution. Woodard's definition suggests servant leadership through encouragement, comfort, and presence.

Institutional chaplaincy is a ministry that is unique and varied. Several community facilities employ or have institutional chaplains. Following Christ's example of cross-cultural ministry, chaplains provide a caring ministry beyond the walls of the church. Jesus taught ministering to all people to inherit the kingdom of Heaven. Dale A. Scandron, a senior chaplain instructor, introduces an academically sound curriculum for chaplains to participate in. This formal training is task-specific to the environment the spiritual leader/chaplain will serve in his/her community. This curriculum is written with the full awareness that the chaplains' mandate is to identify crisis in lives, regardless of personal religious convictions; The ministry is not a hook to obligate a client to a worship experience of membership to a particular church. This is genuine love and compassion without expectations.<sup>30</sup>

According to Lucy A. Foster-Smith, chaplains' duties are at the intersections of tradition and innovation, secularity and the sacred, and ultimately hope and despair. Each chapter addresses perspectives that arise at the intersection of religious practice, campus culture, the

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<sup>29</sup> Stephen L. White, *The College Chaplain: A Practical Guide to Campus Ministry PUBLISHERS INFO?* .2015.

<sup>30</sup> Dale A. T Scandron *The Chaplaincy: Certificates of Basic Chaplaincy*, (Chaplains College Press, 2015).

challenges of secular context and the individual ways chaplains inhabit their roles.<sup>31</sup>

The role of a spiritual leader is indirectly introduced by Rabbi Patricia Karlin-Neumann through relationship building and mentoring. Karlin-Neumann explains chaplain leadership by introducing the unique opportunity and challenge to impact young adult lives intentionally and spiritually.<sup>32</sup> The theme of spiritual leadership, although embedded within relationship building and mentoring, speaks to the task of chaplaincy to minister outside the walls of the church. Impacting lives as they transition from youth to young adults is not only a calling but a skill. The spiritual calling and skills of a chaplain do not excuse or dismiss spiritual leadership held to a biblical standard. Neumann's ministry context on the campus of Stanford University suggests secular guidelines might blur the lines of biblical standards.

### **Leadership**

John MacArthur delivers an in-depth look at leadership held to a biblical standard by a thorough depiction of what Christ intends leadership to look like. Christ portrays leaders as servants through the example of the Apostle Paul.<sup>33</sup> Paul defies the principle of presence, therefore expanding his primary role to missionary. In doing so, Paul takes on the characteristics of a church planter. MacArthur explains the servant, teacher, and approved workman are held to a biblical standard. This answers the "who" to the problem and provides transparency to leadership in action and leadership under fire. The chaplain leader must be fit to lead and not just skilled. MacArthur continually provides suitable biblical support for his claim and presents the

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<sup>31</sup> Lucy A. Forster-Smith, *College & University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses across America*. (Sky Light Paths Publishing, 2013).

<sup>32</sup> Patricia Karlin-Neumann *College & University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses across America*. (SkyLight Paths Publishing, 2013).

<sup>33</sup> John MacArthur, *Called to Lead:[26] Leadership Lessons from the Life of The Apostle Paul*. (Nashville, TN: Thomas Nelson, 2010).

chaplain, not solely a spiritual leader but also a community leader. He offers more of what the leader ought to be rather than what leaders are in the chaplain ministry. The material shared in his book is fitting for leaders who minister to other leaders. Biblical reference throughout the book solidifies the intent to provide a biblical standard to leadership. According to John White, this pattern has repeated itself endlessly during the history of God's people—the fear and fascination of a God-given vision, one man or woman's willingness to follow that vision, to boldly acknowledge the risks and costs, to share that vision and then challenge God's people to follow.<sup>34</sup>

Reggie McNeil recognizes those standards and promotes it even further. There is a demand for good leaders, especially if the alternative is more poor leaders. Great leaders are truly needed.<sup>35</sup> His book issues a challenge to spiritual leaders to ascertain seven disciplines imperative for leadership success and greatness. The book encourages forward-thinking, intentionality, and the need for impactful leadership. Some literature explains how to be great but, McNeil shares how to sustain greatness. O.S. Hillman reverberates McNeil's position with the example of King David and his rise in leadership by striving for greatness. David proves his greatness through adversity and against great odds which gains favor with God. Hillman believes adversity corresponds to the level of call and to the depth and width of the ministry and purpose God plans through an individual's life. When there is an anointing on a leader, it will bring a blessing to those they serve. God orchestrated the events that would bring David into the first

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<sup>34</sup>John White, *Excellence in Leadership: Reaching Goals with Prayers, Courage, and Determination*. (2018), 49.

<sup>35</sup> Reggie McNeil, *Practicing Greatness: 7 Disciplines of Extraordinary Spiritual Leaders*. (Jossey-Bass, San Francisco, CA, 2006), 7.

phase of his calling as a change agent for the nation of Israel as its greatest king.<sup>36</sup> McNeil illuminates specific disciplines that lead to becoming an impactful leader and encourages the use of them. These disciplines are not quantifiable but, must be cultivated over time. From the context of a mentor or coach, McNeil makes a successful attempt to dissuade the perception of arrogance and presents it as a deliberate pursuit for greatness. This pursuit parallels with servanthood and extends beyond the church walls into the community.

Chaplain leaders are servants with creditability and capable of influencing people in a particular context to pursue their God-given direction.<sup>37</sup> Aubrey Malphurs supports this claim by selecting ten people from the Bible who fit the definition but made a significant impact in the communities they served. Sustaining the theme McNeil presented, Malphurs's assessment of servant leaders extend evangelistically beyond the church walls and into significant pillars of the community. The Malphurs belief that churches, and Christian leaders operate under secular leadership principles prompted the development of the Christian Leadership Audit in Appendix (B) and Servant Leaders Audit Appendix (D) of his book, which allows leaders to self -assess their ability or inability to be in a leadership position. Potential servant leaders must have a tool to assess where they are concerning leadership ability before accepting leadership roles within the community. Henry and Richard Blackaby recognize that developing the servant attitude of Christ requires humility and obedience. A servant approaches his master and asks, “what do you want me to do?” The chaplain leader should approach the local community in this fashion.<sup>38</sup>

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<sup>36</sup> OS, Hillman, *Change Agent: Engaging Your Passion to be the One Who Makes a Difference*. (Lake Mary: Charisma House, 2016).

<sup>37</sup> Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership*. (Baker Books, Grand Rapids, MI, 2003).

<sup>38</sup> Blackaby, Henry T., and Claude V. King. *Experiencing God: Knowing and Doing the Will of God*. (Broadman & Holman Publishers, Nashville, TN, 2018).

Although these assessments are available, Malphurs does not address the vulnerability and legal ramifications that accompany servant leadership within the community. Malphurs did address the public and private work of the servant leader by defining authentic leadership as situational and that some leaders succeed in one ministry and fail in others.

### **Ministry of Presence**

College campuses and public schools are two situations servant leaders could impact their communities through ministry presence if the opportunity presents itself. A close examination of campus ministries under the direction of secular professionals addressed the need for a relationship between the servant leader and public schools due to the dynamism schools bring to a community. Stephen Kellough forewarns in his book several pitfalls for students during their college years; however, the context speaks to the demographic that has a relationship with Christ needing sustainment or students looking to do missionary work. Throughout the book, Kellough expresses the joy of interacting with students during this critical stage of life but, it is written from the perspective of a concerned parent opposed to a spiritual leader. As relational human beings, God uses the Christian community for spiritual and emotional well-being and good.<sup>39</sup> Mary Angela Shaughnessy will agree with this premise adding, one of the more perplexing situations facing ministry today is presented by persons sharing confidential information. Young people of this generation will share more crucial information than any other generation of young people.<sup>40</sup> Kellough does not address student engagement or activity beyond the campus, leaving extraordinarily little opportunity for spiritual growth. Students need this at

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<sup>39</sup> Stephen Kellough, *Walking with Jesus On Campus: How to Care for Your Soul During College*. (Chicago: Moody Publishers, 2019).

<sup>40</sup> Shaughnessy, Mary Angela, *Campus Ministry, and the Law: A Guide for the Minister*, (National Catholic Educational Association, Washington, DC, 2013).

this stage in their lives for social development. Kellough does interact with students daily and fulfills the need of spiritual presence accessibility. Over twenty-five years, Kellough has established a spiritual presence that is sustainable going forward.

Chuck Bomar produced a template of successful tips for successful college ministry and ministry presence. Bomar immediately explains that the purpose of the book is for church-based ministry but, it can be used for college base ministry as well. The title was misleading, and the assumption could be made that this is for a college ministry based on campus. This is by far the most practical and useful literature reference that addresses the purpose of research and problem statement. The book must be read in the numeric order of the chapters to grasp the meaning of each phase of campus ministry development. Chapter 17 transitions beautifully into a relationship with commuter campus students and offer an opportunity for leadership beyond the walls of the church. Bomar guides the reader progressively to the point of establishing a campus ministry without the support of statistical evidence. He mentioned time and time again throughout the book, the numerical increase does not equal success. The chapters provide practical advice not found in other references and the simplicity of it makes it a valued resource. Bomar explains what to talk about and where to meet college-aged students. This information derives from a "boots on the ground approach" he has navigated throughout his servant leadership experience. This source presents a relationship or partnership with a commuter college being led by college-aged Christians. The role of the spiritual leader is to assist in problem-solving through a spiritual lens. Bomar continues his explanation that natural mentor-like relationships are the best way to ensure that age-stage issues are being addressed. This book describes how to start and sustain a campus ministry from start to finish and what to teach by topic: Shame and Guilt, Relationships,

The Bible, Identity, Finances, Faithfulness, and Controversial Topics.<sup>41</sup>

### **Community**

The local public school has constitutional boundaries that must be acknowledged. Bomar addressed some gray areas of the church and state balancing act. In 2010, Chuck Bomar addressed campus ministry from a church-based perspective. Seven years later he targets the necessities of spirituality in the community. Bomars intend to bring awareness to an enormous opportunity and provide practical ways to express faith. He aims to inspire and equip the church with vision and strategy by reaching into the community through serving in local public schools.<sup>42</sup> Through the use of practical stories and actionable ideas, the servant leader can partner with the local school and community socially and spiritually. Bomars' book is an exceptional guide for building trust between the church and the local public school. Rather than demand control, present a humble presence of service in the name of Jesus. Bomar's practical approach to engaging people exemplifies Christian values and evangelistic spirit. Up to this point, no resource has addressed the legal complications of church and state. Bomar streamlines the discussion by describing the church's work and involvement in the community as outreach. The service in the community did not focus on who, it focused on what. He proclaimed outreach does not violate or force religious beliefs on the public. To this point in the literature review, Bomar is the only source that has addressed church and state to a positive conclusion which leads to a critical community partnership.

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<sup>41</sup> Chuck Bomar, *College Ministry from Scratch: A Practical Guide to Start and Sustain a Successful College Ministry*. (Grand Rapids, MI, Zondervan, 2010).

<sup>42</sup> Chuck Bomar, *Serving Local Schools: Bring Christ Compassion to the Core of Your Community*,( Grand Rapids, MI, Zondervan, 2017).

Community partnerships can take a no-nonsense approach to schools and churches with simple ways to get started. Jake McGlothlin paints a picture of how the staffs from the school and the church along with students create a bond for the community and shape the discipleship effort for the church. He believes there is power in numbers, collective interest in solving problems, and communities that enable and enlighten a widening circle of people. A mutually beneficial relationship can exist even in the brokenness of today's society. Time, money, and energy might be better spent teaming with other organizations in the community that has identified and addressed fundamental challenges. Individuals and organizations with overlapping interests are a must.<sup>43</sup> These partnerships can be a glimpse into the "Kingdom of God."<sup>44</sup> McGlothlin creates a theme that forges the needs of the children in the community as a focal point of the partnership. He also took a pastor-like tone in writing in today's world, with its dynamic and interconnectedness, seeking justice and restoration is kingdom-building work. The church should be how Christ's will be done. If one does not care for love, justice, and healing, one does not care for Christ. McGlothlin describes the local school as a mission-field and an opportunity to galvanize a community and children witnessing spiritual leadership as a part of their lives. In contrast to Bomar, McGlothlin fails to render a thought to the perception of religious freedom violations of church and state topics as the discussion of partnering with public school's gain momentum within society. He continues the theme of how important it is for the future of all parties involved, God's will be accomplished through servant leadership and community partnership with the local church.

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<sup>43</sup> Lokkesmoe, Ryan. *Paul and His Team: What the Early Church Can Teach Us About Leadership and Influence*. (Chicago, IL Moody Publishers, 2017).

<sup>44</sup> Jake McGlothlin, *The Mission-minded Guide to Church and School Partnerships*, (Nashville TN, Abingdon Press, 2017).

Brad House echoes the sentiment from both Chuck Bomar and Jake McGlothlin as he challenges spiritual leaders and local churches to embrace local community partnerships as he proclaims, “community is not about us, it is about God.” He reveals the biblical meaning and purpose of *the* community. Understanding why community is essential to the life of a Christian and the proclamation of the gospel begins with the understanding why community was created.<sup>45</sup> House explores the redefinition of community groups. His exposition of part two of the book compartmentalizes the megachurch concept into a small group movement divided by community, neighborhood, spaces, rhythms, and structure. House depicts this as a less intimidating contrast to megachurch outreach. He expressed the need for aggressive small groups, hence the title "off life support." The assumed definitions of a community group or a small group generally do not have a category for engagement. The idea of engagement is inherently offensive. If groups are passive, there will be a need for a paradigm shift. Jeff Iorg concurs with the results of passive groups in the community. Leaders observe paradigm shifts and lead accordingly. When God is moving in a new way, it is important to get in step and move forward with him. This is not always easy. People have a hard time with change. Leaders have to lead—taking people forward when they may be afraid, reluctant, or even recalcitrant.<sup>46</sup> The literature forces community thinking. Thinking as a community is a different way of thinking. Iorg captures the mission of small group engagement within a community as a mission. House wants the mission lived out, not carried out. Much like the campus ministry of presence Chuck Bomar introduced *the* mission is not something the church does it is something people live out. This results in members of the church becoming biblically intellectual, but do not apply their

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<sup>45</sup> Brad House, *Community: Taking Your Small Group Off Life Support*. (Wheaton, Ill, Crossway,2011).

