

LIBERTY THEOLOGICAL SEMINARY

SERVICE V. PRESENCE: IMPLEMENTATION OF THE MINISTRY OF SERVICE IN THE
MILITARY CHAPLAINCY—A RECEPTIVITY AND FEASIBILITY STUDY

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By
Mark Allen Tinsley

Lynchburg, Virginia

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THESIS PROJECT APPROVAL SHEET

GRADE

Dr. Rick Rasberry, Mentor

Dr. David Wheeler, Reader

ABSTRACT

SERVICE V. PRESENCE: IMPLEMENTATION OF THE MINISTRY OF SERVICE IN THE MILITARY CHAPLAINCY—A RECEPTIVITY AND FEASIBILITY STUDY

Mark A. Tinsley

Liberty Baptist Theological Seminary, 2013

Mentor: Dr. Rick Rasberry

In Spring 2012, a new ministerial paradigm for the military chaplaincy was proposed in a thesis entitled “The Ministry of Service: A Critical Practico-Theological Examination of the Ministry of Presence and its Reformulation for Military Chaplains.” Known as the “ministry of service,” this new paradigm was heralded as a potential replacement for the current presence-ministry model that has guided military chaplains for decades. The purpose of the current research project is to determine the receptivity of this proposed paradigmatic shift among Army service members, analyze strengths and weaknesses of implementing a new ministry model, and verify if procedures and administrative structures presently exist to support such change. Although the research to support this thesis is conducted solely among Army service personnel, the data gleaned should be informative for other branches of service as well. Research instruments include personal interviews with high-ranking Army chaplains and confidential surveys of Army personnel of all ranks and military occupational specialties.

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LIST OF ABBREVIATIONS

ACOM—Army Command

AFI—Air Force Instruction

AFPD—Air Force Policy Directive

AR—Army Regulation

ASCC—Army Service Component Command

CAC—Combined Arms Center

CADD—Combined Arms Doctrine Directorate

CAST—Chaplain Annual Sustainment Training

CCH—Chief of Chaplains

CDID—Capabilities Development Integration Directorate

CFID—Capabilities Force Integration Division

DCS—Deputy Chief of Staff

DMin—Doctor of Ministry

DRU—Direct Reporting Unit

DOTMLPF—Doctrine, Organization, Training, Materiel, Leadership and Education, Personnel, and Facilities

FM—Field Manual

JP—Joint Publication

MCWP—Marine Corps Warfighting Publication

MOS—Military Occupational Specialty

MWR—Morale, Welfare, and Recreation

NRP—No Religious Preference

NWP—Navy Warfare Publication

OCCH—Office of the Chief of Chaplains

SLDT—Strategic Leader Development Training

TRADOC—Training and Doctrine Command

USACHCS—United States Army Chaplain Center and School

CHAPTER I

INTRODUCTION

The military chaplaincy is a time-honored corps of dedicated clergy who seek to minister to service members, Department-of-Defense civilians, and military families in accordance with the principals and tenants of their particular faith groups. Although pluralistic in denominational composition, the military chaplaincy nonetheless demonstrates a high level of esprit de corps and professionalism. Indeed, military chaplains describe their relationship with one another as “collegial,” which implies recognition of diversity within the bounds of mutual respect.¹ What is more, chaplains are continually exposed to compulsory professional education requirements, which seek to hone their ministerial, military, and administrative skills.² The combined influences of collegiality and regular professional development naturally create within the military chaplaincy a culture of innovation. This, of course, fosters a forward-looking perspective that abhors the *status quo* and continually seeks betterment of the corps and its mission to minister to the religious, ethical, and morale needs of its service members.³ It is in this innovative spirit that the present study forges ahead. In other words, this thesis proceeds from the leadership principle that states, “If you’re not moving forward . . . then you are moving backward . . .”⁴

¹ Donald W. Holdridge, Sr., "A Military Chaplaincy Ministry," *Journal of Ministry and Theology* 4, no. 2 (Fall 2000): 115.

² *Ibid.*, 113-114.

³ U.S. Department of Defense, Department of the Army, *Army Chaplain Corps Activities*, Army Regulation (AR) 165-1 (Washington, DC: Government Printing Office, 2009), 12; U.S. Department of Defense, Department of the Air Force, *Chaplain Service*, Air Force Policy Directive (AFPD) 52-1 (Washington, DC: Government Printing Office, 2006), 4; U.S. Department of Defense, Department of the Navy, *Religious Ministry in the Navy*, OPNAVINST 1730.1D (Washington, DC: Government Printing Office, 2003), 5.

⁴ John C. Maxwell, *The 360° Leader: Developing Your Influence from Anywhere in the Organization* (Nashville, TN: Thomas Nelson, 2011), 152.

Statement of the Problem

Army Chaplain (Major) Mark A. Tinsley⁵ published a masters-level thesis in January 2012 entitled “The Ministry of Service: A Critical Practico-Theological Examination of the Ministry of Presence and its Reformulation for Military Chaplains.”⁶ In this thesis, Tinsley recommends that the military chaplaincy critically examine and, ultimately, modify its historic ministerial paradigm. For decades the military chaplaincy has operated under a ministry model known both popularly and doctrinally as the “ministry of presence.”⁷ However, Tinsley contends that this model inadequately portrays the functional-spiritual role of the chaplain and often leads to problems of chaplain-centricity (i.e., ego-centricity), practical-ministry misapplication, devaluation of the Great Commission, and marginalization of biblical servanthood.⁸ Consequently, he offers a new paradigm for consideration, which he refers to as

⁵ When military chaplains are referenced in this thesis, their ranks (in parentheses) may be excluded on occasion. The decision to include or exclude rank largely depends on context and whether a chaplain’s rank is known. Moreover, if a chaplain’s rank is mentioned once in the thesis, it is likely excluded in subsequent references to the same chaplain. More information on chaplain titles and their proper format can be found in U.S. Department of Defense, Department of the Army, *Preparing and Managing Correspondence*, Army Regulation (AR) 25-50 (Washington, DC: Government Printing Office, 2013). No claim is made in this thesis to usage of chaplain titles in strict accordance with AR 25-50.

⁶ Mark A. Tinsley, "The Ministry of Service: A Critical Practico-Theological Examination of the Ministry of Presence and its Reformulation for Military Chaplains" (master's thesis, Liberty University, Lynchburg, VA, 2012). Tinsley is the author of the present thesis as well.

⁷ For example, q.v., Richard R. Tupy Jr., "Is 'Being There' Enough?" *Military Chaplains' Review* 41, no. 2 (1981): 1; Holdridge, “A Military Chaplaincy Ministry,” 116; U.S. Department of Defense, Department of the Army, *The Chaplain*, Army Regulation (AR) 16-5 (Washington, DC: Government Printing Office, 1967), 40; U.S. Department of Defense, Department of the Army, *The Chaplain and Chaplain Assistant in Combat Operations*, Army Regulation (AR) 16-5 (Washington, DC: Government Printing Office, 1984), 4, 53; U.S. Department of Defense, Department of the Army, *Army Study Highlights*, Vol. IX (Washington, DC: Study Program Management Agency, 1988), 19. FM 16-5 (1967) refers to “personal presence” and FM 16-5 (1984) refers to the “chaplain’s presence,” though it is clearly a reference to the ministry of presence in context. Copies of FM 16-5 (1967), FM 16-5 (1984), and the *Army Study Highlight*, Vol. IX were provided by Steven Cantrell, Chief, Capabilities Force Integration Division, Capabilities Development Integration Directorate, United States Army Chaplain Center and School.

⁸ Tinsley, "The Ministry of Service," 30-37.

the “ministry of service.”⁹ As a potential model for military chaplaincy, the ministry of service seeks to place biblical servanthood at the fulcrum of a chaplain’s functional-spiritual role.¹⁰

Tinsley offers considerable biblical support for his proposal as well as many practical reasons to justify such a change. Moreover, his service-ministry model seems to marry well the sentiments of countless other chaplains who, like Air Force Chaplain (Colonel) Mack C. Branham, believe, “The primary role of the chaplain is to *serve* people.”¹¹

Yet, even though Tinsley makes a compelling argument for the service-ministry model, and even given the nascent support he has among various members of the Chaplain Corps, he nonetheless faces the burden of convention or what he terms in another work the “socio-psychological application of the law of inertia.”¹² That is to say, the military chaplaincy has been guided for so long by a presence-ministry model that to seek change at this point will require considerable persuasiveness. Even for a group of innovators such as military chaplains, there remain certain “untouchables,” of which presence ministry is arguably one. Furthermore, the theological commitment to presence ministry by many of the more liturgical and historically mainstream military denominations (e.g., Episcopalian, Presbyterian, United Methodist, Lutheran, etc.) makes reform a cumbersome affair indeed.

⁹ Tinsley, “The Ministry of Service,” 9. In this paper, the terms “ministry of service” and “service ministry” are used synonymously, as are the terms “ministry of presence” and “presence ministry.”

¹⁰ Tinsley, “The Ministry of Service,” 9.

¹¹ Mack C. Branham, Jr., “The Air Force Chaplain's Role: Functioning in Two Institutions,” *Air University Review* 29, no. 5 (July-August 1978), accessed November 8, 2013, <http://www.airpower.maxwell.af.mil/airchronicles/aureview/1978/jul-aug/branham.html>. Emphasis added.

¹² Mark A. Tinsley, “People, Rocks, and Some Interesting Restaurants Along the Way: A Study of the Work of John M. Dennison and the Burgeoning Theory of Plate Tectonics” (master's thesis, Emporia State University, Emporia, KS, 2008), 71.

Even so, there is logical necessity to take Tinsley's work to the next level. Having thus proposed his service-ministry model, the question naturally becomes, "Is his paradigm a viable one in the current culture and context of the military?" Tinsley has offered the foundation and framework for a paradigmatic shift in military ministry—a veritable hypothesis for future change. The demand, then, is to test the hypothesis.