<sup>46</sup> Jeff Iorg, *Seasons of a Leader's Life: Learning, Leading, and Leaving Your Legacy*. (Nashville: B & H Publishing Group, 2013).

knowledge to loving one another and reaching the lost. House response to the greatest need throughout the community and possibly the world is theological understanding. In this case, the impulsive response is to build small groups that are primarily Christian education groups to meet the critical need of the church. Ultimately, an attempt to create relationships through small groups should somehow reach the community in an impactful way. Unlike McGlothlin, House seems to be in line with revitalization. The author's intent to align small groups with community fits perfectly with partnering with local schools and universities where a chaplaincy ministry might exist or take form.

Chaplain leaders are an essential part of any community. Purposeful leadership is their task. "The spiritual leader's task is to move people. This is influence. Once spiritual leaders understand God's will, they make every effort to move their followers, who have previously been promoting their agendas, to pursue God's purposes. Until this happens, those in charge have not led."<sup>47</sup>

Henry and Richard Blackaby provide readers with a full description of spiritual leadership that matriculates onto college campuses and local communities. Blackaby's explanation of the process of leading people ultimately gives the community its pastor. Churches survey their communities to discover the concerns of the people. Then they compile, categorize, and prioritize the data. The book describes the chaplain leader at the heart of this process to move people toward God's purpose. Chuck Bomar identifies the place calling the college campus the mission field that ministries must prioritize.

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<sup>47</sup> Henry and Richard Blackaby. *Spiritual Leadership: Moving People on to God's Agenda*. Revised ed. (Nashville: B & H Publishing Group, 2011).

Blackaby's book provided the same level of intentionality as Jake McGlothlin's, setting them apart from literature spewing vague advice. Blackaby is specific in where the partnership should be and McGlothlin is precise about with whom the partnering should occur. Chaplain leaders must accept the authoritative leadership role in Christian ministry.

The Christian paradigm of ministry is to submit to authorities God has chosen; however, chaplains must work within the organization without losing their religious voice. They must resist assimilation; they are in the world, not of the world.<sup>48</sup> Robert Crick speaks vicariously to the absence of ministry presence on college campuses without losing the primary topic through rhetoric concerning church and state. Crick's bold critique of chaplaincy gives way to his explanation of what should be happening. Since Chaplaincy is a unique ministry that operates primarily outside the gates of the church community, it is important to understand why chaplains function in the manner that they do. Chaplains are motivated by their core belief that God is the Creator of all things; therefore all things must belong to Him—even the secular.

In higher education, there are different models of chaplaincy: student affairs administration, faculty, and presidential administration. The American higher education college chaplaincy has experienced many changes. Extraordinarily little research findings exist on the role and relevance of a chaplain specifically at an HBCU.<sup>49</sup>

### **Key Observations about the Black Chaplaincy: Changes in Ideological Narratives in HBCUs**

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<sup>48</sup> Robert Crick, *Outside the Gates: The Need for, Theology, History, and Practice of Chaplaincy Ministries*. (Oviedo: Higher Life Development Services, 2011).

<sup>49</sup> Frederick T. Faison, *The Role and Relevance of the Historically Black College and University Chaplain*. 2017. Union Institute & University Cincinnati, OH, Doctoral Dissertation.

The following summary of the findings of John Schmalzbauer shares key observations about the chaplaincy in higher education and explains some of the commonalities seen in the role of chaplaincies examined by this body of the Council of Independent Colleges:<sup>50</sup>

- Chaplaincies at some contact institutions fall under the Office of Student Affairs or campus life: however, chaplains may report to a dean of students or directly to the president or provost. Schmalzbauer noted that chaplains who report to a dean or vice president of students can focus on student engagement, while chaplains who report to the president or provost can easily reach out to and collaborate with diverse populations of students, faculty, and staff.
- While the number of full-time and part-time chaplaincy staff varies across institutions, all chaplaincies collaborate with affiliate ministers and religious professionals. These 21 ministers are employed by outside organizations or religious groups - not the institution - and are responsible for oversights of worship services and student religious groups. Large venues that are typically overseen by chaplaincies, such as chapels and multi-faith student centers, are sometimes used for purposes that do not incorporate religious, spirituality, or general ethical principles. Determining the accessibility of these spaces depends on the existence of other facilities that can accommodate large meetings or activities.
- Findings from the Schmalzbauer study explains the responsibilities of a chaplaincy at contact institutions are largely dependent on the chaplaincy's mission and role within the institution. If the primary goal of the chaplaincy is to ensure that all religious groups can practice and fully experience faith according to their traditions, the chaplain may spend a significant amount of time coordinating faith-based services and events. If the primary goal of the chaplaincy is to promote general meaning-making in both religious and secular contexts, their time may be more widely distributed across diverse programming and pastoral tasks.
- Schmalzbauer recommends that chaplains leverage pre-existing campus resources and opportunities when determining the mission of their chaplaincies at their institutions. If an institution already features an active social justice and civic engagement office independent of the chaplaincy, the chaplain may not need to invest substantial time in coordinating social justice-related programming .
- The most common and effective instrument to promote inclusivity and mediate religious conflict across contact institutions is a multi-faith council. Councils, which can consist of 22 students or faculty members representative of diverse faith traditions, meet weekly or biweekly to establish a respectful environment for multi-faith dialogue.

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<sup>50</sup> John Schmalzbauer . Chaplains and their professional lives: Survey results, programs for the theological exploration of vocation. *Final conference*, Indianapolis, IN. (2009)  
[http://www.campusministrystudy.org/PTEV\\_conference\\_presentation.pdf](http://www.campusministrystudy.org/PTEV_conference_presentation.pdf).

- All contact institutions report that student senates and student activity fees are the primary funding source for faith-based student groups. Most chaplaincies reserve a small amount of discretionary funding that is distributed on an as-needed basis.
- Active faculty engagement with chaplaincies broadens the scope of chaplaincy services and enriches the faith-based experiences of the entire institution. Effective strategies for faculty partnership includes advisory functions, programmatic co-sponsorship, and chaplaincy support of faculty resources. Contact institutions vary regarding designating faculty appointments to chaplains and chaplaincy staff.<sup>51</sup>

### **Conclusion**

Chaplain leaders must answer the call outside the boundaries of religious comfort zones and address the absence of spiritual leadership crippling young adults at academic institutions. Chaplain leaders and local clergy members should look to serve in the campus ministry setting rather than rebuke; then their actions will inevitably proclaim the gospel. Spiritually and foundationally, Jesus exemplifies servanthood and leadership with an ordinary yet utterly profound act when he washed the feet of His disciples. Servanthood captures the complete meaning of love and ministry presence while injecting the proper dose of humility into the servant leader as he or she adheres to their assignment through the Holy Spirit from God Almighty. Leaders are not being developed at this stage in their young adult lives and, the evidence is clear by the absence of strong church leaders, community leaders, and family leaders. Ultimately, spiritual leadership training and mentoring fuels the mentality for them moving forward in life. This mentality creates community leaders, civic awareness, pride in the community, future politicians, and local church leaders.

### **Theological Foundations**

Chaplaincy is rooted in the tradition of faith and community representing God's manservant away from the physical building where we traditionally congregate, the church

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<sup>51</sup> J. Beavers & King, D. *Handbook for chaplaincy at Presbyterian-related colleges and universities*. Retrieved from <http://www.muskingum.edu/~pcca/book.htm>.(2006).

building , the temple, the synagogue, the church campus. Christ commissioned all Christians to carry the Gospel to all nations. “All authority has been given to me in heaven and on earth. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age” (Matt 28:18-20). The evangelistic nature of chaplaincy exists because of the universal impact Christ outlined in His command to share the Gospel.

Although evil exists, the chaplain must recognize the value God has placed in man and lead His people in a manner pleasing to Him and beneficial to the faith community. This same evil is un-assumed and prevalent in a college community and ministry context or setting. Chaplaincy initially adopts the theology of creation by acknowledging the essential goodness of every human being and everything. There is one God who is good, and he made everything good. And so the origin of evil is not intrinsically a good principle and a bad principle that competes. Even when the serpent is introduced, he is introduced as the most subtle of the creatures that God made. And thus, there never is any hint of dualism or anything of that sort. There is one sovereign God over the whole.<sup>52</sup> Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and the birds of the sky and the cattle and over all the earth, and over every creeping thing that creeps on the earth” (Gen 1:26).<sup>53</sup> All things were created through him, and apart from him, not one thing was created that has been created (John 1:3).

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<sup>52</sup> John Piper, *A Theology of Creation 12 Points*, Interview with D.A. Carson Episode 813, March 11, 2016, [www.desiringgod.org/interviews/a-theology-of-creation-in-12-points](http://www.desiringgod.org/interviews/a-theology-of-creation-in-12-points). Accessed May 26, 2020.

<sup>53</sup> Unless otherwise noted, all biblical passages referenced are in the *Christian Standard Bible* (Nashville, TN: Holman Bible Publishers, 2017).

## Theology of Separation

The chaplain engages in ministry with and among those separated from their communities: hospital, jail, military, university, and other settings. The context for chaplaincy often involves meeting people at the margins of the community. Chaplaincy is not about converting to a specific faith, but connecting emotionally and spiritually with others.<sup>54</sup> This is necessary to resist unwarranted dualism in which God's presence and action are perceived as restricted to certain areas of life.<sup>55</sup> Considering the range of possible theological and secular models of chaplaincy, it has been suggested that chaplaincy ministers in a particular way to 'humanity's innate need for relationships'.<sup>56</sup> Separation can change the dynamic of most things; however, "For I am persuaded that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom 8:38-39).

Qualitative evidence discloses the need for chaplains if one holds the premise that each person is spiritual, possesses an inner spiritual nature or spirituality, and is consciously or unconsciously searching for meaning and purpose in their lives.<sup>57</sup> "But you are a chosen race, a

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<sup>54</sup> Keith Evans, "The Chaplain Skill Set Series" *Vol 1: The Fundamentals, "The Why, What, Who, and How of Chaplaincy*, Bloomington, IN, West Bow Press, 2018.22.

<sup>55</sup> John Caperon, Andrew Todd, and James Walters, *A Christian Theology of Chaplaincy*, Philadelphia, PA, Jessica Kingsley Publishers, 2108.21.

<sup>56</sup> *Ibid.*, 119.

<sup>57</sup> *Ibid.*, 10.

royal priesthood, a holy nation, a people for His possession, so that you may proclaim the praises of the one who called you out of darkness into his marvelous light” (1 Pet 2:9).

### **Theology of Hospitality**

Jesus initiated a relationship form of hospitality by sacrificing his life for mankind. This is a theology of hospitality, rooted in relationship – hospitality as a ministry, not the contemporary use of "hospitality" as entertainment or the hospitality industry of hotels and restaurants. “But God proves His love for us in that while we were still sinners, Christ died for us” (Rom 5:8).

The chaplain models his relationships with those in his/her care as co-equal. There are no rank structures or hierarchy to contend with while providing spiritual care. My brothers and sisters do not show favoritism as you hold on to the faith in our glorious Lord Jesus Christ (Jas 2:1). A chaplain cannot be a recluse and be effective as a mentor or leader. The chaplain, called to a shepherding role of ministry, must be actively engaged in healthy relationship building to be eternally effective. Ministry, and life for that matter, is all about relationships. In family, in friendships, and churches, chaplains are surrounded by people God is calling to purposeful relationships. These relationships are to mutually build and sharpen all parties involved. Iron sharpens iron and one person sharpens another (Prov 27:17). When God’s people are in need, be ready to help them. Always be eager to practice hospitality (Rom 12:13).

Chaplains should engage in three types of relationships. A mentor relationship, a mentee relationship, and a peer relationship. The Apostle Paul had these relationships with Barnabas(Mentor) Acts 9, Silas (Peer) Acts 15, and Timothy (Mentee) Acts 16.

God initiated relationships in the life of Saul before his conversion on the road to Damascus. God sent Ananias to indoctrinate Saul into the Way. God through a vision prepared

Ananias to visit Saul, and also prepared Saul for a visit from Ananias. God informed His messenger that Saul was praying which is a contrast between the threatening and slaughter the persecutor did as he drew near to Damascus. There was a disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias." "Here I am, Lord," he replied. "Get up and go to the street called Straight," the Lord said to him, "to the house of Judas, and ask for a man from Tarsus named Saul, since he is praying there. In a vision, he has seen a man named Ananias coming in and placing his hands on him so that he may regain his sight (Acts 9:10-12). Life and ministry are all about relationships, and ministry leaders will be accountable to the Lord for stewardship of those relationships.

### **Theology of Ministry Diversity**

The chaplaincy ministry and the mission of the church parallel each other depending on the definition of the mission of the church. The perennial task for the church is to discern how to fulfill its mission in and to the world.<sup>58</sup> The mission of the church has always been to seek and save the lost (Matt 28:19-20). The message of the church is the death burial and resurrection of Jesus Christ. "For I passed on to you as most important what I also received: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures" (1 Cor 15:3-4).

The pastoral identity of chaplains is distinct from congregational leaders and there is an ethical understanding that those in the care of the chaplain are likely to be a theologically diverse group of people. The Bible teaches diversity in the body of Christ. There is no Jew or Greek, slave or free, male, and female since you are all one in Christ Jesus (Gal 3:28). "For just as the

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<sup>58</sup> Victoria Slater, *Chaplaincy Ministry and the Mission of the Church*, London, SCM Press, 2015.9.

body is one and has many parts, and all the parts of that body, though many, are one body — so also is Christ. For we were all baptized by one Spirit into one body — whether Jews or Greeks, whether slaves or free — and we were all given one Spirit to drink. Indeed, the body is not one part but many” (1 Cor 12:12-14).

The chaplaincy ministry and the church share the belief as Paul did in carrying out his ministry to the Gentiles, “My goal is to know him and the power of his resurrection and the fellowship of his sufferings, being conformed to His death, assuming that I will somehow reach the resurrection from among the dead” (Phil 3:10-11). Chaplaincy continues to be a distinctive ministry with its own identity and integrity that provides an important way in which the church can live its vocation in the world.<sup>59</sup> In Acts Chapter 16, notice the work of the church as Paul and Timothy come together to glorify God. Paul starts this relationship dynamic with young Timothy. This was a young man who had earned the respect of his church family, and Paul saw potential in him for the future. Timothy became a part of Paul's ministry team, and God used him, later on, to serve in churches planted by this team.

### **Theology of the Sojourner**

God provided instructions for how Israel is to indulge the sojourner in the fact that Israel was herself a sojourner. Because they were sojourners welcomed and loved by God, they should empathetically understand the sojourner, embracing and loving them. Just as God cordially cared for Israel in her wandering, so Israel is to reflect God in how they care for and love the sojourner. “You shall not wrong a sojourner or oppress him, for you were sojourners in the land of Egypt. (Ex. 22:21; Ex. 23:9). The chaplain understands that some people’s life travel does not include

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<sup>59</sup> Ibid., 116.

any experience of being part of a faith group. They may relate better to concepts of a worldview, life philosophy, or personal ethics than to "God language."

### **Servants of the Servant**

Chaplain leadership and theology of leadership is an attempt to forge a full-orbed theology of Christian leadership grounded in the teaching of Scripture. What emerges from tracing the theme of leadership through the biblical record is a servanthood pattern; one that is wholly distinct from prevailing secular models.<sup>60</sup> The chaplain is a servant leader, one whose agenda, character and motives align with the divine purposes.

Robert Greenleaf (1904–1990) is credited with launching the modern servant leadership movement in 1970, the idea behind servant leadership is incredibly old. Jesus was the ultimate servant leader to the world and His disciples. “You call me Teacher and Lord — and you are speaking rightly since that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. "I have given you an example, that you also should do just as I have done for you” (John 13:13-15). Jesus was the model of compassion. He showed His concern for individuals as well as large groups. He put His compassion into action by feeding hungry people, teaching people who were like sheep without a shepherd, and helping a widow whose only son had died. The story of Lazarus shows the depth of His compassion: Jesus was deeply moved in His spirit, and He wept. He cared enough about another person—the woman with the hemorrhage—to find her in the crowd and speak to her individually. His compassion stirred Him to action when he had other things to do or needed rest.

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<sup>60</sup> Don N. Howell, *Servants of the Servants: A Biblical Theology of Leadership*, Wipf and Stock Publishers, 2015. Intro. <http://www.ciu.edu/content/servants-servant-biblical-theology-leadership>. Accessed May 26, 2020.

Servant leaders enhance the lives of their people. Contributions are evaluated by those you serve. Their interpretation, based on their goals, and their needs is a critical metric.<sup>61</sup> Servant leaders inspire, enable, and bless those they work with. They develop organizations that not only achieve their mission, but also benefit those who participate in it, whether they are employees, stakeholders, or customers.<sup>62</sup> Popular opinion is that powerful or high esteemed are to be served. “On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first among you must be your slave; just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matt 20:26-28). And he gave some to be apostles, some prophets, some evangelists, some pastors, and teachers, 12 equipping the saints for the work of ministry, to build up the body of Christ, (Eph 4:11-12). Sitting down, he called the Twelve and said to them, “If anyone wants to be first, he must be last and servant of all (Mark 9:35).

A great ally to chaplain leaders and servant leaders is self-awareness. Awareness helps one in understanding issues involving ethics, power, and values. It lends itself to being able to view most situations from a more integrated, holistic position. Having a high level of self-awareness leads to the ability to represent your true self and know how your emotions affect your team.<sup>63</sup> Capable servant leaders are awake and reasonably disturbed. They are not seekers of

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<sup>61</sup> James Strock. *Serve To Lead 2.0*, Serve to Lead Group, 2018.82.

<sup>62</sup> Kenneth H Blanchard and Renee Broadwell. *Servant Leadership in Action: How You Can Achieve Great Relationships and Results*. Berrett-Koehler Publishers, Inc, Oakland, California, 2018.168.

<sup>63</sup> Cara Bramlett. *Servant Leadership Roadmap*, Middletown, DE, 2020.27.

solace. They have their inner serenity.<sup>64</sup> “Keep a close watch on yourself and the teaching. Persist in this, for by so doing you will save both yourself and your hearers” (1 Tim 4:16).

### **Christian Leadership in Uncharted Territory**

The Apostle Paul was called and allowed to preach to the Gentiles. This was uncharted territory. “Though I am the least deserving of all God’s people, he graciously gave me the privilege of telling the Gentiles about the endless treasures available to them in Christ” (Eph 3:8). Paul went where no one else would go.

Chaplain leaders must go where no other spiritual leaders can go or will go. Crisis does not follow a schedule like Sunday worship. The roadmap for servant leaders often leads to uncharted areas. Chaplain leaders rely on leadership qualities and interpersonal skills to elevate communities and the area of concern they are assigned to. Christian leadership is the ability to energize a community of people toward their transformation to accomplish a shared mission in the face of a changing world.<sup>65</sup> Paul was truly in uncharted territory in Areopagus in Athens where he attempted to preach the gospel to pagans and idol worshippers. “His purpose was for the nations to seek after God and perhaps feel their way toward him and find him—though he is not far from any one of us” (Acts 17:27).

The unknown is difficult to prepare for; however, chaplains must do it daily. It is possible to prepare for the future without knowing what it will be. The most important way to prepare is to attend to quality relationships and how they respond to conflict or success.<sup>66</sup> Also, “But don’t

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<sup>64</sup> Ibid., 16.

<sup>65</sup> Tod E. Bolsinger. *Canoeing the Mountains: Christian Leadership in Uncharted Territory*. InterVarsity Press, Downers Grove, 2018;2015.36.

<sup>66</sup> Ibid., 61.

just listen to God’s word. You must do what it says. Otherwise, you are only fooling yourselves. 23 For if you listen to the word and do not obey, it is like glancing at your face in a mirror” (Jas 1:22-23).

### **Ministry of Presence**

Physical presence means the on-going occupation of a physical location for instructional purposes or maintenance of an administrative office to facilitate instruction. Ministry presence involves a physical presence that is unparalleled concerning impact. Distant relationships, distant parenting, and distant learning lose their effectiveness because presence provides instant correction. Some misinformation has to be corrected immediately and that cant is done from a distance. No distance can keep Gods people from His love in His word. “No power in the sky above or in the earth below—indeed, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord” (Rom 8:39).

In the chaplaincy ministry, presence is a must. A chaplains’ call to ministry must be intentional and present. The core responsibility of a chaplain is presence and availability. As the chaplain is present to him/herself with compassion and awareness and is present to God with sensitivity and authenticity, he/she then moves outward to others with simple, skillful means to help lighten their loads in life, and helps others to connect more deeply to The presence in ways that serve their highest good.<sup>67</sup> Chaplain leaders are impactful in fulfilling the great commission and carrying out the will of God.

Jesus sent Ananias to minister to Saul (Acts 9:17). Jesus sent seventy- two to minister to the towns (Luke 10:2), and Paul exemplifies ministry presence and its importance during his

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<sup>67</sup> Matt Sanders, *Chaplaincy: A Ministry of Presence*, Carmichael, CA, Lulu, 2016.15.

missionary journey's( Acts 13:1-14:28; Acts15:36-18:22; Acts 18:23-21:16; Acts 21:17-28:31). Time and time again, Jesus wants His presence felt through His disciples. Being present to serve His people is nothing that he did not do. Even Christ had to be present to teach servant leadership by washing his disciple's feet (John 13:1-17). Ministry of presence models the will of God. In the Gospel recorded by Saint John, Jesus' great promise in this chapter is not so much about the place He is preparing for us, but that he will return for us. He will be present. The promise relates not to (1)Hi return to establish the kingdom; (2) His return for us at death; (3) His return to us with peace when we are troubled; but rather, (4) His bodily return for His own—the Rapture. Four times in chapter fourteen Jesus promises to come again—to be present. Each of these reveal the need to be present with His disciples.<sup>68</sup>

Everyone in the body of Christ qualifies to be an expert assistant to the suffering. You do not have to be brilliant, persuasive, articulate, or experienced. You can be involved in what I will call, "The Ministry of Presence." Isn't it interesting that some of the best lessons about life are learned in the face of death? These are questions that would produce life lessons in the face of suffering and a close call with death<sup>69</sup> for example, "What am I doing?", "Where am I going?", "What does God want me to do?", "What does God have in store for me?", "What should I do with God's blessings?", "What should I do with God's trials?" and "Will I become resentful?" Leaders are not the only examples of ministry presence in action. The Apostle Paul shared his ministry with a married couple who displayed zeal and courage during discipleship. The Word of God never tires. Such is the case with Priscilla and Aquila, for, after two thousand years, we can still learn from their example. First, because they were willing to be used by God, Priscilla and

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<sup>68</sup>Towns, Elmer L. *The Gospel of John: Believe and Live*. Chattanooga, TN.: AMG Publishers, 2002.

<sup>69</sup> Stephen Davey, *Wisdom For The Heart: The Ministry Of Presence*, <https://www.christianity.com/theology/the-ministry-of-presence-11561796.html>.accessed Oct 2, 2020

Aquila were effective ministers. Indeed, strengthened by God and each other, they were able to accompany Paul, his collaborators, and the early believers, even to the point of great inconvenience. Second, they accomplished their missionary work both within and outside of their home and marriage. They did this because they kept their eyes on the goal, making known what God was doing for us through Jesus. From that they learned how to balance. As such, others such as Paul and the early believers who met in their home could depend on them. Finally, they worked as a team, mutually supporting, and affirming each other. Because of their ability to do these things, they were a presence that strengthened.<sup>70</sup> Paul's motivation for ministry was multifaceted. He was motivated by a strong desire to see fellow Jews brought to the saving knowledge of Christ (Romans 9:1-3;10:1). This affection made him want to visit them and pray for them (1 Thess 2:17-20; 3:9-10), and to spend both his resources and himself for them (2 Cor 12:15).<sup>71</sup> Paul understood his presence meant far more than his letters. The New Testament allows an in-depth look at Paul's relationship with the church through his writings and his missionary evangelistic prowess.

### **Theoretical Foundations**

The growing academic and institutional interest in pastoral care and counseling raises attention day by day. However, there is no institutionally established concept and practice of pastoral care at a public institution like Winston-Salem State University. There is, however, a lack of theoretical foundation for this service that needs to be developed and established for campus chaplaincy ministry. In fact pastoral care services are quite well developed in Christian

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<sup>70</sup> Keller, Marie Noël. *Priscilla and Aquila : Paul's Coworkers in Christ Jesus*, Liturgical Press, 2010. ProQuest E-book Central, <http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4731469>. Created from liberty on 2020-10-04 14:25:41.

<sup>71</sup> Hawthorne, Gerald F., Ralph P. Martin, and Daniel G. Reid. *Dictionary of Paul and His Letters*. InterVarsity Press, Downers Grove, Ill, 1993.

tradition.<sup>72</sup> At private institutions, pastoral care and counseling has a deep-rooted history and professional practice. In this paper, in order to give an insight into theoretical foundations of private institutions' pastoral care and counseling, the concept that exists is illustrated and defined through the tasks and subjects from the Association of Clinical Pastoral Education (ACPE). The CPE research training model suggests intentionality and the boldness needed to ensure a positive response from research participants. Residents and staff at WSSU need to experience the commitment and loyalty from a chaplain leader committed to possibly establishing a chaplaincy presence they can call their own.

The Association of Clinical Pastoral Education is recognized as an accrediting agency for Clinical Pastoral Education programs by the U.S. Department of Education. The Institute for Clinical Pastoral Training is accredited by the Accrediting Council for Continuing Education & Training (ACCET). ACCET is listed by the U.S. Department of Education as a nationally recognized accrediting agency. Clinical pastoral education (CPE) is education to teach pastoral care to clergy and others. CPE is the primary method of training hospital and hospice chaplains and spiritual care providers in the United States, Canada, Australia, and New Zealand. CPE is both a multicultural and interfaith experience that uses real-life ministry encounters of students to improve the ministry and pastoral care provided by caregivers.<sup>73</sup>

### **Post-Secondary Education Divisions**

Post-secondary education is the educational level following the completion of a school providing secondary education, such as a high school, secondary school, university-preparatory

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<sup>72</sup> Ağılkaya-Şahin, Z. Theoretical Foundations of Pastoral Care in Christian Tradition. *Spiritual Psychology and Counseling*, 1, (2016). 68-77. <http://dx.doi.org/10.12738/spc.2016.1.0002>.

<sup>73</sup> [https://en.wikipedia.org/wiki/Clinical\\_pastoral\\_education](https://en.wikipedia.org/wiki/Clinical_pastoral_education) accessed May 27, 2020.

school, or gymnasium. Higher education is taken to include undergraduate and postgraduate education in the U.S. Colleges, universities, institutes of technology and polytechnics are the main institutions that provide post-secondary education.

Public colleges are funded by local and state governments and usually offer lower tuition rates than private colleges, especially for students who are residents of the state where a college is located. Private colleges rely mainly on tuition, fees, and private sources of funding. Private donations can sometimes provide generous financial aid packages for students. For-profit colleges are businesses that offer a variety of degree programs that typically prepare students for a specific career. Credits earned may not transfer to other colleges, so be sure to check with the admission office at each college. Specialized-mission colleges and Historically Black Colleges & Universities (HBCUs) focus on educating African American students. Hispanic-serving institutions (HSIs) are colleges where at least 25 percent of the full-time undergraduate students are Hispanic. HBCUs and HSIs may offer programs, services, and activities targeted to the underrepresented students they serve.<sup>74</sup>

Winston Salem State University is a public HBCU located in Winston-Salem North Carolina, founded in 1892. WSSU does not have a Chaplain led ministry presence on its campus; however, Wake Forest University (private), allow Divinity students from their Divinity School to fill the Chaplain void voluntarily. Salem College Office of the Chaplain offers support to WSSU religious groups on an on-call basis.

### **Ministry Intervention for the Institution**

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<sup>74</sup> <https://bigfuture.collegeboard.org/find-colleges/college-101/types-of-colleges-the-basics#>. Accessed May 26, 2020.

In times of crisis, chaplain leadership is needed on the campuses of public colleges and universities. Local governments combat these situations primarily in three ways: Temporary intervention, voluntary intervention, and sustainable intervention.

The local church led by pastors and local clergy is called on for temporary support and intervention during times of traumatic and spiritual crisis. The nature of leading a local congregation does not allow for permanent intervention, although it does allow for evangelistic opportunities for the local church. Within the local church, outreach ministries may be called on to provide specific spiritual care and emotional support.