Statement of Purpose

The purpose of the present thesis is to explore whether the service-ministry model is sustainable given the cultural and ideological landscape of the current United States military. It is one thing to propose a ministry model; it is quite another to propose a model that is viable in the contemporary military setting. This study, therefore, seeks to test Tinsley's service-ministry hypothesis in terms of its potential *receptivity* among service members and its *feasibility* as a practico-theological standard. In order to determine receptivity, currently-serving members of the armed services will be objectively and anonymously surveyed regarding matters of ministry preference (i.e., presence-ministry vs. service-ministry). Feasibility, on the other hand, will be examined through a critical analysis of ministry-model strengths and weaknesses as well as determination of the administrative processes, procedures, and approvals necessary to implement a large-scale paradigmatic shift within the military ministry. Data collection for feasibility studies will be conducted via interviews with senior military chaplains and examination of applicable literature sources.

Research methodology, limitations, design, participants, and tools are discussed at length later in this chapter and in Chapter 2. Suffice it to say at this point, however, there are critical margins inherent in this study. Although conclusive answers to feasibility and receptivity are desired, they are not reasonable in the experiment as presently designed. Indeed, the most

reasonable possibilities encompass statements of *trends* and *indicators* only. Again, however, this is covered in more detail below.

Statement of Importance of the Problem (Theoretical Basis for the Project)

The military chaplaincy presently faces a “crisis of confidence”¹³ in religious affairs. Statistical data suggests that the military harbors significantly more nonreligious people than does the general population in America. For instance, in 2008 the Pew Forum on Religion in Public Life and the American Religious Identification Survey (ARIS) reported that among the total American population, 78.5% and 75.98%, respectively, claimed alignment with some Christian denomination.¹⁴ In comparison, the Defense Manpower Data Center (DMDC) reported in 2009 that only 69.25% of military services members declared similar affiliation.¹⁵ Pew and ARIS estimated in 2008 that 12.1% and 13.4% of Americans, respectively, claimed no religious preference (NRP).¹⁶ Among military service members in the DMDC report, however, 19.55% professed NRP.¹⁷ Such data is indeed staggering and clearly highlights the need for godly men and women to minister in the military environment. At the same time, it underscores the importance of “making the most of every opportunity” (Col. 4:5 ESV). With numbers like these, there is no time to waste.

Furthermore, today’s incoming service members are members of the Millennial generation. Millennials are presently defined as those Americans who are roughly between the

¹³ Robert A. Strong, “Recapturing Leadership: The Carter Administration and the Crisis of Confidence,” *Presidential Studies Quarterly* 16, no. 4 (Fall 1986): 636. This phrase refers to a famous statement made by U.S. President Jimmy Carter in July 1979 regarding the rise in inflation and poor economy at the time.

¹⁴ Military Leadership Diversity Commission, “Issue Paper #22, Religious Diversity in the U.S. Military,” 2, accessed May 31, 2013, [http://mldc.whs.mil/download/documents/Issue% 20Papers/22_Religious_ Diversity.pdf](http://mldc.whs.mil/download/documents/Issue%20Papers/22_Religious_Diversity.pdf).

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ *Ibid.*

ages of 18 and 29.¹⁸ When compared to their elders, this generation is characterized by a relative disregard for matters of faith. A stunning 25% of Millennials claim to be denominationally unaffiliated (i.e., atheist, agnostic, or NRP).¹⁹ By comparison, only 14% of those over the age of 30 in America are unaffiliated.²⁰ Indeed, the number of unaffiliated 18-29 year-old Americans has been growing over the last 30 years or so. The 1980s, 1990s, and 2000s witnessed 12%, 16%, and 23%, respectively.²¹ Such a dramatic rise in the percentage of nonreligious young adults is a clarion call for military chaplains who will have large numbers of these service members in their ranks and who will likely see these statistics continue to increase.

There is a glimmer of hope for these young Americans, however. Millennials possess a conspicuous affinity for service.²² In fact, an impressive 75% of them harbor desires to serve other people in some capacity.²³ Thus, even though fewer and fewer Millennials are affiliating with religious denominations, more and more of them hunger for philanthropy. Military chaplains should seek to capitalize on this passion for service by adapting their ministerial paradigm. While the “ministry of presence” has an historical and familiar ring to it, the “ministry of service” may indeed set into motion a practical theology that better contextualizes military ministry and ultimately brings more people into a saving knowledge of Jesus Christ.

¹⁸ Paul Taylor and Scott Keeter, eds., *Millennials: A Portrait of Generation Next* (Washington, DC: Pew Research Center, 2010), 1, accessed May 31, 2013, <http://www.pewsocialtrends.org/files/2010/10/millennials-confident-connected-open-to-change.pdf>.

¹⁹ *Ibid.*, 86.

²⁰ *Ibid.*, 87.

²¹ *Ibid.*, 89.

²² Tom S. Rainer and Jess W. Rainer, *The Millennials: Connecting to America's Largest Generation* (Nashville, TN: B & H Publishing, 2011), 37.

²³ *Ibid.*

Ministry must continually change in order to meet the ever-evolving demands of the contemporary world, else it can potentially do more harm to the gospel than good.²⁴

Reason for Project/Topic Selection

The author chose the current thesis topic for two principal reasons. First, as noted earlier, Tinsley's "The Ministry of Service" thesis demands an addendum. It is an unfinished study that goes only so far in making the case for a service-ministry model. With the proposed receptivity and feasibility studies in this work, another significant step can be taken in the fleshing out of its viability.

Secondly, the author is a military chaplain who is continually searching for ways to enhance his ministry to service members. In the spirit of innovation, he seeks to explore the best modalities for reaching people with the gospel of Jesus Christ. As generations change, so must the creative strategies and techniques used in evangelism.²⁵ With respect to the current generation, coupled with Tinsley's previous defense of biblical servanthood, the author believes the service-ministry model is the most logical choice.

Statement of Position on the Problem

The problem of ministry paradigm within the military chaplaincy is quite possibly the most urgent of the twenty-first century. As the number of Millennials continues to surge in the

²⁴ The change referenced here is not a change of message but, rather, a change in evangelistic strategy. Nothing in this work is meant to suggest that the gospel must be altered, watered down, or amended. The Word of God is perfect for all generations. However, presentation of the gospel to varied generations and people groups must be modified in order to meet nuanced demands. A biblical example is Paul's defense of the gospel before the Athenians in Acts 17:16-34.

²⁵ Scott Dawson and Scott Lenning, *Evangelism Today: Effectively Sharing the Gospel in a Rapidly Changing World* (Grand Rapids, MI: Baker, 2009), 107-108. Dawson and Lenning point out, however, that "creative" is not synonymous with "new." Being creative is about devising strategies that are effective rather than novel.

military, and as the current “crisis of confidence”²⁶ becomes ever more exacerbated in the increasingly irreligious complexion of modern America, the need for military chaplains who are both service-oriented and creative will intensify. Military chaplains must concede their principal role of servant²⁷ and seek to cultivate relationships with others that clearly demonstrate the externality of God’s Word.²⁸ Failure to do so could have dire consequences for not only the future landscape of faith in the military, but also for the future of the military chaplaincy itself.

On this latter point, there are certain segments of the secular and military communities that consistently call into question the legitimacy of the chaplaincy.²⁹ Indeed, there are those who believe that religious support of military personnel can be outsourced to contracted civilian clergypersons.³⁰ The “burden of proof,” therefore, falls squarely upon the shoulders of military chaplains to validate their worth. Reticence or outright unwillingness on the part of chaplains to engender ministerial context through service and creativity could bring into question the viability of the military chaplaincy and thus threaten its preservation. Such a prospect is certainly cause for concern and demands innovative and critical studies such as the present one. Although this thesis does not seek to solve holistically the problem of relevancy, it does purpose to determine the receptivity and feasibility of the service-ministry model as a means of grappling with it.

²⁶ Strong, “Recapturing Leadership,” 636. Again, this phrase was made famous by President Jimmy Carter in July 1979.

²⁷ Branham, “The Air Force Chaplain’s Role.” Also, Dawson and Lenning, *Evangelism Today*, 93. Dawson and Lenning contend that one of an evangelist’s principal commitments must be an “attitude of service.”

²⁸ William O. Avery, “Toward an Understanding of Ministry of Presence,” *The Journal of Pastoral Care* XL, no. 4 (December 1986): 351. God’s Word is not simply Truth to be applied internally; there is a demand for action as well. Believers are to be “doers of the Word, and not hearers only” (Jas. 1:22, ESV).

²⁹ Jacqueline E. Whitt, “Dangerous Liaisons: The Context and Consequences of Operationalizing Military Chaplains,” *Military Review* (March-April 2012): 53.

³⁰ Robert J. Phillips, “The Military Chaplaincy of the 21st Century: *Cui Bono?*” *Texas A&M University*, accessed June 7, 2013, <http://isme.tamu.edu/ISME07/Phillips07.html>.

Presence Ministry and Service Ministry Defined

In order to ensure proper understanding of the juxtaposition of ministry paradigms presented throughout this thesis, both the ministry of presence and the ministry of service must be adequately defined. While considering the definitions, the reader should note that each ministry model contains the same four elements of presence, hope, sanctification, and service.³¹ The differences lie in the relative importance placed on each of these elements and in the identification of which element serves as the catalyst for the others.³²

In regard to the ministry of presence, Tinsley offers the following definition:

The ministry of presence affirms that the military chaplain's *presence* among his troops encourages *hope* for the future and comfort for the present, fosters a *realization of the genuine presence and providence of God*, and provides opportunities for biblical *servanthood* as the chaplain ministers to the needs of his people. Indeed, it is the physical, emotional, and spiritual *presence of the chaplain* that actuates efficacy in ministry.³³

From the last sentence of this definition, it is clear that, of the four elements, presence is the catalyst, out of which hope, sanctification (i.e., "realization of the . . . providence of God"), and service flow. In presence ministry, the chaplain stimulates ministry, not by any particular activity or set of manipulated conditions, but simply by his *being present* with the troops. One might think of presence ministry as the "to be" or "I am" of ministry. That is, the chaplain ministers based principally upon who he is and the ecclesiastical position he holds rather than any external factors.

Ministry of service, on the other hand, catalyzes ministry on the foundational philosophy

³¹ Tinsley, "The Ministry of Service," 72-73.

³² *Ibid.*, 73.