Volunteer intervention can be relied on more consistently due to the nature of volunteer work. Typically, organizations only allow volunteers for embedded ongoing predicaments. Ideally, divinity students are the obvious choice to fill on-call rotating schedule tasks. Pastoral Care courses require intensive hours and intern hours therefore a natural fit for volunteer intervention could be graduate divinity students. Local private universities and colleges that employ associate chaplains could be integrated into the volunteer schedule as well. Volunteering exacerbates the fact that college chaplaincies are being reinvented as custodians and facilitators of universal human need, rather than an outpost of particular church ministries.<sup>75</sup>

Sustainable intervention could come from chaplain candidates enrolled in one of the Clinical Pastoral Education programs in the local area such as Cone Health, Novant Health, Wake Baptist Spiritual Care Unit, and multiple county medical centers. CPE translates into interfaith professional education for ministry. In CPE, theological students, ordained clergy (pastors, priests, rabbis, imams, and others), members of religious orders and qualified

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<sup>75</sup> Winnifred Fallers Sullivan. *A Ministry of Presence: Chaplaincy, Spiritual Care and the Law*, Chicago, and London, Chicago Press, 2014.11.

laypersons, and helping professionals (see requirements below) are provided to people in crises while being supervised. Out of intense involvement with these persons and the feedback from peers, teachers, and supervisors, students develop a new awareness of themselves and are challenged to improve their pastoral relationships.

CPE Educators believe authentic, sensitive, and compassionate pastoral relationships are enhanced through pastoral encounters, written case studies, didactic presentations, professional reading, critical reflection, and individual supervision. By critically reflecting on challenging circumstances from a wide diversity of perspectives, students can expand their understanding about human suffering, integrate their theology or spirituality with life experience, and develop their capacity to be a healing presence. CPE candidates are trained to work in diverse environments such as prisons, hospice facilities, medical facilities, and nursing rehabilitation centers. Four units of ACPE certified CPE, an individual, through a written application and an admissions interview, demonstrates the ability to participate in the ACPE certified CPE program. One year of Divinity school is required for enrollment. ACPE accredited Centers offer Level I and Level II CPE, as well as Educator CPE, in sequence. The outcomes for each level must be completed before moving to the next level. ACPE certified CPE is usually offered in single units (10-12 weeks) or a year-long program (3-4 consecutive units). Some ACPE accredited Centers have other part-time options. The Center of your choice can explain the options available at their location.<sup>76</sup>

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<sup>76</sup> [https://www.acpe.edu/ACPE/Students/FAQ\\_S.aspx](https://www.acpe.edu/ACPE/Students/FAQ_S.aspx). Accessed May 28, 2020.

For enrollment into the ACPE accredited Educator CPE programs, the chaplain candidate should have completed several units of CPE and has demonstrated a readiness to utilize Educator CPE, usually someone that has a theological degree and several years of pastoral experience.

For this research project, the Student Life Director at Winston Salem State University will allow not more than three local members of the clergy, that meet the qualifications for Clinical Pastoral Education admission, to conduct CPE training tasks as research for potentially establishing a religious ministry presence led by a CPE trained chaplain. The goal of the research is to provide participants with ministry leadership by a formally trained clergy. Participants can also experience a sustainable chaplaincy ministry presence on campus.<sup>77</sup> The research task/training will mirror the standard training used by ACPE accredited facilities. The task is as follows:

- **Pastoral Reflection** - a reflection on oneself as person and pastor in relationship to persons in crisis, the educator, and peer group members, as well as the curriculum and institutional setting.
- **Pastoral Formation** - focus on personal and pastoral identity issues in learning and ministry.
- **Pastoral Competence** - deepening and unfolding of competence in pastoral function, pastoral skills, and knowledge of theology and the behavioral sciences.<sup>78</sup>

### Summary

Winston Salem State University campus presents a chaplain leadership dilemma along with a ministry presence void. Chaplain leaders and local clergy should seize the opportunity to engage in three types of relationships with Winston Salem State students, faculty, and staff. A

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<sup>77</sup> Denis Meacham. *A Ministry of Presence: Organizing, Training, and Supervising Lay Pastoral Care Providers in Liberal Religious Faith Communities*, Ebookit.com, 2014.86.

<sup>78</sup> <https://www.mainlinehealth.org/patient-services/spiritual-care/clinical-pastoral-education-training>. Accessed May 27, 2020.

mentor relationship, a mentee relationship, and a peer relationship could prove pivotal in establishing a ministry presence conducive to campus life. In times of crisis, chaplain leadership is needed on the campuses of public colleges and universities.

The CPE research training model suggests intentionality and the boldness needed to ensure a positive response from research participants. Residents and staff at WSSU need to experience the commitment and loyalty from a chaplain leader committed to possibly establishing a chaplaincy presence they can call their own. This kind of commitment was offered in the Old Testament by Ruth to her mother-in-law. Ruth replied, “Do not ask me to leave you and turn back. Wherever you go, I will go; wherever you live, I will live. Your people will be my people, and your God will be my God. Wherever you die, I will die, and there I will be buried. May the Lord punish me severely if I allow anything but death to separate us” (Ruth 1:16-17). Ministry presence should never be temporary or voluntary, it should always be sustainable and permanent.

## Chapter 3

### Methodology

Chapter Three will describe the research design and methodology for the study. This research seeks to develop and maintain social and personal interactions that are nonexploitative and enhance the social and emotional lives of all people who participate. It is organized and conducted in ways that are conducive to the formation of a community of inquiry—the “common unity” of all participants—and that strengthen the democratic, equitable, liberating, and life-enhancing qualities of social life.<sup>79</sup> The research design includes ten participants divided into three teams: three WSSU students, three local Clergy members make up the Chaplains Ministry team, one Clinical Pastoral Educator and one Intern from Wake Forest University Divinity School are the research observation team, and a WSSU Human Resource Professional and the WSSU Director of Student Life.

Qualitative research produces culturally specific and contextually rich data critical for the design, evaluation, and ongoing health of institutions like college campuses.<sup>80</sup> The primary focus of this qualitative phenomenological action research is focusing on people’s lives lived, experiences, and realities.<sup>81</sup> This includes looking at the lives and experiences of the chaplain’s ministry team, the research observation team, and the administrative team.

The human systems and relational constructs of research are a type of participatory action research that introduces an intervention to provide chaplain leadership for the formation of the

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<sup>79</sup> Ernest T. Stringer, *Action Research*, 4 th ed. (Los Angeles: Sage Publications, 2013), 20.

<sup>80</sup> Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, (Downers Grove: IVP Academic, 2011), 57.

<sup>81</sup> Stringer, *Action Research*, 20.

college campus.<sup>82</sup> The interaction between the students and the clergy members reflects community engagement for both participants and the setting in which they engaged provides the appearance of flexibility for chaplain leadership ministry presence. This qualitative phenomenological action research was focused on the local clergy members performing chaplain leadership forums with WSSU students discussing spiritual issues. The research is not about the sessions or interviews, it is about the ability to show chaplain leadership presence and advocacy in multiple capacities from separate locations. WSSU student participants requesting guidance on the topic of premarital counseling, chaplain qualifications, and Christian counseling from local clergy in a chaplain capacity. Local clergy participants and WSSU student participants gave a new definition to ministry presence during these sessions. The sessions were observed by a Clinical Pastoral Educator and a chaplain intern to document the spiritual leadership in progress and the response to ministry leadership presence. Spiritual leadership involves intrinsically motivating and inspiring workers through hope/faith in a vision of service to key stakeholders and a corporate culture based on the values of altruistic love to produce a highly motivated, committed, and productive campus ministry.<sup>83</sup> The CPE participant and the intern will observe outcomes such as spiritual effectiveness, likeability, and marketability to establish the viability of ministry presence supported by technology. The researcher concedes that a bias could be misconstrued due to the researchers' status as a local clergy member.

The old approach to this research action could involve more face-to-face interventions, a long list of office supplies, multiple cancellations due to overbooked venues, and multiple schedule conflicts between participants. The old approach could necessitate connecting research

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<sup>82</sup> Sensing, *Qualitative Research*, 58.

<sup>83</sup> <https://iispiritualleadership.com/spiritual-leadership/>. Accessed June 18, 2020.

participants for religious-based action research through a local church. In the past, the popular mandate of doing research would have the process start from within the church body and work its way to the community. Old does not always mean antiquated. Sometimes old implies that the approach lacks creativity.

The creative new approach suspends the physical face to face intervention and could resort to a more digital approach like Face Time. Face Time is a proprietary videotelephony product developed by Apple Inc. FaceTime is available on supported iOS mobile devices and Macintosh computers that run Mac OS X 10.6.6 and later. This new approach also eliminates the need for hardcopy paper products, books, and binders. The old list of office supplies becomes somewhat obsolete.

The advent of WebEx, Google meeting, Zoom, and call conferencing place the physical office or conference room on a long list of optional meeting places. Zoom Video Communications, Inc. (Zoom) is an American communications technology company headquartered in San Jose, California. It provides videotelephony and online chat services through a cloud-based peer-to-peer software platform and is used for teleconferencing, telecommuting, distance education, and social relations.

A successful outcome in this intervention will be the WSSU Director of Student Life participant and the WSSU Human Resource participant introducing and endorsing the effort to utilize a “Chaplain Chat” app as a 21st century technological breakthrough for campus ministry. In approximately 10 to 12 weeks the research will have concluded, and the “Chaplain Chat” app will possibly be available to the entire WSSU community. The WSSU Director of Student Life participant and the WSSU Human Resource participant will be primary trainers for students identified to provide volunteer administrative support for the app. A scheduled will be published

for all volunteer app administrators by the administrative team, and they will ensure relevant supplies and materials are available for volunteer administrators.

The WSSU staff research participants and the researcher will facilitate all logistics and volunteer efforts during the research. To reveal the absence of chaplain led ministry on the campus of WSSU, the ministry team participants will engage in two 2-hour campus ministry chaplain chats. Each chat will have its unique delivery platform(i.e. Face Time, Facebook Live, or Zoom mobile conference). The research process involves all participants gaining knowledge in inquiry logic and skills, for example, the nature of evidence, establishing priorities, focusing questions, interpreting data, data-based decision making, and connecting processes to outcomes.<sup>84</sup>

### **Intervention Design**

The following are the six steps in the original design and methodology to show the lack of chaplain leadership and to facilitate the WSSU student research participants engaging in a total of three separate interviews with three separate local clergy members. WSSU student participant(1) topic of concern is Christian counseling. WSSU student participant(2) topic of concern is pre-marital counseling, and WSSU student participant(3) topic of concern is chaplain qualifications. The researcher will conduct a total of four separate interviews to include two WSSU staff participants, one Clinical Pastoral Educator, and one Chaplain Intern from Wake Forest University Divinity School:

1. Recruitment is the first step in the research. This did not begin until receiving permission from the Institutional Review Board (IRB) to begin the research. The selection of

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<sup>84</sup> Ibid.

three WSSU student research participants, two WSSU staff participants, three local clergy members, one Clinical Pastoral Educator, and one Divinity school intern from Wake Forest University for a total of 10 research participants and one researcher.

2. Reception and Initial Integration training: The researcher will conduct a reception and integration training event with all participants in classroom B at WSSU Student Life Building. This event will take 2 hours and 30 minutes, casual attire. The research overview will be introduced, all participants will be introduced, all participants will sign consent forms, and the topics for the initial integration training will be:

- a. Introduction to Chaplaincy
- b. The Bible and Chaplaincy
- c. Chaplaincy Qualifications
- d. Chaplain Leadership for Campus Ministry Presence
- e. Interviewing Skills

3. Initial Interview. The researcher will conduct a pre-research interview with all the participants. This activity would take place in classroom B at WSSU Student Life Building. All pre-research interviews will last approximately thirty - forty-five minutes.

4. Field Research. Three WSSU student research participants engage in a total of three separate interviews with three individual local clergy members on three different days with each interview lasting one hour. The researcher, Clinical Pastoral Educator, and Chaplain intern will observe all three interviews. These interviews will be conducted face to face in classroom B at the WSSU Student Life Building. The researcher will conduct a total of four separate interviews to include one WSSU Human Resource staff participant (via Zoom conferencing) lasting 45 minutes, one WSSU Student Life staff participant (via Face Time) lasting 45 minutes, one

Clinical Pastoral Educator(in person) lasting 1 hour and 30 minutes in classroom B in the WSSU Student Life building, and one Chaplain Intern from Wake Forest University Divinity School(in person) lasting 1 hour and 30 minutes in classroom B in the WSSU Student Life building. WSSU student participants will observe the researchers' interviews with both WSSU staff participants.

5. Post-Field Research Interview. The researcher will conduct a post-field research interview with all research participants. This post-field research interviews would take place in classroom B in the WSSU Student Life building. The researcher will conduct two post research interviews per day for five days lasting approximately 1 hour per interview. Specific dates and times will be coordinated between the researcher, WSSU Student Life participant, and the participant being interviewed.

6. Core Group event with all research participants. The researcher will co-facilitate this event with the CPE educator. The event was held at the Quality Education Academy Auditorium in Winston-Salem North Carolina and was designed to last 2 hours. The following topics were discussed, and each participant was allowed to answer the following questions:

- a. What was gained individually from this research experience?
- b. What factors need consideration concerning a chaplain led campus ministry?
- c. Who benefits most from a chaplain ministry presence on a college campus?
- d. What assessments and recommendations for research improvement?
- e. What should be implemented to assess the religious climate of a campus?
- f. What recommendations would be good for assessing technology?

## Original Recruitment of Research Participants

After receiving approval from the Institutional Review Board (See Appendix A), the original email for recruitment was sent out and contained the following announcement:

**Subject:** Research Project Participants

Twelve volunteers are needed to participate in a research project with Winston-Salem State University Human Resources Director/associate(1), Student Life Director(1), and students(3), Wake Forest University Chaplain Intern(1), Local Clergy(3), and Wake Baptist Spiritual Care participants(s). The focus is on chaplain leaders addressing the lack of spiritual leadership presence at Winston -Salem State University, then students gain an accessible ministry presence augmenting spiritual awareness. Approximately 18 total hours will be needed for the project. Please contact Leroy H. Izzard III at Lizzard@liberty.edu for more information.

The project will begin immediately after receiving approval from the Institutional Review Board. After potential candidates responded to the email, they will receive more information about the research. Those responding to the email were provided an overview of the research, the criteria for selecting participants, and steps to participate in the research. After one week, a total of ten people replied to the email, and interviews were scheduled and held in Classroom B in the Student Life Center at WSSU. One interview will be held in the Office of the chaplain on the campus of Wake Forest University and the CPE Educator will be interviewed in the Spiritual Care Unit at Wake Forest Baptist Hospital.

### **Original Criteria for Selecting Research Participants**

The research selection criteria were uniquely specific for each participant and required that all participants be at least 18 years of age other requirements are as follows:

**The Human Resource Professional (WSSU)** must have 5 years of tenured employment on campus at WSSU. Historical knowledge and access to employment and volunteer data. Working knowledge of employment laws, state, and federal.