³³ *Ibid.*, 20. Emphasis added. It must be noted that no single, sharp definition of presence ministry exists in the literature. Consequently, Tinsley had to develop his own definition based upon his research and reading.

of servanthood.³⁴ Even so, the other three elements of hope, sanctification, and presence still exist in service ministry.³⁵ They are simply contingent upon service.³⁶ Thus, for example, effective presence is precipitated only through humble, loving service to one's fellowman. The verbal analogies for service ministry include "to do" and "I will." Hence, this paradigm focuses on *activity* versus *being* as the means of stimulating ministry. Adapting the presence definition above, one could define service ministry thusly:

The ministry of service affirms that the military chaplain's service to his troops encourages hope for the future and comfort for the present, fosters a realization of the genuine presence and providence of God, and provides opportunities for effective presence. Indeed, it is the chaplain's humble service to others that actuates efficacy in ministry.

Limitations

There are five primary limitations inherent in the present study. First and foremost, even though the military chaplaincy spans all branches of the armed services, and while this work purports to say something about the viability of service ministry within a universal military context, only Army personnel are surveyed as part of the data collection phase of research. The principal reason for this is the difficulty in obtaining Department-of-Defense approval for service-wide experimentation. Indeed, approvals for such breadth of study would no doubt take much longer than is reasonable for this project. Army-specific consent, however, is much easier to obtain. What is more, the author's current affiliation with the Army facilitates the endorsement process.

³⁴ Tinsley, "The Ministry of Service," 73.

³⁵ *Ibid.*, 72-73.

³⁶ *Ibid.*, 73.

Admittedly, this is a severe limitation of the investigation. Service-cultural differences among the various branches of the armed services are significant, and what works for one may not be applicable to all. Nevertheless, general statements concerning *trends* and *indicators* are possible, even under the burden of this limitation. The Army represents the largest³⁷ and arguably the most influential branch of the military. As such, its corporate opinion on matters such as this is quite weighty.

A second limitation is that mostly reserve-component soldiers are surveyed for this study. Although some active-duty personnel are included, the majority of respondents are members of the Army Reserve or Army National Guard.³⁸ Again, approvals for including active-duty personnel are largely prohibitive, whereas authorization to survey reserve-component personnel is relatively straightforward and uncomplicated. Although convenience alone is never sound justification for adopting any research stratagem, it is certainly a reasonable factor when considering the timeline for a project such as this one. The wheels of government turn rather slowly and one must at times sacrifice breadth for depth and expediency. Such is the case in the present research.

Another limitation involves the institutionalization of the ministry of presence. As noted earlier, presence ministry has been a mainstay of the military chaplaincy for decades. Any proposed transition from this model to another will necessarily meet considerable resistance. Such resistance is not always active and overt in nature, though. Indeed, the burden of convention (noted earlier) is a form of subconscious resistance that no doubt affects an

³⁷ Statistical Information Analysis Division, U.S. Department of Defense, February 28, 2013, "Armed Forces Strength Figures for February 28, 2013," accessed June 7, 2013, http://siadapp.dmdc.osd.mil/personnel/MILITARY/ms0_1302.pdf. Data is based on active duty personnel only.

³⁸ Indeed, most of the Army National Guard soldiers are members of the Virginia Army National Guard. This further limits the study, though not terribly so as Virginia Guardsmen typically represent a healthy cross-section of the American populace and a range of socio-economic and religious backgrounds.

investigation of this type. There is a high likelihood that some respondents possess a resistance to the idea of change not because the service-ministry model itself is anathema, but because it is different from that to which they are accustomed.

Fourth, there is the “limitation of biblical ignorance.” In order for respondents to rightly grapple with the ideology of presence ministry versus service ministry, they must have a firm grasp on the theology of biblical servanthood. Most respondents in this study, however, are not Bible scholars, nor do they have the requisite hermeneutical skills necessary to contend with the difficult theological concepts surrounding Christian service. In order to counter this lack of expertise, survey participants were asked to read and apply basic definitions for the notions of “presence” and “service.” Still, there are undoubtedly respondents whose proper understanding and/or application of these definitions was inadequate at the time of testing. For this reason, error in the data collected is inevitable.

Finally, no survey tool currently exists to explore presence ministry versus service ministry. As a result, one had to be constructed. Although the final survey tool in this study has been tested for validity (q.v., Chapter 2), it is nonetheless entirely new. Fortunately, the significantly qualitative nature of the present study allows for such novelty in research and provides license for much greater ambiguity in the data collection methods utilized.³⁹

Principal Assumptions

Three principal assumptions are made throughout this work. First, it is assumed that the predominantly reserve-component population surveyed adequately represents the opinions of both reserve and active-duty soldiers. This assumption is deemed reasonable largely because of

³⁹ Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation* (San Francisco, CA: John Wiley & Sons, 2009), 15-17. However, this study includes some critical quantitative elements. These are discussed later in this chapter.

increased operational tempo in the military since September 11, 2001. In the last 12 years, few reserve-component units and personnel remained unaffected by the war efforts in Iraq and Afghanistan or combat support efforts in places such as Guantanamo Bay, Cuba; Kuwait; and the Sinai Peninsula. To be sure, many soldiers in the Army Reserve and Army National Guard have served on active duty at some point during their careers.

Furthermore, the “Total Army” concept, as introduced by Secretary of Defense James Schlesinger in August 1973, has brought greater homogeneity among active- and reserve-component units and personnel over the past 40 years.⁴⁰ As a result, there is less necessity today to differentiate between active and reserve soldiers. The Army is considered a single, harmonized force comprised of fully-integrated active, reserve, and National Guard components.⁴¹

Another assumption is that the definitions for “service” and “presence”—as presented to survey participants—build an adequate framework for the survey itself. Likewise, it is assumed that the majority of survey participants read and sought to understand these definitions before proceeding with the survey. Admittedly, this dual assumption is rather audacious; however, it is necessary given the context and content of the survey.

Finally, this study assumes that something substantive can be induced about the receptivity and feasibility of service-ministry for the total military force, even though only Army personnel are surveyed. As stated earlier, the Army is by far the largest branch of the U.S. armed

⁴⁰ David C. Mackey, "The Total Army - Embracing an Old Idea" (Strategy Research Project, U.S. Army War College, Carlisle Barracks, PA, 1998), 2.

⁴¹ Ibid. Admittedly, this is only an ideal. Mackey laments the many failures of the “Total Army” concept. In fact, his paper is a call for better implementation of this long-overdue integration of Army forces.

forces. Naturally, then, the Army's corporate opinion on matters such as the military chaplaincy is quite influential. Other reasons exist for this assumption and are addressed later in the paper.

The Army-centric perspective of this study is openly acknowledged, and, thus, logical restraint is demonstrated in the conclusions drawn. In fact, the present work only speaks to *trends* and *indicators*, not proofs and definitive conclusions. Even though it is assumed that inductions can be made, they are nonetheless conceded to be limited in scope.

Statement of Methodology

Two tools are used for data collection throughout this research project. The first is a simple online survey administered through a secure Army website known as Army Knowledge Online (AKO). This survey consists of 24 questions related to the differences between service ministry and presence ministry and the strengths and weaknesses of both. Quantitative analysis of these results is used to determine the *receptivity* of the service-ministry model within the current military culture. Mathematician Abigail L. Hagar conducted the statistical analyses of this survey data. Her results are presented throughout the work.

The second tool is standardized interviews with currently-serving military chaplains in the reserve- and active-components of the Army. These interviews are intended to answer the question of service-ministry *feasibility* as well as determine the processes, procedures, and endorsements required to shift ministerial paradigms within the military chaplaincy. Since these interviews are qualitative in nature, little or no statistical analysis is conducted on the data collected.

The principal methodology used in this research project is known as concurrent mixed methods.⁴² This methodology is a mixture of quantitative and qualitative strategies, wherein “the investigator collects both forms of data at the same time and then integrates the information in the interpretation of the overall results.”⁴³ In general, as noted above, quantitative strategies are employed in the *receptivity* analysis and qualitative strategies are used in the determination of *feasibility*. Naturally, however, there is considerable crossover among these areas. For instance, because the aforementioned survey of Army personnel does not have a control population and because all of its variables cannot be adequately manipulated, it is best described as a quasi-experiment rather than a true experiment.⁴⁴ The “quasi” nature of the experiment certainly speaks to its semi-qualitative character. What is more, the survey contains free response questions of a phenomenological nature, which clearly introduces a qualitative element to it.⁴⁵ Of course, much more is said about research design and approach in the following chapters.

Literature Review

There are three literature categories that inform this research project. They include chaplaincy-specific sources, research-related sources, and scriptural/theological sources. Each of these will be discussed in turn throughout this section. When scriptural/theological sources are

⁴² John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles, CA: SAGE, 2009), 14-15.

⁴³ Ibid.

⁴⁴ Stephen Isaac and William B. Michael, *Handbook in Research and Evaluation: For Education and the Behavioral Sciences* (San Diego, CA: EDITS, 1995), 58.

⁴⁵ For a definition of phenomenological research, q.v., Steven J. Taylor and Robert Bogdan, *Introduction to Qualitative Research Methods: A Guidebook and Resource* (New York, NY: John Wiley & Sons, 1998), 3-4; Creswell, *Research Design*, 13; David W. Hirschman, "An Examination of the Significant Factors Motivating Early Liberty University Ministerial Graduates to Envision and Pursue Ambitious Ministry Opportunities" (DMin thesis, Liberty Baptist Theological Seminary, Lynchburg, VA, 2010), 8, 13-14.

considered, some justification for the ministry of service is offered as a means of defending the theological impetus for Tinsley's previous study. Presence ministry is not defended, however, since this is beyond the scope of the present work. If a detailed description of and brief apologetic for the ministry of presence is desired, then the reader should see Tinsley's original master's thesis.

Chaplaincy-Specific Sources

Any discussion of the military chaplaincy and its ministry paradigm must naturally grapple with the internal-organizational material that governs the same. In terms of the regulations and doctrines that guide the military chaplaincy, this research relies heavily upon OPNAV Instruction (OPNAVINST) 1730.1D, *Religious Ministry in the Navy* (May 2003); Navy Warfare Publication (NWP) 1-05, *Religious Ministry in the U.S. Navy* (August 2003); Marine Corps Warfighting Publication (MCWP) 6-12, *Religious Ministry in the United States Marine Corps* (September 2009); Air Force Policy Directive (AFPD) 52-1, *Chaplain Service* (October 2006); Air Force Instruction (AFI) 52-104, *Chaplain Service Readiness* (August 2009); Field Manual 1-05, *Religious Support* (October 2012), and Army Regulation (AR) 165-1, *Army Chaplain Corps Activities* (January 2010). Indeed, these resources serve as the theoretical basis for the present study. It is within their pages that the ideology of presence ministry is introduced and acknowledged as the foundational orthopraxy for the military chaplaincy and/or given substance through practical-ministry guidelines and policies.⁴⁶

⁴⁶ U.S. Department of Defense, Department of the Navy, *Religious Ministry in the U.S. Navy*, Navy Warfare Publication (NWP) 1-05 (Washington, DC: Government Printing Office, 2003), 4-2, 4-6; U.S. Department of Defense, Department of the Navy, *Religious Ministry in the United States Marine Corps*, Marine Corps Warfighting Publication (MCWP) 6-12 (Washington, DC: Government Printing Office, 2009), 6-8, 6-11; U.S. Department of Defense, Department of the Air Force, *Chaplain Service Readiness*, Air Force Instruction (AFI) 52-104 (Washington, DC: Government Printing Office, 2009), 70; Department of the Army, *Army Chaplain Corps Activities*, AR 165-1, 4-2, 4-6; Department of the Air Force, *Chaplain Service*, AFPD 52-1, 4; Department of the Navy, *Religious Ministry in the Navy*, OPNAVINST 1730.1D, 5-9. U.S. Department of Defense, Department of the

In addition to these military publications, there is abundant civilian literature available to provide a theoretical framework for the ministry of presence. Pauletta Otis has written a wonderful summary of the ministry of presence in an article entitled “An Overview of the U.S. Military Chaplaincy: A Ministry of Presence and Practice.”⁴⁷ However, her perspective on the matter is largely focused upon application and must therefore be amended by the more philosophical and/or theoretical work of others. One such work is a journal article entitled “Toward an Understanding of Ministry of Presence” by William O. Avery. Another is Naomi K. Paget and Janet R. McCormack’s insightful book *The Work of the Chaplain*.⁴⁸

Moreover, numerous insiders’ perspectives are extant. Chaplains Richard R. Tupy (Army) and Mack C. Branham (Air Force) have offered critical comments on the role of military chaplains in their articles “Is ‘Being There’ Enough?” and “The Air Force Chaplain’s Role,” respectively. More general overviews of the military chaplaincy are presented in Chaplain Richard G. Moore’s (Army) master’s thesis “The Military Chaplaincy as Ministry” and Chaplain Brian L. Bohlman’s (Army) doctoral thesis “For God and Country: Considering the Call to Military Chaplaincy.”⁴⁹ Of course, as mentioned previously, Chaplain Mark Tinsley’s (Army) master’s thesis “The Ministry of Service: A Critical Practico-Theological Examination of the

Army, *Religious Support*, Field Manual (FM) 1-05 (Washington, DC: Government Printing Office, 2012), 1-3, 1-4, 3-1, 4-8.

⁴⁷ Pauletta Otis, "An Overview of the U.S. Military Chaplaincy: A Ministry of Presence and Practice," *The Review of Faith and International Affairs* 7, no. 4 (Winter 2009).

⁴⁸ Naomi K. Paget and Janet R. McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006).

⁴⁹ Richard G. Moore, "The Military Chaplaincy as Ministry" (master’s thesis, The Divinity School of Duke University, Durham, NC, 1993); Brian L. Bohlman, "For God and Country: Considering the Call to Military Chaplaincy" (DMin thesis, Erskine Theological Seminary, Due West, SC, 2008).

Ministry of Presence and Its Reformulation for Military Chaplains” is the catalyst and illuminating work for this study.

Research-Related Sources

Since the current research involves both quantitative and qualitative elements, there is a necessity to incorporate literature to guide the data collection and analysis process. There are countless sources available for qualitative research; however, the principal ones consulted for this study include *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* by Tim Sensing⁵⁰ and *Introduction to Qualitative Research Methods: A Guidebook and Resource* by Steven J. Taylor and Robert Bogdan.⁵¹ The quantitative elements are conducted with reference to Stephen Isaac and William B. Michael’s *Handbook in Research and Evaluation: For Education and the Behavioral Sciences* and John W. Creswell’s *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.⁵² As noted earlier, however, quantitative analysis is principally facilitated by Abigail L. Hagar, a statistician and online faculty member for Liberty University.

When conducting qualitative and quantitative studies, methodological reliability and validity are significant concerns for the researcher. As such, sources have been consulted to ensure said elements are carefully considered and measured. Principal among these are

⁵⁰ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011).

⁵¹ These sources are used as reference only. This thesis in no wise claims to have devised a research plan in accordance with their guidelines or recommendations.

⁵² As stated in the previous footnote, these sources are used as reference only. The research plan was devised principally through consultation with Abigail Hagar and the author’s own statistical methodologies.

Reliability and Validity in Qualitative Research by Jerome Kirk and Marc. L. Miller⁵³ and *Qualitative Research: A Guide to Design and Implementation* by Sharon B. Merriam.

Finally, much of the reporting structure for this project is derived from two sources. The first is David W. Hirschman's doctoral thesis "An Examination of the Significant Factors Motivating Early Liberty University Ministerial Graduates to Envision and Pursue Ambitious Ministry Opportunities." Indeed, Hirschman's work is foundational in the construction of the present table of contents. Secondly, the "Doctor of Ministry Thesis Project Handbook" establishes the university standards for thesis construction.⁵⁴ Consequently, its importance for successful completion of the Doctor of Ministry project cannot be overstated.

Scriptural/Theological Sources

The central, guiding passage for this research project is Mark 10:43-45. In these three simple verses, Christ strategically uses two Greek words that are variously translated as "slave" and "servant" throughout the New Testament. When He exhorts his disciples, "[W]hoever wants to become great among you must be your servant" (Mark 10:43 NIV), He employs the Greek *diakonos* to describe the servant. Per first century convention, *diakonos* denotes one who ministers to the needs of others.⁵⁵ It suggests a "lowly position,"⁵⁶ as in one who waits on

⁵³ Jerome Kirk and Marc L. Miller, *Reliability and Validity in Qualitative Research* (Newbury Park, CA: SAGE, 1986).

⁵⁴ Charles N. Davidson, *Doctor of Ministry Thesis Project Handbook* (Lynchburg, VA: Liberty University, 2012), accessed June 8, 2013, http://www.liberty.edu/media/9997/DMIN_Thesis_Manual_2012-2013.pdf.

⁵⁵ John D. Grassmick, *Mark*, vol. 1, *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1985), 154.

⁵⁶ John C. Hutchison, "Servanthood: Jesus' Countercultural Call to Christian Leaders," *Bibliotheca Sacra* 166 (January-March 2009): 67.

tables⁵⁷ and is thus founded upon an attitude of humility and selflessness. On the other hand, when Christ proclaims, “[W]hoever wants to be first must be slave of all” (Mark 10:44 NIV), He utilizes the Greek *doulos* to convey the notion of “slave.” *Doulos* is a powerful word in the New Testament as it speaks of an altogether servile condition.⁵⁸ It refers to “one totally owned by another and possessing no rights except those given by his or her master.”⁵⁹ Through these two simple words, Mark 10:43-45 reveals the quintessential image of the person of God. He is one who seeks to minister to the needs of others (i.e., *diakonos*) and labors to meet those needs with little regard for himself (i.e., *doulos*).⁶⁰ It should be no surprise, then, that this passage occupies the keystone position in an investigation of service-ministry viability within the military chaplaincy.

Of course, Mark 10:43-45 is not the only New Testament passage that speaks to servanthood using *diakonos* and *doulos* and their associated imagery. Others include Matthew 20:26-28, 23:11; Mark 9:35; Luke 22:26-27; John 13:12-16; Romans 15:1-3; 1 Corinthians 9:19; 2 Corinthians 4:5; Galatians 5:13-14; Philippians 2:3-8; 1 Peter 4:10; and Revelation 1:1.⁶¹ In each case, God calls His people to be more than their self-centered selves. He urges them to rise above their own wants, needs, and desires and to seek those of others. Such lofty expectations are indeed burdensome, but they are burdens every believer is called upon to bear.

⁵⁷ Brooks, James A, *Mark*, vol. 23, *The New American Commentary*, ed. David S. Dockery (Nashville, TN: Broadman & Holman, 1991), 170.

⁵⁸ Hutchison, "Servanthood," 67.

⁵⁹ Brooks, *Mark*, 170.

⁶⁰ At times in this thesis only the masculine noun or pronoun is used. This is not meant as a disparagement toward women. It is merely an attempt to avoid the cumbersome “he/she” or “he or she” constructs.

⁶¹ For a detailed description of these passages, q.v., Tinsley, "The Ministry of Service," 55-64.

Old Testament references to servanthood abound as well. Unlike the New Testament, however, there is only one Hebrew word typically translated “servant” or “slave,” namely, ‘*ebed*.⁶² Like most Greek and Hebrew words, ‘*ebed* has many connotations. Even so, as Tinsley writes, “. . . its lexical root carries with it the idea of work or labor. In the most basic sense, then, the ancient Near Eastern servant or slave was one who labored for God and for his fellowman. His faith was one of action, not mere mental assent.”⁶³ Like *diakonos* and *doulos*, then, the servant/slave of the Old Testament is one who fervently seeks to meet the needs of others without considerable regard for himself. Again, such is an important concept to understand when tackling the nuances of a service-ministry model.

Numerous Old Testament passages use ‘*ebed* to describe the Semitic servant/slave. These include, but are certainly not limited to, Genesis 19:1-2, 32:3-4; Joshua 1:1-2, 24:29; 1 Kings 8:56; and Isaiah 42:1, 49:5-7, 50:10, 53:11.⁶⁴ Of course, the ideal servant is nowhere brought to light more poignantly than in the Suffering Servant narratives of Isaiah 38-55. Here the King of Isaiah 1-37 and the Anointed Conqueror of Isaiah 56-66⁶⁵ are juxtaposed with the self-sacrificial Servant/Slave.⁶⁶ Such is quite a surprise, especially to those with twenty-first-century, Western sensibilities. In the minds of most contemporary Americans, the ideas of kingship/conquest and servanthood are mutually exclusive. However, in God’s outworking of

⁶² Martin H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London: Martin Manser, 2009), Logos Bible Software, s.v. “Servant, in society.”