**The Director/Manager of Student Life (WSSU)** must have five years of tenured employment on campus at WSSU. Working knowledge of all student-led religious organizations or groups.

**Student currently attending Winston-Salem State University** in good academic standing with a designation of a sophomore or higher. A preferred affiliation with any student organization or community organization. Students must live on campus.

**Local Pastors or members of Clergy** with a bachelor's degree completed in a school officially recognized by the Department of Education. A clergy member with two years of ministry experience after the completion of the Master of Divinity may be given priority consideration.

**Clinical Pastoral Educator/Supervisor from a local CPE program** CPE Supervisor must complete a minimum of three units of supervisory education which includes observation and co-supervision of units.

**Divinity School Intern** must have completed one unit of CPE with knowledge of all religious groups and activities on the campus of WSSU.

The selection criteria also included the participant's ability to commit to approximately four hours of activities spread over four separate events. Each participant will sign a consent form and cooperate fully with the scheduled intervention. The CPE Educator must consent to approximately 14 hours over seven events. The researcher will lead all interviews except those with the three local clergy members.

The researcher will conduct one interview with five WSSU participants and two interviews with the Clinical Pastoral Education Supervisor/Educator highlighting their concerns that impact why Chaplain leadership is needed and how it impacts the University from their perspective. These interviews will be conducted in a specific sequence allowing for data search and reconciliation and to allow the CPE educator to chronologically align the information for a training module presentation at the end of the research.

The project will begin with an interview with the three Local Clergy members and three WSSU students for approximately 1 hour and 30 minutes each. Two interviews with two participants per day for three days. Each WSSU student participant will be paired with a Clergy participant. Each pair will interview on the same day at separate times. The topics to be discussed during each interview includes Christian counseling, pre-marital counseling, and chaplain training. The interview will be informal and will be conducted by the WSSU student research participants with the researcher, chaplain intern research participant, and the CPE educator observing. The CPE educator will record and take notes to be used later in the development of a campus chaplain curriculum. The interview will take place in classroom B in the Student Life Center and all interviews will be recorded.

Three to five days later the researcher will interview one Human Resource professional from WSSU for approximately 1 hour and 30 minutes. The CPE educator will be present to record any information pertinent to training development. The interview will be recorded and will take place in classroom B of the Student life Center. Interview questions will relate to employment law, volunteer workers, outreach ministry workers in a volunteer status, and the employment history of religious professionals WSSU. Questions will also include religious professional's duty description development.

Three to five days later the researcher along with the CPE Educator will interview the Director of Student Life in classroom B of the Student Life Center. The goal of the interview will be to get an idea of the spiritual climate within religious groups on campus and the level of leadership. A key topic for the Director will be the history of ministry presence on campus and the current state of community engagement. The CPE educator will compile notes of currently scheduled events by religious groups and incorporate the information into a practical training module for CPE training. The Director will be given advanced notice and asked to be prepared for some history of religious organizations on campus and the level of leadership currently in place.

A chaplain intern, from Wake Forest Divinity School, will be interviewed by the researcher on the campus of Wake Forest University in the Office of The Chaplain at an agreed-upon date and time. The

interview will take approximately two hours. Present for this interview will be the researcher interviewing along with the CPE Educator. The chaplain intern will be asked to give an overview of his or her experiences between the two campuses. The focus of this interview is to identify a dichotomy between the two universities in areas of leadership, ministry presence, and spiritual climate.

The researcher will conduct two informal interviews with the CPE educator from Wake Forest Baptist Hospital in the Spiritual Care Unit. Each interview will take approximately 1 hour and 30 minutes at an agreed-upon date and time. The primary discussion in the first interview will be a review of all notes and recordings to develop a plan to present to three to five student participants from WSSU and 3 local members of the Clergy for the possible implementation of a training module for campus chaplain ministry within the CPE program at Wake Forest Baptist Hospital. The primary topic of discussion will be the development of ministry presence through technology based on feedback recorded and noted during previous interviews with student participants and the Student Life Director.

The researcher will conduct a group session with all participants present to give and receive feedback on the overall experience and the result of what could be the problem with chaplain leadership and ministry presence on the campus of WSSU.

### **Original Measures to Participate in Research**

To apply to participate in the research, interested individuals sent an email to the researcher with their name, their ability to attend the seven research events, gender, and age. Interested individuals only needed to indicate if they were in the 19 years of age or higher category. All participants that met the criteria above would be selected in the order of the date applied with a maximum of 12 participants in the research.

## Participant Pre-Field Research Interview and Training

Directly before the interviews with all research participants, the researcher met with the participant in classroom B at WSSU Student Life Building. All pre-research interviews will last approximately 30-45 minutes. The research overview will be introduced, all participants will be introduced, all participants will sign consent forms, and the topics for the initial integration training will be announced.

### **Participant Pre-Field Research Training**

The researcher will conduct a reception and integration training event with all participants in classroom B at WSSU Student Life Building. This event will take 2 hours and 30 minutes, casual attire. The purpose of the training was to provide an overview of the Chaplaincy ministry, the qualifications to become a chaplain, and the skills to interview other participants. The training was presented using a PowerPoint format and copies were sent to each participant's email. The topics for training are as follows:

1. **Introduction to Research and the Chaplaincy ministry.** This training section introduced the research participant to qualitative research. The focus of this qualitative action research is focusing on people's lives lived, experiences, and realities.<sup>85</sup> This includes looking at the lives and experiences of religious professionals, students, administrative professionals, and Interns associated with WSSU.
2. **The Bible and Chaplaincy.** This training section provided an overview of the theological diversity of chaplaincy. The chaplaincy ministry and the mission of the church parallel each other depending on the definition of the mission of the church.

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<sup>85</sup> Ernest T. Stringer, *Action Research*, 4 th ed. (Los Angeles: Sage Publications, 2013), 20.

The perennial task for the church is to discern how to fulfill its mission in and to the world. The mission of the church has always been to seek and save the lost (Matt 28:19-20). The message of the church is the death burial and resurrection of Jesus Christ. “For I passed on to you as most important what I also received: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures,” (1 Cor 15:3-4.) The pastoral identity of chaplains is distinct from congregational leaders and there is an ethical understanding that those in the care of the chaplain are likely to be a theologically diverse group of people. The Bible teaches diversity in the body of Christ. “There is no Jew or Greek, slave or free, male and female since you are all one in Christ Jesus” (Gal 3:28). For just as the body is one and has many parts, and all the parts of that body, though many, are one body — so also is Christ. For we were all baptized by one Spirit into one body — whether Jews or Greeks, whether slaves or free — and we were all given one Spirit to drink. 14 Indeed, the body is not one part but many (1 Cor 12:12-14).

**3. Chaplaincy Qualifications.** The Association of Clinical Pastoral Education is recognized as an accrediting agency for Clinical Pastoral Education programs by the U.S. Department of Education. The Institute for Clinical Pastoral Training is accredited by the Accrediting Council for Continuing Education & Training (ACCET). ACCET is listed by the U.S. Department of Education as a nationally recognized accrediting agency. Clinical pastoral education (CPE) is education to teach pastoral care to clergy and others. CPE is the primary method of training hospital and hospice chaplains and spiritual care providers in the United States, Canada, Australia, and New Zealand. CPE is both a multicultural and interfaith

experience that uses real-life ministry encounters of students to improve the ministry and pastoral care provided by caregivers.<sup>86</sup>

4. **Chaplain Leadership for Campus Ministry Presence.** The local church led by pastors and local clergy are called on as temporary support and intervention during times of traumatic and spiritual crisis. The nature of leading a local congregation does not allow for permanent intervention although it does allow for evangelistic opportunities for the local church. Within the local church, outreach ministries may be called on to provide specific spiritual care and emotional support.

Volunteer intervention can be relied on more consistently due to the nature of volunteer work. Typically, organizations only allow volunteers for embedded ongoing predicaments. Ideally, divinity students are the obvious choice to fill on-call rotating schedule tasks. Pastoral Care courses require intensive hours and intern hours therefore a natural fit for volunteer intervention could be graduate divinity students. Local private universities and colleges that employ associate chaplains could be integrated into the volunteer schedule as well. Volunteering exacerbates the fact that college chaplaincies are being reinvented as custodians and facilitators of universal human need, rather than an outpost of particular church ministries.<sup>87</sup>

**Interviewing Skills.** The goal when conducting an interview is to get as much information as possible. The best way to accomplish this is to ask open-ended questions. If they ask questions

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<sup>86</sup> Matt Sanders, *Chaplaincy: A Ministry of Presence*, Carmichael, CA, Lulu, 2016.15.

<sup>87</sup> Winnifred Fallers Sullivan. *A Ministry of Presence: Chaplaincy, Spiritual Care and the Law*, Chicago, and London, Chicago Press, 2014.11.

that suggest the answer they want to hear or questions that call only for a yes or no answer, they will be doing all the talking. Instead, ask what he or she heard, said, or did, and why.<sup>88</sup>

### **Initial Interview**

Utilizing Table 1 below, the researcher proceeded by asking all the research participant open-ended questions designed to enable the participants to share their background and understanding of Chaplaincy on an HBCU campus.

**Table 1.1**

*Standardized questions for all Project Participants*

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### **Background**

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1. How

long have you lived in Winston-Salem?

2. Have you ever attended an HBCU?

- a. How was the religious climate?
- b. Why is there no Chaplain leadership at Winston-Salem State University?
- c. Do you know the difference between a Pastor and a Chaplain?
- d. Did you have interactions with a Pastor or a Chaplain? Explain?

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### **Experience and Training Feedback**

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<sup>88</sup> <https://www.nolo.com/legal-encyclopedia/conducting-investigation-interviews.html>, accessed June 18, 2020.

adult life, have you been involved with working with a college campus ministry?

- a. Public, Private?
- b. Was there a spiritual leader? Explain?
- c. Was there a Board-certified chaplain available?
- d. Were you aware of any leadership problems?

2. Have you ever had an intentional meeting with a professionally trained Chaplain?

Field Research Interview by WSSU student with a Local Clergy Member

After receiving the pre-field research interviews and training, the researcher and one WSSU student research participant met with one of the local Clergy research participants in classroom B at WSSU Student Life Building.

To begin the interview, the researcher again explained the purpose of the interview and the plan for confidentiality. After the consent form was verified, the researcher turned the local clergy member research participant for an interview over to the WSSU student research participant. The WSSU student research participant conducted the interview based on the training and questions received during the training session. After the first interview, the researcher repeated the process with the other two WSSU student research participants and the other local Clergy members.

The researcher would conduct a total of four separate interviews to include one WSSU Human Resource staff participant (via Zoom conferencing) lasting 45 minutes, one WSSU Student Life staff participant (via Face Time) lasting 45 minutes, one Clinical Pastoral Educator(in person) lasting 1 hour and 30 minutes in classroom B in the WSSU Student Life building, and one Chaplain Intern from Wake Forest University Divinity School(in person)

lasting 1 hour and 30 minutes in classroom B in the WSSU Student Life building. WSSU student participants will observe the researcher's interviews with both WSSU staff participants.

### Participant Post-Field Research Interview

After all, interviews were completed by all research participants, the researcher held a core group meeting to summarize the entire research and recap specific questions used in the interviews. Listed below in Table 2 are questions that shaped the research process.

**Table 1.2**

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*Questions for the WSSU Student Project Participant*

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**General Questions**

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1. What was most compelling from the interviews?
2. Who made the most impactful impression?
3. What made the interviews informative?
4. How did it feel interviewing?
  - a. What interview tip helped the most?

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*Questions Specific to Interviewing WSSU Staff, CPE Educator, and Chaplain Intern*

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1. Why is there no Chaplain leadership on the WSSU campus?

2. What can be done to change this?
3. How does theological education impact this problem?
4. Should churches require Pastors to be board certified chaplains?
5. Explain why college campus chaplains are not a focus of CPE training?
6. Share an experience when technology improved a work dilemma?
7. How difficult is it to minister in a pluralistic atmosphere?
8. Who can a WSSU student call for spiritual advice or guidance?

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*Interview questions for Clinical Pastoral Educator conducted by the researcher.*

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1. Why is there no Chaplain leadership on the WSSU campus?
2. What can be done to change this?
3. How does theological education impact this problem?
4. Should churches require Pastors to be board certified chaplains?
5. Explain why college campus chaplains are not a focus of CPE training?
6. Share an experience when technology improved a work dilemma?
7. How difficult is it to minister in a pluralistic atmosphere?
8. Who can a WSSU student call for spiritual advice or guidance?
9. If traditional roles within the university no longer define our jobs, then what is the vocation and contribution of chaplains, both now and in the future?
10. Is the chaplain's main role to care for lost, emotionally fragile, or crisis-bound students, or to shepherd a religiously diverse campus?
11. How do chaplains sustain and deepen our own religious and spiritual commitments while caring for the diverse religious and spiritual needs of the academic community?
12. As mentors, how do chaplains support and challenge the next generation of global citizens?

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*Interview questions for the interview between the researcher and Wake Forest University Chaplain.*

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- What is your position at Wake Forest University?
- What qualifies you for this position?
- Have you been formally trained in Chaplaincy?
- Have you received Clinical Pastoral Education ?
- How many CPE units have you received?
- Where did you received this training?
- Was the CPE training institution nationally accredited?
- How many years have you been working as a Chaplain? How many at WFU?
- Is there a college outreach ministry or young adult ministry at the WFU?
- Do you oversee all outreach ministry work from WFU?
- What is the relationship between WFU office of the Chaplain and Winston Salem State University ?
- What specific activity or event connects WFU and the local church regularly?
- What do believe are the positives and negative aspects of a working relationship with WSSU?
- What impact has WSSU had on WFU during your tenure as Chaplain?
- Do you know if any WSSU student attend WFU in a student capacity?
- Is there a need for a greater spiritual leadership presence on WSSU campus and what impact could that have on the student, faculty, and staff at WSSU?
- What impact could an Office of the Chaplain have on the campus community and the local community?

1. Which religious activities on campus do you enjoy the most?

- Fast Facts
- Prayer or public worship
- Outreach planning
- Other

Chaplains are generally aware of the most loved religious activities but knowing it directly from the students is an assurance. An assurance that students enjoy the tasks performed in class.