⁶³ Tinsley, “The Ministry of Service,” 52.

⁶⁴ For a detailed description of these passages, q.v., Tinsley, “The Ministry of Service,” 66-69.

⁶⁵ This division of Isaiah into the narratives of King (1-37), Suffering Servant (38-55), and Anointed Conqueror (56-66) is found in J. Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 5-8. Similar divisions among other scholars are common.

⁶⁶ Charles Caldwell Ryrie, *Biblical Theology of the New Testament* (Chicago, IL: Moody, 1974), 52-53.

sacred history, there is a place for each of these in its rightful dispensation.⁶⁷ Indeed, Isaiah's Suffering Servant and King point forward to the ministry of Jesus Christ⁶⁸ and ultimately to the ministry of selfless service into which He calls each of His royal priests. This calling, of course, includes that of military chaplains. Unsurprisingly, then, Isaiah's Suffering Servant is the veritable mascot for a service-ministry model.

⁶⁷ Motyer, *The Prophecy of Isaiah*, 32.

⁶⁸ Ryrie, *Biblical Theology*, 52-53.

CHAPTER II

RECEPTIVITY—RESEARCH AND DATA COLLECTION

The sole objective of this chapter is to present the raw data necessary for examination of service-ministry *receptivity* among military service members. Analysis of and conclusions based upon this data are reserved for the next chapter. Moreover, this chapter does not handle the matter of *feasibility*. Such study is undertaken in Chapters 4 and 5.

Research Design

Before one can properly reveal the data collected in any study, something must first be said about the research design of the experiment. As specified in the previous chapter, the overall project is designed using a concurrent mixed methods strategy.¹ Even so, the investigation of *receptivity* relies heavily upon quantitative methods. Mathematician Abigail L. Hagar is the principal consultant for statistical data presentation and analysis throughout this study. Her results are presented in this and the subsequent chapter.

Again, quantitative methods are not employed to the exclusion of qualitative methods in the examination of *receptivity*. Some important, underlying qualitative measures are utilized as well, giving a somewhat phenomenological flair to the experiment.² Indeed, because of this and, more so, because of the fact that variable control is negatively affected by the inherent limitations of specific design decisions (discussed in the previous chapter), Stephen Isaac and

¹ Creswell, *Research Design*, 14-15.

² For an understanding and example of the phenomenological approach, q.v., Taylor and Bogdan, *Introduction to Qualitative Research Methods*, 3-4; and Hirschman, "An Examination of the Significant Factors Motivating Early Liberty University Ministerial Graduates to Envision and Pursue Ambitious Ministry Opportunities," 8, 13-14, respectively.

William B. Michael's term "quasi-experiment"³ is likely an apropos description of the present data-collection methodology and analysis. That is to say, it is an "experiment" but not in the *true* sense of the word.⁴

Research Participants

Expediency dictated that all participants in this study be currently-serving soldiers in the United States Army and, in large part, active members of the Virginia Army National Guard. Limitations due to this dynamic were discussed in the preceding chapter. Such is not an ideal experimental situation; however, tentative conclusions regarding *receptivity* for the larger context of military ministry can be drawn as long as proper discretion is shown. As noted several times previously, this paper does not purport to offer proofs or definitive conclusions. The intent herein is to identify *trends* and *indicators* only.

Notwithstanding this necessity for expediency, diversity was a significant concern for the research design process in three specific areas. First, soldiers from all ranks were included in the study. In order to control variability, however, participants were categorized based upon pay grade in accordance with Table 1. The category names applied in the table are standard across the Army and, for the most part, across all branches of the military. These category names are used interchangeably with the pay-grade designations throughout the remainder of the paper.

Table 1 : Participants by Pay Grade

Pay Grade	Category Name	Rank Relationship (Army Only)
E1 – E5	Lower Enlisted	Private (E1), Private-2 (E2), Private First Class (E3), Specialist/Corporal (E4), and Sergeant (E5)

³ Isaac and Michael, *Handbook in Research and Evaluation*, 58.

⁴ Ibid.

E6 – E9	Senior Enlisted	Staff Sergeant (E6), Sergeant First Class (E7), Master Sergeant/First Sergeant (E8), Sergeant Major/Command Sergeant Major (E9)
O1 – O3	Junior Officer	Second Lieutenant (O1), First Lieutenant (O2), and Captain (O3)
O4 and above	Senior Officer	Major (O4), Lieutenant Colonel (O5), Colonel (O6), Brigadier General (O7), and Major General (O8)

In addition, faith-group diversity was sought within the participant population. The research tool employed (below and Appendix A) asked respondents to identify their faith group. This was to safeguard against a Christo-centric perspective or, if unavoidable, to at least mitigate or acknowledge it. Faith groups recognized in the study include Protestant (Christian), Roman Catholic, Eastern Orthodox, Unitarian, Buddhist, Hindu, Muslim, Jewish, Wiccan/Pagan/Druid, Atheist, Agnostic, No Preference, and Other.

Unfortunately, not a great deal of religious diversity was obtained in the respondent pool. According to the faith-affiliation survey question (Question 4) results, the respondent population is composed of 55 Protestants, 23 “No Preference,” 16 “Other,” 12 Roman Catholics, three Agnostics, one Atheist, and one Muslim. No Eastern Orthodox, Unitarians, Buddhists, Hindus, Wiccans, Pagans, Druids, or Jews are represented.⁵ Still, the survey and research were designed for plurality and should be given due credit in this regard.

Finally, units were chosen strategically in order to ensure diversity in the military occupational specialties (MOSs) of the respondents.⁶ Table 2 lists the five military

⁵ Data obtained from statistical work provided by Abigail Hagar.

⁶ A soldier’s military occupational specialty (MOS) is his particular job in the Army. Examples include infantryman, cook, small-wheel mechanic, electronics repairman, and pilot.

organizations/units included in this study, the approximate population of Army personnel within these organizations/units, and the MOSs represented. Again, in the interest of controlling variability, MOSs are categorized as cadet, combat, combat support, and combat service support in accordance with Table 3.⁷

Table 2 : MOSs by Unit

Unit	Approximate Population	Predominant MOSs Represented
Reserve Officer Training Corps Liberty University Lynchburg, VA	50	Cadet
1 st Battalion, 116 th Infantry Virginia Army National Guard Lynchburg, VA	600	Combat
91 st Troop Command Virginia Army National Guard Virginia Beach, VA	1,000	Combat Support Combat Service Support
Virginia Army National Guard Chaplain Corps Blackstone, VA	50	Combat Service Support
Joint Task Force – Civil Support Fort Eustis, VA	50	Combat Combat Support Combat Service Support

Table 3: MOS Categories

MOS Category	Definition
Cadet	A soldier who has not been assigned a MOS but who is in training to become a commissioned officer in the military.
Combat	“[U]nits and soldiers who close with and destroy enemy forces or provide firepower and destructive capabilities on the battlefield.” ⁸ Examples include infantry, field artillery, and armor. ⁹

⁷ The MOS categories of combat, combat support, and combat service support are virtually obsolete in the Army. However, they serve well as categories for the present study.

⁸ U.S. Department of Defense, Department of the Army, *Tactics*, Field Manual (FM) 3-90 (Washington, DC: Government Printing Office, 2001), A-2.

⁹ Ibid.

Combat Support	“[E]ncompasses critical combat functions provided by units and soldiers, in conjunction with combat arms units and soldiers, to secure victory.” ¹⁰ Examples include engineers, signal corps, and military intelligence. ¹¹
Combat Service Support	A soldier or unit whose primary role “is to sustain Army forces.” ¹² Examples include Chaplain Corps, Judge Advocate General Corps, and medical. ¹³

In some portions of this paper, MOSs are discussed quite generally in terms of *Chaplains* and, by implication, *Non-Chaplains*. *Chaplains* are those who attend to the religious needs of military service members as “regularly ordained minister[s] of some religious denomination” and who are endorsed “from some authorized ecclesiastical body.”¹⁴ One might think of them as military clergy. Naturally, then, *Non-Chaplains* are those personnel who are not ordained and authorized religious military clergypersons.

Research Approach

The research approach used was that of an online survey. Respondents simply logged in to a secure military website called Army Knowledge Online (AKO) where the survey tool (described below) was administered digitally. The survey was completely anonymous and voluntary. It consisted of roughly 24 questions related to the differences between presence ministry and service ministry and the strengths and weaknesses of both. Data from this survey is

¹⁰ Department of the Army, *Tactics*, FM 3-90, A-8.

¹¹ *Ibid.*

¹² *Ibid.*, A-11.

¹³ *Ibid.*, A-12.

¹⁴ William Young Brown, *The Army Chaplain: His Office, Duties, and Responsibilities, and the Means of Aiding Him* (Trinity, AL: Sparks, 2010), 31. Chaplain candidates are treated as chaplains for purposes of this study.

analyzed herein using statistical methods in order to draw tentative conclusions about the *receptivity* of a service-ministry model.

As noted several times previously, this survey tool is only “quasi-experimental.” Many variables cannot be controlled and, therefore, the results must be deciphered with these limitations (q.v., Chapter 1) in clear view. To be sure, any conclusions drawn from this research are not categorical in nature; rather, they represent merely statements of *trends* and *indicators*. To say more than this would violate good sense and analytical integrity. What is more, it would cast doubt on the project and disaffirm a truly illuminative study.

Research Tool

Appendix A contains the research tool used in the examination of *receptivity*. This survey tool contains four basic types of assessment. First, there are *demographic questions* (Questions 1-4). Although the survey is anonymous, these questions allow for analysis of the data based upon important variables within the tested population. These demographic variables are essential to the presentation of data sets below and to the analysis of these data sets in Chapter 3.

Next are *questions of comparison*. These questions are foundational to the survey and comprise the bulk of assessment items. The matters being compared—as indicated earlier—are presence ministry and service ministry. Comparison questions sought to discover each respondent’s perspective on the importance of service ministry versus the importance of presence ministry for various theoretical constructs. Questions 5-19 are predominantly comparative in nature.

Third, there are *questions of evaluation*. These questions simply asked participants to respond narratively with their opinions on the strengths and weaknesses of both presence

ministry and service ministry. Since these survey questions are free-response in nature, standardization is quite difficult. Indeed, these evaluation questions represent a decidedly qualitative aspect of the survey. Nevertheless, they become quite important when the service-ministry model is critically analyzed for *feasibility* in Chapter 4.¹⁵ Questions 20-23 are clearly evaluative in nature.

Finally, the survey addresses basic *items of preference*. That is to say, soldiers were asked to respond to a series of written prompts in an attempt to ascertain whether they prefer a service-ministry or presence-ministry model. Each prompt is designated as representing predominantly service-praxis or presence-praxis qualities. Response data based on these designations is used to note trends or indications of preference in the next chapter. Question 24 of the survey includes 21 *items of preference* denoted by lowercase letters a through u. Table 4 identifies whether each survey item/prompt is characteristic of service-praxis or presence-praxis. This information is crucial to later analysis.

Table 4 : Items of Preference and Praxis

Item of Preference (Survey Items for Question 24)	Service- or Presence-Praxis¹⁶
a. Simply hanging out with troops in garrison	Presence
b. Doing things <i>for</i> the troops	Service
c. Doing things <i>with</i> the troops	Presence
d. Speaking at large gatherings of troops	Presence
e. Leading religious services	Service

¹⁵ Chapters 2 and 3 are principally concerned with the study of *receptivity* rather than *feasibility*; nevertheless, it seems only appropriate to discuss the content of Questions 20-23 in this section. Such provides the appropriate context for these questions within the overall survey and helps set the stage for the main focus of Chapters 4 and 5. Again, no data from Questions 20-23 is presented in this chapter or Chapter 3.

¹⁶ It must be noted that these designations are not without controversy. That is to say, many chaplains would disagree with the designations proposed herein. Again, however, this survey is only "quasi-experimental" in nature and, thus, has many uncontrolled variables, much subjectivity, and significant qualitative elements. The purpose of this study is not to build an airtight case; rather, it is to look for *trends* and *indicators* only.

f. Individual counseling	Service
g. Eating dinner with the troops	Presence
h. Holding office hours	Presence
i. Walking around and talking to troops	Presence
j. Helping troops with manual labor in the field	Service
k. Lending a helping hand to a troop in need	Service
l. Going the extra mile with a troop in need	Service
m. Being seen around the office	Presence
n. Praying for troops/unit in large group gatherings	Presence
o. Praying for troops on an individual basis	Service
p. Having a webpage or newsletter	Presence
q. Being available to troops during off hours	Service
r. Attending social gatherings with the unit	Presence
s. Having a biography posted where troops can read it	Presence
t. Being present	Presence
u. Serving	Service

Three final notes are necessary regarding the survey tool. First, respondents were not told that the survey measures presence versus service through comparison, evaluation, and preference (q.v., above). In fact, the only instructions participants were given can be found in Appendix B of this report. These instructions are intentionally Spartan so as to avoid bias in the survey. Admittedly, the discerning respondent is likely to perceive the general intent behind the survey; however, such should not significantly bias the results as a general notion of intent does not betray specific intent nor does it divulge the driving hypothesis of the research.

Secondly, the scale or measurement instrument used in this study is a modified version of the famous Likert Scale. Developed in the late 1920s by Rensis Likert, this instrument uses “an

*ordinal (some would say *interval) 4- or 5-point rating scale”¹⁷ to establish the degree to which someone agrees or disagrees with the importance or accuracy of a statement. Likert Scales are commonplace in quantitative research and, thus, should generate few criticisms as utilized herein.

Finally, the survey tool in Appendix A was written and designed by the author. This was necessary because no adequate survey tools exist to measure the variables in this study. Accordingly, there is a real concern for the validity and reliability of the results generated. The next section is therefore necessary in order to help dispel these concerns and confidently move the work forward.

Validity and Reliability of Research Tool

Validity and reliability for the survey tool in Appendix A are assured via three tests.¹⁸ The first of these primarily measures validity and is a combination of what Sharan Merriam calls “*peer examination or peer review*”¹⁹ and another test known by researchers as “*face validity*.”²⁰ This hybrid test substantiates validity by having peers critically evaluate the research tool to ensure its *prima facie* capacity to measure the intended variables in the study.²¹ The tool in

¹⁷ W. Paul Vogt and R. Burke Johnson, *Dictionary of Statistics and Methodology: A Nontechnical Guide for the Social Sciences*, 4th ed. (Los Angeles, CA: SAGE, 2011), 208.

¹⁸ Kirk and Miller give wonderfully concise definitions for validity and reliability. They suggest that validity is the ability of a test to yield the “right” results, while reliability is the ability of a test to yield the same answers time and time again. For more detailed descriptions of these concepts, however, q.v., Kirk and Miller, *Reliability and Validity in Qualitative Research*, 19ff.

¹⁹ Merriam, *Qualitative Research*, 220. Ideally, Merriam’s “peer examination” should occur after data has been collected and compiled. The peer review for this research, however, was undertaken prior to data collection. That is to say, only the research tool was peer reviewed, not the research results.

²⁰ Sensing, *Qualitative Research*, 218; Isaac and Michael, *Handbook in Research and Evaluation*, 125. This type of validity test measures the research tool “at face value.” It asks the question, “Does the instrument appear to measure what it is intended to measure?”

²¹ Ibid.

Appendix A was reviewed by two senior-level chaplains. These persons are Chaplain (Lieutenant Colonel) James D. Moore, Operations Chaplain, Virginia Army National Guard, and Chaplain (Lieutenant Colonel) W. Raymond Williams, Army National Guard Liaison to the U.S. Army Chaplain Center and School. Both reviewers agreed that the survey tool appears valid on its face and both encouraged its usage in the present study.²²

Secondly, the chi-square test was used to ensure both the validity and reliability of the survey tool in question. Chi-square analysis compares “the *observed* frequencies [of certain variables] to the *expected* frequencies [of these same variables]”²³ to determine if non-validating, unreliable survey data exists. When chi-square analysis was conducted by Abigail Hagar, she determined that no significant statistical variance is present in the survey results, which indicates both validity and reliability in the data collected.²⁴ In short, the survey is well-written and seemingly measures well what it is intended to measure.

Finally, validity is marginally confirmed through the catalytic validity test.²⁵ This test asks the question, “Does this research have pragmatic uses?”²⁶ As noted in the introduction to this work, ministry paradigm/philosophy is an essential consideration for the military chaplaincy. Consequently, research of the type conducted in this study is of supreme importance to the military chaplain and, thus, the survey tool is asking a pertinent and necessary question. For this

²² W. Raymond Williams, Re: Doctor of Ministry Survey, e-mail message to Mark A. Tinsley, January 30, 2013; James D. Moore, telephone interview by author, Lynchburg, VA, February 2, 2013.

²³ Renee R. Ha and James C. Ha, *Integrative Statistics for the Social and Behavioral Sciences* (Los Angeles, CA: SAGE, 2012), 291.

²⁴ Abigail Hagar, FW: Conduct_of_Chaplaincy_Survey_data_AHagar.xls, e-mail message to Mark A. Tinsley, June 12, 2013; Abigail Hagar, telephone interview by author, Lynchburg, VA, June 13, 2013.

²⁵ Sensing, *Qualitative Research*, 218.

²⁶ *Ibid.*

reason, the survey possesses at least marginal validity. Admittedly, however, this particular test of validity is nominal when compared to the other two. It certainly cannot stand alone.

In truth, the efficacy of all three tests can be legitimately questioned, and none of them—in whole or in part—guarantee the validity or reliability of the research tool or the resulting survey data. At the same time, these tests do provide some measure of credibility to the study. Therefore, they certainly have utility in the present context. This utility, however, must not be considered absolute or unimpeachable.

Research Results

The following pages present survey data compiled from deployment of the research tool in Appendix A. The survey was administered to 111 respondents in accordance with the details outlined in “Research Participants” above. It was opened on or about February 24, 2013, and closed on April 15, 2013. The majority of data was compiled by mathematician Abigail Hagar on June 12, 2013 with only minor assistance from the author.

Data in this section is reported per category name (q.v., Table 1), as this is the most noteworthy demographic factor revealed in the study. Although some religious diversity is extant, the breadth of faith affiliation is not such to generate statistical significance. Consequently, matters of religion and faith are not discussed in large measure throughout the remainder of this work. This is not to suggest that these factors are unimportant; it is merely a circumstantial reality of the data set as collected.

The reader should note that this section is intended for raw data presentation only. Analysis of the survey data is reserved for Chapter 3. Furthermore, Hagar and the author agree that the most parsimonious way to present the Likert Scale data (q.v., “Research Tool” section

above) is via arithmetic mean (i.e., mathematical averages).²⁷ A majority of readers no doubt understand averages and, thus, are able to comprehend the data sets offered. Other methods of presentation risk becoming unwieldy and nuanced, thereby inhibiting comprehension. Finally, raw data from multiple-choice questions (Questions 15-19) is presented as the total number of respondents per answer choice (i.e., a or b). Again, this is the most efficient means of communicating these simple data sets and facilitates well the analysis of data later.

Results—General

General results refer to survey data from the entire population of respondents regardless of pay grade, MOS, religious affiliation, etc. This is the overall raw data to which particularized data sets are compared in Chapter 3 and elsewhere.²⁸

Table 5 : Likert Data—General Results (Total Population)

Survey Question	Mean						
q5	4.21	q24a	3.81	q24k	4.15	q24u	4.04
q6	4.16	q24b	3.84	q24l	4.2		
q7	3.14	q24c	4.06	q24m	3.69		
q8	3.3	q24d	3.75	q24n	3.95		
q9	3.81	q24e	4.06	q24o	4.14		
q10	3.71	q24f	4.21	q24p	3.23		
q11	2.73	q24g	3.74	q24q	3.98		
q12	3.6	q24h	3.73	q24r	3.88		
q13	2.65	q24i	4.1	q24s	3.13		
q14	4.25	q24j	3.15	q24t	4.12		

²⁷ Abigail Hagar, telephone interview by author, Lynchburg, VA, June 13, 2013.