2. Given a chance, what is one change that you would like to see?

- A Chaplain Office presence
- Time taken to engage with local churches.
- Synthesized ministry activities
- Other

A student's opinion is always unadulterated; it feels like a breath of fresh air in ministry. Gain insights about what the students think the Chaplain, or the institute must do differently and regularly implement these changes.

3. Do you have supportive classmates?

- Yes, extremely supportive.
- They are neither supportive nor unsupportive.
- No, extremely unsupportive.

Growing up, every student needs a productive spiritual or holistic foundation. Schools and universities are among the most influential parts of a student's early adult development, and support of classmates/friends matters to each student. Analyze whether the students are having trouble with his/her classmates. Check whether the lack of support is disrupting their overall growth.

4. What motivates you to learn more spiritually?

- Asking a lot of questions to the Chaplain
- Participating in various scheduled activities

- Professional leadership in the specific area of interest
- Other

This survey, if conducted at the beginning of the year, can be encouraging to the students and insightful for teachers and staff. Teachers can create their lesson plans according to the response to this question. By including this question in a student survey conducted towards the end of the year can help boost a student's confidence in making their own spiritual decisions.

5. Do you think that the school provides you with adequate Spiritual leadership?

- Yes
- No
- Not always

Spirituality is a very good teacher and is essential for the overall development of the student. It helps them build a strong mind. Ensure to provide students with adequate spiritual advocates and options to keep their minds strong.

### **Student perception survey questions about spiritual leadership on WSSU campus**

Campus ministry leadership feedback is also essential for the institute. Here are some critical questions to ask about the spiritual leaders on campus:

6. On a scale of 0-10, please rate your spiritual leaders – This [rating scale](#) question is the most basic yet essential question for a campus minister/chaplain. Ratings reflect the leader's performance. In case the average score is 8 or above, it indicates that the leaders' work is appreciated and needs to be maintained. In other instances where the ratings are lower, the leader needs to understand the reason and work towards improvement.

7. How much time do you spend every day on spiritual improvement?

- <2 Hours
- 2-3 Hours
- 3-4 Hours
- 4-5 Hours
- >5 Hours

Spiritual improvement is something that most students should plan to do. If a student spends a significant time in spiritual improvement, there are higher chances that he/she likes attending the ministry events too. Spiritual improvement often reduces stress in students, which can lead to better health s, and as a campus leader, it is essential to ensure that the students are mentally and spiritually secure and healthy.

8. Do spiritual leaders encourage or motivate you to do any of the following?

- Securing a higher class ranking
- Participating in an inter-school debate competition
- Participating in a culture-exchange program
- Representing the school/university at a national level

Every student is unique. Their achievements will be different, and each of these achievements should be celebrated. It is practically impossible to celebrate them during or after a campus ministry events or activities. Spiritual leaders can reward all the students periodically to maintain student satisfaction and happiness.

9. Does your spiritual leaders encourage you to perform better?

- Yes, all the time
- Only sometimes
- No, not at all

Students need constant encouragement to push their boundaries so that they perform well academically as well in terms of extracurricular activities. Spiritual leaders or school management can ask this close-ended question to understand whether the students feel encouraged to perform better or not. By evaluating the answers to this question, the management can either prompt spiritual leaders to be more encouraging or train them to be more empathetic towards their ministry participants.

10. How would you evaluate the overall academic experience you had with spiritual leaders in the WSSU campus environment?

- Very Dissatisfied
- Not Satisfied
- Neutral
- Satisfied
- Very Satisfied

Schools and colleges must evaluate the performance of all auxiliaries on campus from time to time and understand if students face difficulties with the leadership.

11. Please share your agreement with this statement: “My campus spiritual leader has fair rules for everyone and is extremely impartial.”

- Strongly Agree
- Agree

- Neutral
- Disagree
- Strongly Disagree

Chaplains are expected to be fair in their judgment towards every student. There can be instances where the students may not feel that their spiritual leader is fair.

12. Share your agreement with this statement: “The spiritual leaders ask each one of us whether we have understood what he/she taught and helps us in case we have doubts.”

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

13. Does the campus spiritual leader appreciate the times when you work hard towards participating in ministry events?

- Yes, she/he always appreciates my hard work.
- Only sometimes
- No, she/he never appreciates my hard work.

14. Does your campus spiritual leader guide you in setting spiritual targets and developing strategies to achieve that target?

- Yes, she/he always guides me to set targets.
- In most situations, she/he guides me to set targets.
- She/he rarely guides me to set targets.
- No, she/he never guides me to set targets.

Students need to understand the importance of setting spiritual goals and striving to achieve them. Campus spiritual leaders play a critical role in teaching a habit of setting targets in school and working hard. Learn from the students whether they resonate with the spiritual teacher’s guiding method to set spiritual goals.

15. Does your campus spiritual leader help you in understanding ways to improve your spiritual and academic goals?

- Yes
- Maybe

- No

16. Top 3 things that your campus spiritual leader can improve – There are specific open-ended questions such as this one, leading to accurate feedback. Campus spiritual leaders or management can analyze and collect insights obtained for this question and start working towards improving their class performance.

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*Interview questions for the interview between the WSSU Students and local Clergy participants.*

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- What is your position in the local church?
- What qualifies you for this position?
- Have you been formally trained in Chaplaincy?
- Have you received Clinical Pastoral Education ?
- How many CPE units have you received?
- Where did you received this training?
- Was the CPE training institution nationally accredited?
- How many years have you been working as a spiritual leader?
- Is there a college outreach ministry or young adult ministry at the church you attend?
- Do you oversee all outreach ministry work from your local church?
- What is the relationship between your church and Winston Salem State University?
- What specific activity or event connects WSSU and the local church regularly?
- What do believe are the positives and negative aspects of a working relationship with WSSU?

- What impact has WSSU student had on your congregation during your tenure?
- Do you know if any WSSU student attend your congregation consistently?
- Is there a need for a greater spiritual leadership presence on WSSU campus and what impact could that have on the student, faculty, and staff at WSSU?
- What impact could an office of the Chaplain have on the campus community and the local community?

### **Statistics Analysis Measures**

Amassing and distinguishing themes is the primary way qualitative researchers process and analyze information. Statistics analysis is not a science in qualitative research, and the process remains somewhat of a mystery because there are few agreed-on principles or shared guidelines. Qualitative research provides background and context that makes quantitative analysis such as predictive analytics more useful to decision-makers. Consumer surveys do as well and frequently these two kinds of research are combined, with a qualitative phase preceding the survey and sometimes following it in a third phase.<sup>89</sup> Once the researcher transcribed the recorded interviews with the WSSU staff research participants, clergy member research participants, chaplain intern research participant, and CPE research participant, the audio recording files were downloaded to a password-protected external hard drive. The raw data was

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<sup>89</sup> <https://www.kdnuggets.com/2017/05/qualitative-research-methods-data-science.html>. accessed June 18, 2020.

entered into qualitative data analysis software for coding and clustering. Coding provides units of meaning to the interview quotes and descriptions. Great care was taken to ensure that complex social dynamics were reduced to simple terms without the loss of meaning. It is not the words that matter, but the meaning of the words in a specific context.<sup>90</sup>

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<sup>90</sup> Sensing, *Qualitative Research*, 302.

## **Chapter 4**

### **Results**

The emphasis of the qualitative action research was to create dialogue, community engagement with local clergy members and the WSSU community, and an opportunity for the CPE Educator and the Divinity school interns to impact the effort to establish chaplain leadership and ministry presence on the campus of Winston Salem State University. This project allowed the researcher to merge information gathered from WSSU student project participants and local clergy members that might be qualified or seek the qualifications to lead a chaplaincy ministry on campus.

WSSU Student Life staff participant and WSSU Human Resources staff participant enhanced the research with ostensive knowledge of student, community, and employee engagement. The researcher along with all participants had to enter into each other's world to understand their lives lived, experiences, and realities. This was accomplished through interviews, a survey, and multiple conferencing calls. WSSU student participants offered questions and testimonies to understand their personal story, questions to understand their physical and social needs, and questions related to their spirituality and faith.

These guided reflections were structured to let all the participants know that the research was geared to exposed multiple themes that includes community, leadership, Chaplaincy duty, and ministry presence. In an effort to introduce technology to the research problem, the WSSU student research participants will conduct two 2-hour campus ministry chaplain chats. Each chat will have its own unique delivery platform(i.e. Face Time, Facebook Live or Zoom mobile conference). The research process involves all participants gaining knowledge in inquiry logic

and skills, for example the nature of evidence, establishing priorities, focusing questions, interpreting data, data-based decision making, and connecting processes to outcomes. .

### **Clinical Pastoral Educator Participant**

The researcher conducted an interview with the CPE educator from Wake Forest Baptist Hospital in the Spiritual Care Unit. The CPE educator has 25 years' experience in the professional chaplaincy field and expressed a profound concern for pastoral leadership on the campus of Winston Salem State university. The interview took approximately 1 hour and 30 minutes at an agreed upon date and time. The primary discussion in the interview was for possible implementation of a training module for campus chaplain ministry within the CPE program at Wake Forest Baptist Hospital. Another topic of discussion involved the development of ministry presence through technology. The CPE Educator provided useful facts related to clinical Pastoral education for local clergy participants. The CPE educator provided documented facts from recent articles that involves chaplain qualifications and the ability to perform ethically in a pluralistic environment.. The unique skills developed through clinical pastoral education allows the religious leader to navigate student relationships efficiently and facilitate group therapy affectively. Throughout the interview with the CPE educator, it became evident that local clergy should be made aware of their responsibility to educate and to be educated in order to lead young college aged men and women seeking education.

“We provide emotional and spiritual support during crises and a listening presence to people of all faiths and people of no faith,” said the chaplain supervisor at Wake Forest Baptist Medical Center and the admissions coordinator of its CPE program. “There are things you have to learn to be able to do that effectively.

“Most seminaries have classes in pastoral care, but they’re usually lectures without a lot of hands-on experience. In CPE, there are 300 hours of clinical work to every 100 academic hours, so the emphasis is definitely on working directly with people.” CPE is the primary training method for hospital and hospice chaplains in the United States, Canada, Australia, and New Zealand but it also prepares people to work in rehabilitation and residential care facilities, crisis centers and shelters, schools and colleges, police and fire departments, emergency medical services and correctional One point of emphasis in CPE is that chaplains are not missionaries.

During the interview, it is made noticeably clear that chaplains do not proselytize. “*We support people if they’re having a crisis of faith but we’re not here to win souls for Jesus or to condemn people if they’re atheist. And we are not pushy. If we were they’d throw us out of the hospital.*”

*Instead, the CPE educator promotes the power of listening.*

*“Everybody thinks they know how to solve other people’s problems,” she said. “The challenge is how we listen to people to help them explore who they are, how they are dealing with whatever their situation or crisis is and what their coping skills are, then helping them find their own solutions.*

*CPE is often thought of only as a program to train people to be chaplains, but I see it as a program that trains clergy how to be with people, especially people experiencing a crisis. It also gives them the opportunity to reflect. People leave CPE with knowledge, skills and experience,*

*but also a greater sense of self.*”<sup>91</sup> Nevertheless, multiple training levels must be accomplished prior to board certification:

- **Level I CPE** – addresses the fundamentals of pastoral formation, pastoral competence, and pastoral formation through one or more CPE units. Satisfactory achievement of Level I outcomes is a prerequisite for doing Level II CPE.
- **Level II CPE** – addresses the development and integration of pastoral formation, pastoral competence, and pastoral reflection to a level of competence that permits participants to pursue professional certification as a chaplain and/or admission to Supervisory CPE.
- **Supervisory CPE** – addresses the development as CPE supervisor in integration of Supervisory theory and practice, following the educational contract and format of Wake Forest Baptist CPE. It is a 4–6-year process to become a CPE Educator/Supervisor.

The CPE educator made further reference to the imperative skill of reflective listening. Reflective listening is a **communication strategy** involving two key steps: seeking to understand a speaker's idea, then offering the idea back to the speaker, to confirm the idea has been understood correctly. It attempts to "reconstruct what the client is thinking and feeling and to relay this understanding back to the client". If you are wanting to improve your listening skills, practice active listening. Active listening requires the listener to hear, evaluate and interpret the content of speech. The four types of active listening are paraphrasing, reflecting feelings, reflecting meaning and summative reflection.<sup>92</sup>

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<sup>91</sup> Rosalind Bradley, [How Hospital Chaplains Learn How To Do What They Do | Wake Forest Baptist Medical Center \(wakehealth.edu\)](https://www.wakehealth.edu/insights/articles/2020/01/29/how-hospital-chaplains-learn-how-to-do-what-they-do) January 29,2020. (Accessed March 28, 2021)

<sup>92</sup> Jessica Korcok, [What are the Four Types of Active Listening? \(penandthepad.com\)](https://penandthepad.com/active-listening-types/) November 21,2016.(accessed 21 March 28, 2021)

A survey was given to each participant exploring the religious and ministry presence on the campus of Winston-Salem State University. The survey was a part of the primary interview involving each participant. The researcher conducted each interview separately and compiled the results and responses. . The interviews were conducted by phone or Zoom conferencing and all participants were made aware of the impact of their project involvement. Each interview last approximately 1 hour.. All events were scheduled and recorded on an interview tracker maintained by the researcher (See Table 1.3).

**Table 1.3**

**WSSU Research Interview Schedule/Tracker**

<b>WSSU Project Interview Schedule/Tracker</b>						
	Interview Date	Participant Number	Name	Gender	Age	Interviewer
1	TBD	1	Roy Izzard	M	54	Yes
2	3/24/2021	2	ECP Educator	F	64	No
3	3/29/2021	3	Chaplain BCC	M	51	No
4	3/18/2021	4	Clergy #1	M	59	No
5	3/21/2021	5	Clergy #2	M	42	No
6	3/25/2021	6	WSSU Student "A"	M	20	No
7	3/27/2021	7	WSSU Student "B"	F	22	No
8	3/19/2021	8	WSSU Student "C"	M	23	No
9	3/26/2021	9	WSSU HR Staff	F	33	No
10	3/22/2021	10	WSSU Faculty	F	37	No
11	3/24/2021	11	Clerty #3	F	64	No

**Theme One: Leadership**

“According to Christ, the truest kind of leadership demands service, sacrifice, and selflessness. A proud and self-promoting person is not a good leader by Christ standards.”<sup>93</sup>

"A week, declining organization teeters on the brink of disbandment; then a new leader arrives, and everything changes. The leader does not do all the work, but peoples' performance and

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<sup>93</sup> MacArthur, *Called to Lead:[26] Leadership Lessons from the Life of The Apostle Paul*. v.

morale improve. " <sup>94</sup> Leadership seem to emerge in all interviews and dominate most conversations throughout the project.

The interview with a WSSU faculty member, a Psychology professor, raised grave concern for the lack of religious leadership on the WSSU campus currently. Observing the historical relevance HBCU's have with the local church, the tenured professor pointed out the humble beginnings of many HBCU's originating from local congregations.

In 1837, the largess of a Quaker philanthropist established Cheyney University of Pennsylvania, which began as the African Institute, a school for Black children. But years later, religious leaders, local churches, missionaries, and denominations were descending across the South in the 19th century, believing that it was worth it to spend their time and money and do the right thing when they decided to establish seminaries, classrooms, colleges, and even medical schools for Blacks.

John Miller Dickey, a Presbyterian minister, and his Quaker wife were among them. In 1854, Dickey placed Ashman Institute, now Lincoln University of Pennsylvania, amid rolling farmlands on a wooded hilltop in southern Chester County when he set out to offer training in theology, the classics, and the sciences to young Black men who had no other opportunities for higher education.

But even as he prepared to dedicate Lincoln University (formerly Ashman Institute), one of the nation's oldest HBCUs, Dickey struggled to find favor, funding and support from his church and his peers. In fact, on Dec. 30, 1856, the day Lincoln was dedicated, "Hope and fear struggled in each breast as they contemplated the future of the first American College looking to the education of a people 'despised and rejected.' With prayer they committed it to God," wrote

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<sup>94</sup>Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, Preface.

William D. Johnson, then a student at Lincoln in 1867. Johnson's book, "The Nation's First Pledge of Emancipation," chronicles Lincoln's early history.<sup>95</sup>

These facts reveal a glaring contradiction with the reality of religious leadership on the WSSU campus. Admitting that WSSU is one of a few HBCUs that has no documented connection to a denomination or local church, the professor made it clear that this is the exception rather than the norm for HBCUs.

During the interview, the WSSU professor immediately responded to the project title, *Chaplain Leadership: The Absence of Religious Leadership at Winston-Salem State University for Spiritual Advocacy* by stating, "Those who do not learn history are doomed to repeat it" and "Those who cannot remember the past are condemned to repeat it." The WSSU faculty member went on to apprise that WSSU history does not reflect a connection to any denomination or church therefore, the lack of knowledge surrounding this fact has negatively contributed to the absence of religious leadership at Winston-Salem State University for Spiritual advocacy. History is not the only contributing factor, just the oldest. The professor expressed the need to grow spiritually and academically during this time in a student's life is monumental. Competent and professional religious leadership represents the conduit to future success. Although WSSU has a volunteer chaplain, the faculty member did not have any knowledge of him or her.

WSSU student "C", a 23-year-old recent graduate of WSSU, detailed a vivid comparison during the interview that reflects leadership or the lack thereof. WSSU student "C" attended North Carolina Central University (HBCU) and WSSU. The student shared that almost immediately it was clear that something was missing on the WSSU campus upon arriving as a

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<sup>95</sup> B. Denise Hawkins, "Echoes of Faith: Church Roots Run Deep Among HBCUs" *Diverse in Higher Education*, July 31, 2012. [Echoes of Faith: Church Roots Run Deep Among HBCUs - Higher Education \(diverseeducation.com\)](https://www.diverseeducation.com/echoes-of-faith-church-roots-run-deep-among-hbcus-higher-education/) accessed 22 March 2021.

junior majoring in Health Administration. She explained that while attending North Carolina Central University, religious life had made an impression on her college experience by attending multiple spiritual and religious events during each week. The local church in Durham North Carolina was actively involved with NCCU students on a rotating basis, and every Tuesday there was a religious activity or group session. Local clergy members were actively involved with Christian students at the local HBCU in Durham.

WSSU “C”, a native of Winston-Salem, revealed in the interview, that there are Christian students on the campus of WSSU that attempt to have religious discussions and activities, however the absence of leadership and competent organizational skills renders an unfavorable result for religious life and spiritual advocacy. WSSU “C” attended a local church during her time as a student at WSSU and shared that several of the local churches directly expressed no interest in a relationship with the students at WSSU. The consensus was that most students absorb the resources of the local church for 2-4 years, the graduate and move to a bigger career market. WSSU student “C” believes that the Christian student population has the desire to be lead spiritually but lacks the accessibility to qualified servant leaders.

Servant leadership is a leadership philosophy in which the main goal of the leader is to **serve**. This is different from traditional leadership where the leader's main focus is the thriving of their company or organizations. A Servant Leader shares power, puts the needs of the employees first and helps people develop and perform as highly as possible. Servant leadership touches people, character, truth, vision, and the mission of a student.



**Figure 1.1**<sup>96</sup>

WSSU student “C” recognized and communicated the absence of religious leadership on the WSSU campus derives from a lack of compassion and concern within local clergy members along with minimal knowledge of active servant leadership truly is. WSSU student “C” questioned weather if pastors should possess this quality or is that the dichotomy with pastors and chaplains?

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<sup>96</sup> Thomas Hong, “Why is Servant Leadership so Important to Nuru”, *Leadership*, [https://nuruinternational.org/blog/leadership/Why is servant leadership important to Nuru? | Nuru International](https://nuruinternational.org/blog/leadership/Why-is-servant-leadership-important-to-Nuru?|Nuru-International), October 1, 2015.

## Theme Two: Ministry Presence

"Rather than demand control , the chaplain should have a humble presence of service, Trusting God to whomever he wishes, however He want to do it."<sup>97</sup> WSSU student "A" project participants made clear the importance of establishing a chaplaincy presence on campus. " A great illustration concerning presence is Luke 5:12-16, a man covered with leprosy came to Jesus, fell on his face, and begged him, "Lord, if you are willing, you can make me clean." For the chaplain, the art of listening will become a necessary discipline. Hear what the man asks Jesus: "If you are willing." The statement is not about the man's faith in Christ's ability or His power to heal. He is certain that Jesus can make him clean. What he is not so certain about is whether Jesus is willing to make him clean."<sup>98</sup>

WSSU student "A" addressed the lack of initiative by local clergy to seek the necessary training to become board certified chaplains. Clinical pastoral education equips religious leaders with the necessary skills to engage with people in multiple settings and present themselves as an advocate and active listener.

WSSU student "A", a sophomore mass communication/journalism student, identified education in members of the local church as a major barrier. His response to the lack of commitment to WSSU students by the local religious leader stems from a generation gap that exist due to a more educated younger generation with expectations of competent leadership. WSSU student "A" , a native of Winston- Salem, attends a local church in Winston- Salem

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<sup>97</sup> Bomar, *Serving Local Schools: Bring Christ Compassion to the Core of Your Community*, 147.

<sup>98</sup> Crick, *Outside the Gates: The Need for, Theology, History, and Practice of Chaplaincy Ministries*.3.

where religious leaders and ministry outreach leaders encourage the college students to attend Christian events but fail to involve them in the event. WSSU student “A” explains that students are expected to be spectators and not participants. This creates a disconnect with energetic young adults. Spiritual moral suffers.

WSSU student “A” further acknowledges a growing spiritual dilemma on WSSU campus. Ministry presence cannot be accomplished with multiple underlying issues involving religious leadership. WSSU student “A” has lived on campus for the past two years and has never witnessed a religious event, advertisements, or production. He is aware of several college ministries in local congregations, however, a ministry presence on campus fails to exist. Students who attend from out-of-state suffer due to the lack of transportation resources to travel away from campus, so their spiritual needs are not being met due to this lack of ministry presence.

When asked who can address this problem and what specific type of ministry presence is needed, WSSU student “A” responded by saying a chaplaincy ministry presence would be ideal. The WSSU student “A” understands that college chaplaincy is a ministry of presence and can often feel like a job that requires the person to be on hand 24/7. A major part of a chaplain’s responsibility is coordinating the religious life offerings on campus, like weekly chapel services, study groups and fellowship time, or leading mission trips. He also understands the qualification of a chaplain and the education required to be this type of servant leader. Due to the broad nature of a chaplaincy ministry presence, WSSU student “A” suggested simplification to this endeavor. Sometimes narrowing the focus does not mean canceling a program or not trying; sometimes it means defining the primary target group and asking yourself, “What one thing is this environment best designed to do?” Once you figure that out, go all in with that!<sup>99</sup>

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<sup>99</sup> David Worcester, “7 Practices of Effective Ministry”, *The Collegiate Collective*, March 5, 2018, <http://collegiatecollective.com/effective-college-ministry>, accessed 23 March 2021.

Local clergy#1, an adjunct professor and pastor for the past 14 years, agrees wholeheartedly that one of the reasons for the absence of ministry presence on the campus of WSSU is poorly educated clergymen. Clergy #1, earned a Ph.D. in Clinical Psychology along with level 3 clinical pastoral education and 33 years preaching experience, self-analyzed himself as a life-long learner. This is the character and mindset he believes all servant leaders should possess.

Clergy#1 received CPE training at the National Christian Counseling Center in Sarasota, FL. He believes this training has enhanced his ability to counsel and mentor in all settings and especially an outreach ministry setting. Clergy #1 defends the local church and clergy members through the explanation of contemporary church administration and hierarchy . Clergy #1 explains that too often the local pastor lacks the authority to engage in outreach ministry work that leads to ministry presence in locations other than the congregation they are contractually obligated to. Church board of directors and elected leaders in some churches forbid additional ministry work outside the scope of their primary responsibility to the church. Clergy# 1 considers the position of the local pastor limited at best. The absence of ministry presence at WSSU cannot be the sole responsibility of the pastor. The 21<sup>st</sup> century church commonly enforces contractual obligations that constricts religious leaders from volunteer work that does not directly benefit their local congregation.

Clergy #1 exposed another barrier to establishing a relationship with WSSU and the local church. The anxiety of negotiating a contract with the church he serves as Pastor can have a limiting effect and a lasting effect. Many ministers and board members have no experience in negotiating an employment contract. It is, therefore, common for both parties to approach this interaction with some anxiety. Such anxiety combined with a desire to protect one's rights, or the ministry's assets can sometimes lead to negotiations that are infused with tension or a feeling of

competition. This anxiety and a human desire to avoid conflict can also cause boards and ministers to avoid this process altogether, deciding that they do not really need a contract. Such strategies can lead to confusion, hurt feelings, conflict and damaged relationships down the road.<sup>100</sup>

### **Theme Three: Community**

WSSU student “B” project participant and local clergy#2 project participant weighed in on the importance of community outreach as an identity for WSSU. This would truly need competent leadership and presence to accomplish the advocacy needed. "It is important to consider the ways community partnerships with organizations that help or serve the vulnerable populations align with Christian identity."<sup>101</sup>

WSSU student “B”, a senior at WSSU and a member of the WSSU football team has lived on the WSSU campus for over two years. WSSU student “B” attended high school in Winston-Salem and initially attended Shaw University (HBCU) on an athletic scholarship. WSSU student “B” provided a unique prospective to the interview by comparing and contrasting the Shaw University and WSSU regarding their respective religious climates. WSSU student “B” says he gained an affection for community service by working at fundraisers for the football team in high school. He recalled assisting volunteer chaplains and local pastors while attending Shaw University in Raleigh, NC for two years. He credits his empathetic connection to community work to his experience at Shaw University.

WSSU student “B” transferred to WSSU two years ago to complete his undergraduate studies. He immediately observed a contrasting difference in the two HBCU campuses. WSSU

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<sup>100</sup> [Ministers Contract Considerations | Unity Worldwide Ministries](#), 2017, (accessed Mar 24, 2021)

<sup>101</sup> McGlothlin, *The Mission-minded Guide to Church and School Partnerships*, 44.

student “B” says that WSSU has know relationship with the local communities or the local church. He says there are know visual or tangible indicators that the university administrators want to foster a relationship with the local church. When asked, what would it take to create a sense of connectedness with WSSU and the surrounding community, WSSU student “B” explained that connecting is the first step to a bond of friendship that is required. A long-term commitment is sorely needed to change the course of the relationship for the future.

Connectedness is not the same as knowing many people. People may have many contacts in many networks, but they may not have any friends.<sup>102</sup> WSSU student “B” shared that this effort must begin at the top of each community involved. The university officials must make it a priority and the city councilmen must do the same. He understands this will take strong leadership fueled by the desire to be a stronger community of friends.

Great community engagement means hearing from a large and diverse audience and collecting meaningful public input to inform decisions. While each situation is unique, there are many proven strategies that can be used by project teams to tame emotional stakeholders, engage even hard to reach populations, and collect informed input to get the best out of their community engagement.<sup>103</sup>

WSSU Human Resource staff member since 2008 has had a front seat view of the accomplishments and struggles WSSU has face over the pass 13 years. Working on the human resource team at WSSU has given her perspective on the personality types that are employed by the university. Described as a challenging hiring process, she is convinced her hiring was a direct

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<sup>102</sup> John Ortberg, *The Me I Want to Be: Becoming the Best Version of You*. Zondervan, Grand Rapids, MI, 2010,183.

<sup>103</sup> Dave Biggs, Stephen Stansbery, and Michelle Nance, *100 Great Community Engagement Ideas: Tips, tricks, and best practices to help guide planners to better results!*, April 2018, [Guidebook-100-Great-Community-Engagement-Ideas.pdf \(metroquest.com\)](https://metroquest.com/wp-content/uploads/2018/04/Guidebook-100-Great-Community-Engagement-Ideas.pdf), accessed 25 March 2021.

result of having strong community ties. She explained that her references came from community leaders and educators. It is her opinion that this should serve as a direct and positive connection to the local community. Unfortunately, this is not the case.

WSSU HR staff participant disclosed that since her hiring in 2008, the university has presented and maintained an insular thought process creating a barrier between the school and the surrounding community. There is a “supporter’s only” mentality referring to institutions and entities that support the university financially. She further communicated that over the past 10 years, organization that hold no affiliation with university receive support of any kind from the university. She specifically points to an opportunity to partner with a local elementary school to promote reading for youth, but the university declined without explanation. Priority is given to out of -state student applicants for on campus guided visits. She believes these are missed opportunities to establish a much-needed relationship with Winston- Salem community.