²⁸ All data tables are adapted from statistical work and tables provided by Abigail Hagar.

Table 6 : Multiple-Choice Data—General Results (Total Population)

Survey Question	Number of Respondents
q15-a	46
q15-b	65
q16-a	48
q16-b	63
q17-a	93
q17-b	18
q18-a	106
q18-b	5
q19-a	108
q19-b	3

Results—Lower Enlisted

As noted earlier, lower-enlisted soldiers are those in the pay grades of E1 to E5. A total of 58 lower enlisted participated in the survey. Although these soldiers do not represent a considerable amount of military experience, they are comprised predominantly of those in the Millennial generation. As such, their opinions are highly regarded in this study.

Table 7 : Likert Data—Lower Enlisted

Survey Question	Mean						
q5	3.95	q24a	3.75	q24k	4.11	q24u	3.86
q6	3.93	q24b	3.82	q24l	4.11		
q7	3.1	q24c	3.93	q24m	3.77		
q8	3.28	q24d	3.77	q24n	3.91		
q9	3.55	q24e	3.88	q24o	3.96		
q10	3.55	q24f	4.11	q24p	3.28		
q11	2.93	q24g	3.53	q24q	3.81		
q12	3.48	q24h	3.68	q24r	3.86		
q13	2.78	q24i	3.84	q24s	3.3		
q14	4.04	q24j	3.31	q24t	3.98		

Table 8 : Multiple-Choice Data—Lower Enlisted

Survey Question	Number of Respondents
q15-a	22
q15-b	36
q16-a	21
q16-b	37
q17-a	46
q17-b	12
q18-a	53
q18-b	5
q19-a	56
q19-b	2

Results—Senior Enlisted

Senior-enlisted soldiers are those in the pay grades of E6 to E9. These soldiers represent a wealth of military experience; as such, their results are essential to the present study.

Fortunately, 26 senior enlisted responded to the survey. This is a very good sample size for statistical analysis.

Table 9 : Likert Data—Senior Enlisted

Survey Question	Mean						
q5	4.27	q24a	3.81	q24k	3.96	q24u	4.04
q6	4.23	q24b	3.81	q24l	4.12		
q7	3.23	q24c	4.12	q24m	3.58		
q8	3.5	q24d	3.58	q24n	3.88		
q9	3.92	q24e	4.15	q24o	4.08		
q10	3.88	q24f	3.96	q24p	3.19		
q11	2.58	q24g	3.81	q24q	4.04		
q12	3.58	q24h	3.77	q24r	3.73		
q13	2.58	q24i	4.23	q24s	3		
q14	4.23	q24j	2.92	q24t	4.15		

Table 10 : Multiple-Choice Data—Senior Enlisted

Survey Question	Number of Respondents
q15-a	7
q15-b	19
q16-a	7
q16-b	19
q17-a	21
q17-b	5
q18-a	26
q18-b	0
q19-a	25
q19-b	1

Results—Junior Officers

As with lower-enlisted soldiers, junior officers (O1 – O3) by and large represent the Millennial generation. For this reason, their opinions are highly prized in this study. Sixteen junior officers replied to the survey. Although more respondents would be ideal, this is an adequate sample size for the type of research undertaken presently.

Table 11 : Likert Data—Junior Officers

Survey Question	Mean						
q5	4.56	q24a	4	q24k	4.5	q24u	4.31
q6	4.56	q24b	3.94	q24l	4.56		
q7	3	q24c	4.19	q24m	3.88		
q8	3.06	q24d	4.06	q24n	4.13		
q9	4.31	q24e	4.44	q24o	4.56		
q10	4.06	q24f	4.63	q24p	3.13		
q11	2.19	q24g	4	q24q	4.25		
q12	3.75	q24h	3.88	q24r	4.13		
q13	2.31	q24i	4.56	q24s	3.06		
q14	4.69	q24j	3.06	q24t	4.44		

Table 12 : Multiple-Choice Data—Junior Officers

Survey Question	Number of Respondents
q15-a	8
q15-b	8
q16-a	10
q16-b	6
q17-a	15
q17-b	1
q18-a	16
q18-b	0
q19-a	16
q19-b	0

Results—Senior Officers

Senior officers (O4 and above) not only embody considerable military experience, but they also hold the highest positions of leadership authority within the military. Indeed, their collective opinions, wants, and desires ultimately drive policy and doctrine. Unfortunately, only 11 senior officers responded to the survey. This is a rather small sample size. Nevertheless, it represents an acceptable number of respondents given the limitations of the study thus far discussed and mitigated.

Table 13 : Likert Data—Senior Officers

Survey Question	Mean						
q5	5	q24a	3.82	q24k	4.36	q24u	4.55
q6	4.64	q24b	3.82	q24l	4.36		
q7	3.27	q24c	4.45	q24m	3.27		
q8	3.18	q24d	3.64	q24n	4.09		
q9	4.09	q24e	4.27	q24o	4.55		
q10	3.55	q24f	4.73	q24p	3.18		
q11	2.73	q24g	4.27	q24q	4.36		
q12	3.91	q24h	3.64	q24r	4		
q13	2.64	q24i	4.45	q24s	2.64		
q14	4.73	q24j	3	q24t	4.27		

Table 14 : Multiple-Choice Data—Senior Officers

Survey Question	Number of Respondents
q15-a	9
q15-b	2
q16-a	10
q16-b	1
q17-a	11
q17-b	0
q18-a	11
q18-b	0
q19-a	11
q19-b	0

Results—Chaplains

An examination of the present research question would be incomplete without isolating the views of chaplains themselves. Unfortunately, the sample size of this population is extremely small (only nine respondents). Regardless, chaplain responses are valued as a means of indicating tacit confirmation or contradiction of Tinsley's hypothesis among fellow chaplains. Nothing conclusive can be drawn from the results of such a small sample size; nevertheless, the opinions are valuable when weighed with appropriate discretion.

Table 15 : Likert Data—Chaplains

Survey Question	Mean						
q5	4.89	q24a	4.22	q24k	4.44	q24u	4.22
q6	4.89	q24b	4	q24l	4.22		
q7	3.11	q24c	4.33	q24m	4.11		
q8	3.44	q24d	4.11	q24n	4.22		
q9	4.33	q24e	4.44	q24o	4.56		
q10	3.89	q24f	4.56	q24p	2.89		
q11	2.67	q24g	4.33	q24q	4.22		
q12	4.22	q24h	3.56	q24r	4.22		
q13	2.56	q24i	4.78	q24s	2.78		
q14	5	q24j	3.67	q24t	4.56		

Table 16 : Multiple-Choice Data—Chaplains

Survey Question	Number of Respondents
q15-a	4
q15-b	5
q16-a	4
q16-b	5
q17-a	9
q17-b	0
q18-a	9
q18-b	0
q19-a	9
q19-b	0

Conclusion

There are countless ways to present raw survey data. The strategy assumed herein is one of simplicity. In order to create data that is consumable to the largest audience possible, the choice was made to present using numbers of respondents and arithmetic means. This decision should facilitate both reader comprehension and data analysis. In some studies, such a simple approach might be unwarranted or ill-advised. However, in a modest examination of *receptivity* with the objective of identifying only *trends* and *indicators*, such ease of data presentation, manipulation, and analysis is acceptable. Indeed, it is desired, especially when the results will be reviewed by readers possessing a range of mathematical and analytical abilities.

CHAPTER III
RECEPTIVITY—RESEARCH ANALYSIS AND CONCLUSIONS

Analysis of the data presented in the previous chapter could proceed using many different evaluative methods. In truth, there is no inherently right or wrong strategy for appraising the statistical significance of the assembled data. As such, the appraisal offered herein is done with the utmost humility and regard for alternative opinions and analytical techniques. The goal of this chapter is not to offer an unassailable case; rather, it is simply to determine if there are any *trends* and *indicators* in the data collected.

Analysis of Data—Overview

In the interest of standardization, data in this chapter is analyzed in the same order and using the same category names as presented in Chapter 2. Moreover, three uniform analytical techniques are considered within each category. These include high-low analysis, S-P-C index analysis, and trend comparison.¹ This section purposes to describe each technique in detail in order to adequately set the stage for the remainder of the chapter.

High-Low Analysis

High-low analysis is based upon answers to Questions 5-14 on the survey. These are Likert-scale *questions of comparison* (q.v., previous chapter) that seek to determine the relative importance of presence ministry as compared to service ministry. High-low analysis is conducted by bar graphing the results of Questions 5-14 and simply looking for individual

¹ These analytical techniques were developed by the author and, thus, do not represent tested statistical methodologies. They are, however, based upon sound mathematical reasoning and logic. What is more, Abigail Hagar—the statistician who supported this research—has concluded that the analytical methods used herein are sound. Abigail Hagar, Re: Can you take a look at this?, e-mail message to Mark A. Tinsley, July 28, 2013.

responses that are selectively high (i.e., above 4.0) and selectively low (i.e., below 3.0). By comparing these responses to the applicable survey questions, the ministry paradigm of preference can be evaluated.

In order to compare the high and low responses to the applicable survey questions, however, a list of Questions 5-14 must be readily available. Appendix A obviously contains these questions. Even so, Table 17 is provided for convenience. Note that Questions 5-6 are based on a five-point Likert scale from “No Importance” to “Extremely Important,” and Questions 7-14 are based on a five-point Likert scale from “Strongly Disagree” to “Strongly Agree.”