The benefits of community building and community engagement are endless. For starters, it will improve brand loyalty and increase user retention. Also, let us not forget that having an active and engaged community is more cost-effective than having to invest a ton of cash on Facebook or AdWords to drive more leads. In a nutshell, community engagement strategies are crucial for building and nurturing your customers, users and/or fans. Although each community has its own values, interests and there is not a one-size-fits-all solution.<sup>104</sup>

Clergy#2, senior minister at a local congregation in Greensboro, NC, communicates a different scenario in regard to community engagement as it pertains to a local HBCU. For the

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<sup>104</sup> Mike Harrower, “Top 10 Creative Community Engagement Strategies You Can Try Today”, *Disciple*, April 23, 2018. [Top 10 Creative Community Engagement Strategies | Disciple \(disciplemedia.com\)](https://disciplemedia.com/top-10-creative-community-engagement-strategies/), accessed 23 March 2021.

past 20 years, Clergy#2 has maintained a spiritual and social relationship with North Carolina A&T State University (HBCU). Clergy #2 has been included in numerous Ministry calls for local pastors and community leaders for the past 20 years. Clergy #2 along with the congregation he leads has established a relationship with this local HBCU purely through what he describes as a “give and give” relationship. He believes that there is a trust between the school and the congregation that is impenetrable. His congregation supports the students monthly through fellowship meetings that involve counseling, bible study, Christian education, and meals. North Carolina A&T maintains and strengthens this relationship with the Greensboro community by consistently calling on a variety of local pastors to perform prayers, facilitate religious education, and crisis management.

Clergy#2 express the invaluable position NC A&T has within the community boasting a 38% attendance rate from local high school students. The local high school students love, trust, and aspire to be NC A&T graduates. This attitude has been nurtured and fueled by the positive relationship’s university officials have fostered over the life span of generational love and support for and from the community. Clergy#2 commented that it requires a deliberate effort to create community engagement and all parties must be on board. He describes the communal efforts of the church and the university as life changing in their community for many.

Clergy #2, a graduate of Liberty University and Tennessee Temple Theological Seminary, credits his extensive education for augmenting his awareness toward community. Admittedly, most of his studies were Bible centric, community consciousness holds a distinct place in his heart. A self-proclaimed life learner, Clergy#2 contends that the absence of religious leadership on the campus of WSSU is progressively a community issue.

## Theme Four: Chaplain Duty

WSSU HR staff project participant expressed on countless occasions the need for spiritual mentorship. "One of the most enduring relationships a chaplain can develop is a mentor."<sup>105</sup> "Natural mentor-like relationships are the best ways to ensure the age -stage issues are being addressed."<sup>106</sup> "People need encouragement when they fail and struggle. They respond to the one they serve when he has a sincere empathy in their anguish and disappointment."<sup>107</sup> The CPE Educator provide extensive insight on the empathetic nature a chaplain must have in the commission of ministry duties.

Chaplains are spiritual servants who work in the pastoral care departments of organizations such as the military, government, prisons, and hospitals. Their main purpose is to serve as a source of spiritual and emotional support for staff members, patients or residents of those organizations and their families. Chaplains may be men or women, ordained or non-ordained, and of any denomination, such as Protestant Christian, Catholic or Jewish. They usually need educational training or certification in pastoral care.<sup>108</sup>

Chaplain BCC (board certified chaplain), is the university chaplain for a local private university, explains the duties of a chaplain as crucial and essential in the life of young adults particularly on a college campus. He has served in this capacity in multiple settings and 19 years in his current position. Although, chaplains have a defined responsibility and duties, Chaplain

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<sup>105</sup>Forster-Smith, *College & University Chaplaincy in the 21st Century: a Multifaith Look at the Practice of Ministry on Campuses across America*,127.

<sup>106</sup>Bomar, *College Ministry from Scratch: A Practical Guide to Start and Sustain a Successful College Ministry*, 29.

<sup>107</sup> MacArthur, *Called to Lead:[26] Leadership Lessons from the Life of The Apostle Paul*,73.

<sup>108</sup> Anna Windermere, [What Are the Duties of a Chaplain? \(synonym.com\)](https://www.synonym.com/what-are-the-duties-of-a-chaplain/), September 29,2021, access March 24, 2021.

BCC believes a healthy dose of creativity is entangled in a successful chaplaincy career. He explains the fine details of chaplain ministry work on a college campus as understanding the intricacies of university regulations. As it pertains to state universities versus private institutions, the lines can become blurred on the subject of religious freedom. This where the chaplain has to become creative and unselfish. Instead of leading , Chaplain BCC says partnering is a more appropriate term. Partnering with a local university as a religious leader is easily welcomed opposed to being employed by the local university. He revealed that partnering could lead to some financial benefits depending on the support of the University and the vision of the task.

Chaplain BCC acknowledged that his relationship with WSSU is strictly in formal. He explained he has operated in an advisory role to isolated situation in the past. He further explains the time and effort require to improve religious leadership on WSSU campus after addressing underlying and systematic barriers would be to approach the task through established chartered student lead organizations. Chaplain BCC gave a graphic example of how a chaplain can navigate the red tape of legalities and ultimately achieve success serving in a leadership role on a college campus. He suggests that the chaplain must adopt an attitude of humility by offering professional advice to students who will ultimately receive credit for all accomplishments. Servant leadership has to truly be the chaplain's overall goal; however, accolades and achievements will go to the student. This is a rare position for anyone to take however, Chaplain BCC believes that true chaplains are built for it. When older adults realize that others need their wisdom gained through life experience, they are not as intimidated, and they relax.<sup>109</sup>

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<sup>109</sup> Bomar, *College Ministry From Scratch*,77.

Chaplain BCC acknowledges that there is a void of religious life leadership on the campus of WSSU and believes the right person with the proper training and experience can navigate all the guidelines to finally create the religious climate sought after on the WSSU campus.

Clergy#3, associate pastor in a local church and a board-certified chaplain, places the responsibility on the WSSU student affairs and the initiative of the students. Clergy# 3 revealed that she has place the responsibility on the university and the students because they have the authority and control to get things done administratively that a chaplain could only hope for. Clergy #3 accurately points out that the university has to support the student simply due to the nature of the institutions by laws. Ultimately, the students need to be encouraged to invite in the religious leadership they desire to facilitate and serve in a mentoring capacity. The duty of the chaplain in this scenario is to display the empathy and reflective listening skills necessary to accomplish ministry presence and religious leadership on the campus of WSSU.

The duty of a chaplain fits perfectly in a college campus environment given the skills attained during the 3 levels of CPE training. A chaplain who works in a hospital or hospice facility provides counseling and spiritual guidance for patients, their families, and even the hospital staff. Chaplains may also provide educational programs or conversion counseling to youth(students) or prisoners. Chaplains can perform religious rites such as weddings and funerals as well. Depending on their work environment, chaplains may plan and coordinate retreats and training for others who perform religious services and spiritual counseling. Performing the duties of a chaplain successfully is predicated on the on the character, personal ethics, and professional ethics of the individual.

**Table 1.4**

**Results of Survey**

All project participants took part in a survey to provide insight on the absence of religious leadership on the campus of Winston-Salem State University											
	CPE Educator	Chaplain BCC	Clergy #1	Clergy #2	WSSU Student "A"	WSSU Student "B"	WSSU Student "C"	WSSU HR Staff	WSSU Faculty	Clergy #3	Results
Is there an absence of religious leadership on the campus of WSSU?	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes = 100%
Is there a disconnect between WSSU and the local community?	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes = 100%
What level of responsibility does local Clergy hold for the disconnect? (All/Some/None)	Some	Some	Some	Some	Some	Some	Some	Some	Some	None	Some = 90% None = 10%
Do you believe that servant leadership is the right approach for this problem?	No	Yes	Yes	Yes	Yes	Yes	No	No	Yes	Yes	Yes = 70% No = 30%
Should local pastors or clergy members be required to have Clinical Pastoral Education?	No	Yes	No	No	Yes	No	No	No	No	Yes	Yes = 30% No = 70%
How important is the relationship between the local church, university, and the community? (Important/Very Important/Extremely Important)	Very Important	Very Important	Extremely Important	Extremely Important	Very Important	Very Important	Important	Extremely Important	Extremely Important	Extremely Important	Very Important = 40% Extremely Important = 50% Important = 10%
Do you believe that the college experience for a young adult is a critical time in their lives spiritually?	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes = 90% No = 10%
Is the absence of religious leadership on the campus of WSSU unique to HBCUs?	No	No	No	No	No	No	No	No	No	No	No = 100%
How much does spirituality impact academic success? (Great/Minimum/None)	Great	Great	Great	Great	Great	None	None	Minimum	Great	Great	Great = 70% None = 20% Minimum = 10%
Did you develop a broader awareness of religious leadership by participating in this project?	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes = 90% No = 10%

## Chapter 5

### Conclusion

Whereas the previous section presented accounts of participants' experiences and perspectives, the final section places those experiences and perspectives in a broader context.. In effect, it presents succinctly what has been discovered and explores the implications of those findings.<sup>110</sup>

This project illuminates the absence of a chaplain led ministry presence on the campus of WSSU. There was a multitude of literature on how campus ministry , the local clergy members, WSSU students and staff participants can synthesize their efforts through technology to establish a ministry presence led by qualified clergy members through the guidance and instruction from a CPE educator. More importantly, the survey results revealed two important issues. There is an absence in religious leadership on the WSSU campus (100% all participants agreed). The survey results also revealed, and all the project participants agree, that the disconnect that exist between the university and the local community is the greater issue. Subsequence research could address two topics. The first is to understand and document if there is work currently going on with religious organizations on campus, in the local community, and what are their qualifications. The second topic introduced by the Clergy#2 regarding the importance of establishing a consistent relationship with the local community.

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<sup>110</sup> Stringer, *Action Research*, 224.

## Community Ministry Partners

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works (2 Timothy 3:16-17).

Identifying qualified clergy members to lead young college aged adults in an organized campus ministry is the task. Local clergy members have pastoral roles that limit their ability to give full attention to the demographic presented at WSSU. Religious organizations have been present on WSSU campus for several years; however, there is a foundational structure problem that lies in community, leadership, chaplain qualification, and sustainable ministry presence. An additional study into the relationship local church leaders have with established religious organizations on campus is needed to broaden the spectrum of need.

During all project participant interviews, the project leader contrasted the responses from the WSSU students received from local clergy members. It can be explained perfectly by highlighting that servant leadership has two parts. A visionary /direction or strategic role and leadership implementation or operational role—the servant aspect of servant leadership.<sup>111</sup> Servant leadership tends to focus on five questions:

### **1. What is really needed?**

Ironically, what was believed to be the need (religious leadership) was proven by survey results, however, an even greater need was discovered, a relationship with the local community.

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<sup>111</sup> Blanchard and Broadwell, *Servant Leadership in Action: How You Can Achieve Great Leaderships and Results*, Berrett-Koehler Publishers.7.

**2. If success is not measured by numerical attendance or involvement, how should you measure success?**

Success will be determined by the relationships we establish and the lives that are changed in the process.

**3. What are some ways you can measure that?**

Servant leaders that attract servant leaders will continue to provide the community support throughout multiple generations. It is measured by how long it continues to exist.

**4. What expectation should you put on yourself?**

Servant leaders should be expected to share wisdom with others, especially the things that you have learned that you were never taught.

**5. Where should you start?<sup>112</sup>**

It should always start at home and spread throughout the community.

Partnering and establishing a relationship with the local community from a servant leadership context could possibly break the long standing disconnect between WSSU and the city of Winston- Salem, North Carolina. The disconnect originates from the early history of the school and exist due systematic and traditional human resource functions as well as redundant policy review and overview. Future success will rely on the collective efforts of students, faculty, local religious leaders, and volunteers to synthesize the campus and communal religious ministry climate. Although the project survey revealed why there is an absence of religious leadership on the WSSU campus, responsibility to address the problem fall on individuals on campus and in the community.

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<sup>112</sup> Bomar, *College Ministry From Scratch*, 21.

College leaders have a pivotal role to play in creating partnerships between local organizations committed to serving their local communities. More than ever, public, and not-for-profit organizations must find new ways to leverage their resources as the traditional public tax base and private sources are no longer dependable. Concurrently, the missions of public entities are expanding. Public schools, colleges, universities, and not-for-profits have operated independently of each other with, perhaps, formal but unmonitored agreements to minimally help students move from one system to the other. However, extraordinarily little engagement among these sectors exists as all are busy trying to fulfill their individual missions and raise funds to remain viable.<sup>113</sup>

Engaging collaboratively and purposefully across these boundaries provides opportunities to leverage resources and better achieve each partner's mission. Failing to do so limits each organization's potential to achieve its purpose. WSSU primary purpose is to educate, however, Winston-Salem State University students need a consistent spiritual presence to enhance the overall academic experience. The academic experience is the culmination of caring and building the mind, body, and soul. The mind is cared for through academic study and research. The body is nurtured through on-campus recreation activities and intramural events. What about the soul? It begins with the chaplain piloting servant leadership. Servant leadership development is a crucial component of the purpose of this project. Though no longer an unknown model, servant leadership is seeing increased research through scholarly articles, dissertations, and books on this relatively new approach to leadership. Servant leadership is not based on a complicated set of

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<sup>113</sup> Bruce Leslie, "Community Colleges and the Community: How Leaders Can Ensure Their College Meets Local Needs", *The EvoLLLution: A Modern Campus Illumination*, Published on September 21, 2017.

guidelines; however, some basic tenets have been researched, studied, and compiled by a host of scholars and popular speakers. It is interesting that, in spite of the extent of available literature, many people are unable to clearly define servant leadership.<sup>114</sup>

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<sup>114</sup> Osmond C. Ingram, “Servant Leadership as A Leadership Model” *JMSBI, Volume 1, Issue 1*, October. 2016, pages 21-26 <http://www.ibii-us.org/Journals/JMSBI/> ISBN 2472-9264 (Online), 2472-9256 (Print) DOI <https://doi.org/10.5281/zenodo.37675>.

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Appendix A

# LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

February 22, 2021

Leroy Izzard  
Bryan Ray

Re: IRB Application - IRB-FY20-21-194 Chaplain Leadership: The Absence of Spiritual Leadership at a Historical Black College/University in Winston- Salem, NC

Dear Leroy Izzard and Bryan Ray,

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 does not classify as human subjects research. **This means you may begin your research with the data safeguarding methods mentioned in your IRB application.**

Decision: No Human Subjects Research

Explanation: Your study is not considered human subjects research for the following reason:

Your project will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46. 102(1).

Please note that this decision 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 non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,  
**G. Michele Baker, MA, CIP**

*Administrative Chair of Institutional Research*  
**Research Ethics Office**