Table 17 : Survey Questions 5-14

Question Number	Question Content
5	How important is the term “ <u>service</u> ” or “ <u>servanthood</u> ” to the ministry that a chaplain conducts within his/her unit?
6	How important is the term “ <u>presence</u> ” to the ministry that a chaplain conducts within his/her unit?
7	How much do you agree or disagree with the following statement: A chaplain’s <u>service</u> to his/her unit is more important than his/her <u>presence</u> within the unit.
8	How much do you agree or disagree with the following statement: A chaplain’s <u>presence</u> in his/her unit is more important than his/her <u>service</u> to the unit.
9	How much do you agree or disagree with the following statement: A chaplain is a <u>servant</u> to his/her troops.
10	How much do you agree or disagree with the following statement: It is important for a chaplain to be <u>present</u> among his/her troops, even if there is little <u>service</u> rendered by the chaplain.
11	How much do you agree or disagree with the following statement: It is important for a chaplain to be <u>present</u> among his/her troops ONLY if there is some manner of <u>service</u> rendered by the chaplain.
12	How much do you agree or disagree with the following statement: A chaplain’s effectiveness is related directly to how much he/she contributes to the organization.
13	How much do you agree or disagree with the following statement: A chaplain’s effectiveness is unrelated to how much he/she contributes to the organization.

14	How much do you agree or disagree with the following statement: Chaplains are critical members of the team; that is, they are a vital component of the military unit.
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S-P-C Index Analysis

S-P-C index analysis is derived from answers to Questions 15-19 in the survey. Like Questions 5-14, these are *questions of comparison*; however, they differ in that they are comprised of two-selection, multiple-choice questions rather than Likert-scale measurements. Questions 15-16 directly assess preference for a service-ministry model,² while Question 17 indirectly assesses the same by determining whether or not the chaplain is envisaged as a servant to his people. These questions, therefore, function as suitable indices for service-praxis predilection. Service-praxis (S) indices are designated as S1, S2, and S3, and correspond to Questions 15-17, respectively. These indices are based on a 100-point scale and can be practically treated as percentages. High S-index numbers indicate a preference for service-praxis while low numbers imply a lack of preference for the service-ministry model. The reader should see Table 18 for a list of Questions 15-17.

Table 18: Survey Questions 15-17

Question Number	Question Content
15	Which of the following words best describes a chaplain's role? (Answers: Service or Presence)
16	Which of the following words is most important to you in terms of the chaplain's role within the unit? (Answers: Service or Presence)
17	Should a chaplain be a <u>servant</u> ? (Answers: Yes or No)

² Based on how these questions are constructed, they could alternatively assess the preference for a presence-ministry model. Nevertheless, the author has decided to use them as a service-praxis indicator for the sake of analytical standardization.

Question 18 indirectly measures the respondent's penchant unto a presence-ministry paradigm by asking the polar question, "Is it important for a chaplain to be present among his/her troops?" Affirmative answers clearly indicate a preference for presence-ministry, while negative answers may or may not indicate an inclination for service ministry. Consequently, responses to this question can adequately serve only as a presence-praxis (P) index. As with the S index above, P indices are reported using a 100-point scale wherein high values indicate a preference for the presence-praxis model among respondents.

Finally, Question 19 directly addresses the issue of service-ministry and presence-ministry compatibility. It asks the polar question, "Can service and presence exist together in a chaplain's ministry?" Affirmative answers indicate the perception of harmony among the paradigms, while negative answers indicate a strong sense of exclusivity. This question is important as a check-and-balance for the implied premise of this work, namely, that one paradigm must be chosen to the exclusion of the other. A 100-point-scale compatibility (C) index is used to report this data. High C-index values indicate perceived compatibility between the paradigms, while low values signify little or no perceived compatibility.

Trend Comparison

Trend comparison is conducted using the answers derived from Questions 24a-u. These are Likert-scale, *items-of-preference* (q.v., previous chapter) questions that indirectly measure the respondent's ministry-paradigm affinity. In order to perform this comparison, a line graph is constructed with a bold, vertical boundary separating the results of presence-praxis questions on the left from service-praxis questions on the right (q.v., Table 4 contains a listing of service-praxis vs. presence-praxis questions). Both sides of the graph are then evaluated for trends in

order to determine the overall proclivities of the group under consideration. This is a simple, graphical analysis; however, the results are quite illuminative in many cases.

Summary

Upon completion of the high-low analysis, S-P-C index analysis, and trend comparison for each category of respondents, a summary section is offered. This section encapsulates the analyses performed and draws tentative conclusions concerning the group. Naturally, this final section is somewhat subjective as it calls upon the author to make decisions concerning the relative importance of data and analyses. Such is an unfortunate reality in any research project of this sort. However, since the raw data is presented in Chapter 2 and the statistical analyses are conducted openly and honestly in this chapter, the reader is free to draw his own conclusions or adapt the ones offered herein.

Analysis of Data—General

General population analysis considers the results of all 111 survey respondents regardless of pay grade or MOS. This data serves as a veritable benchmark for subsequent analyses; therefore, its importance cannot be overstated.

High-Low Analysis (General)

Figure 1 represents a high-low graph for the general population of respondents. High values on the graph are illustrated for Questions 5, 6, and 14, while low values are shown for Questions 11 and 13.

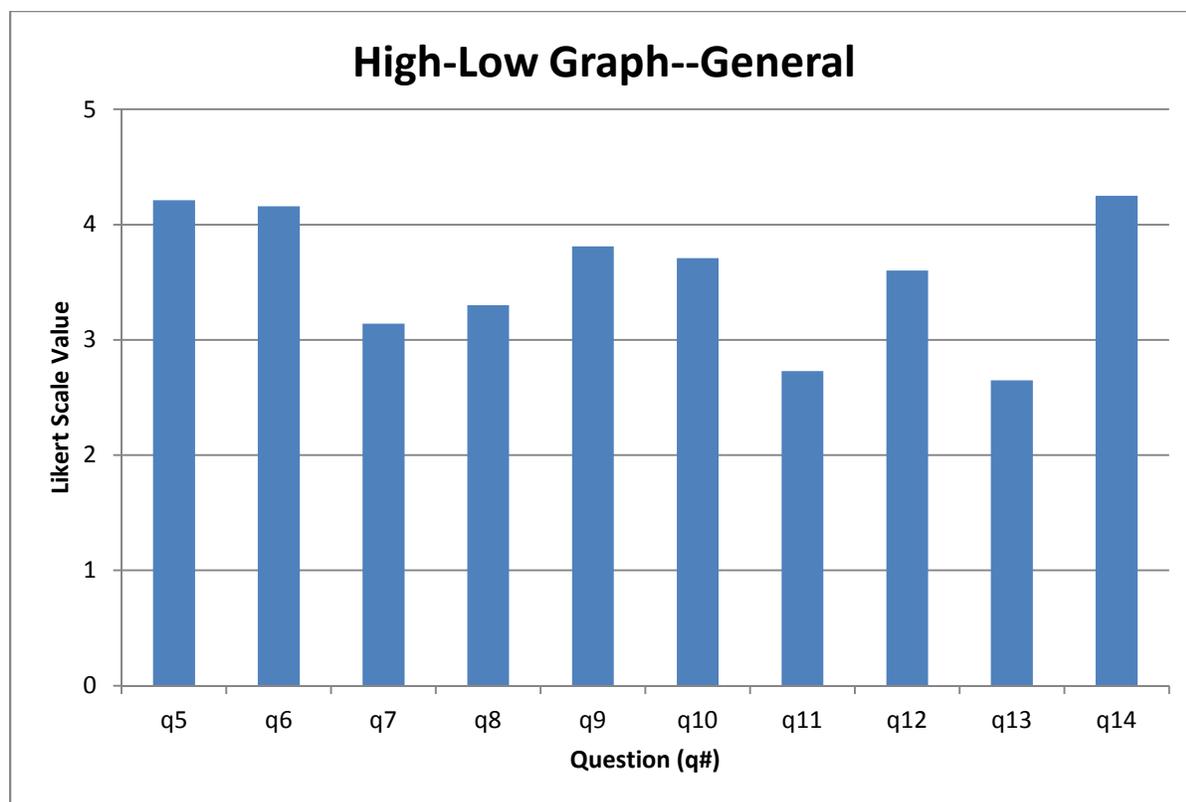


Fig. 1 : High-Low Graph—General

The high value for Question 5 (Likert average = 4.21) indicates that respondents generally consider service and servanthood to be vital aspects of a chaplain's ministry. On the other hand, the high value for Question 6 (Likert average = 4.16) signifies that respondents also favor some manner of presence ministry. That is to say, the chaplain's presence among the troop population is equally as important as his service to them. Finally, the high value for Question 14 (Likert average = 4.25) highlights the critical role chaplains play in the military unit. On the whole, troops consider the chaplain a vital member of the team and, thus, are quite obviously open to his ministry efforts.

The low value associated with Question 11 (Likert average = 2.73) in conjunction with the moderately high value associated with Question 10 (Likert average = 3.71) suggest that the majority of respondents envisage a chaplain's presence as more important than his service (this obviously contradicts what is stated in the previous paragraph). In other words, these survey

participants seem to favor a presence-ministry model over a service-ministry model to some degree. However, the low value for Question 13 (Likert average = 2.65) ostensibly implies the opposite. Respondents do not strongly agree that a chaplain's effectiveness is *unrelated* to how much he contributes to the organization. That is, chaplains are expected to contribute actively to the military unit in some manner. Although it is possible that survey participants had simple presence in mind as the manner of contribution, the results of Question 5 (q.v., above) suggest a much more dynamic involvement in unit affairs.

S-P-C Index Analysis (General)

Table 19 contains the S-P-C index values for the general population of respondents. S1 and S2 indices are quite low and clearly indicate a lack of preference for the service-ministry paradigm. Combined with an extremely high P index, the data suggests a strong preference for presence ministry. However, the moderately high S3 index signifies that service and servanthood are important factors for the troops as well. Indeed, a C index of 97.3 clearly reveals the appreciation for both service- and presence-ministry models. In the minds of the general troop population, service ministry and presence ministry are not exclusive paradigms. They can exist together.

Table 19 : S-P-C Index Values—General

Index	Index Value
S1	41.4
S2	43.2
S3	83.9
P	95.5
C	97.3

Trend Comparison (General)

Figure 2 contains trend comparison data for the general population of survey participants. The presence-praxis portion of the graph trends slightly lower than the service-praxis portion. The former evidences an average Likert-scale value of 3.77, while the latter trends around 3.97. Although by no means conclusive, these results support a slight preference for service-praxis among respondents. Even so, this 4% difference should not be overestimated. It only indicates a trend in favor of service ministry. To state anything more would be to overextend logic.

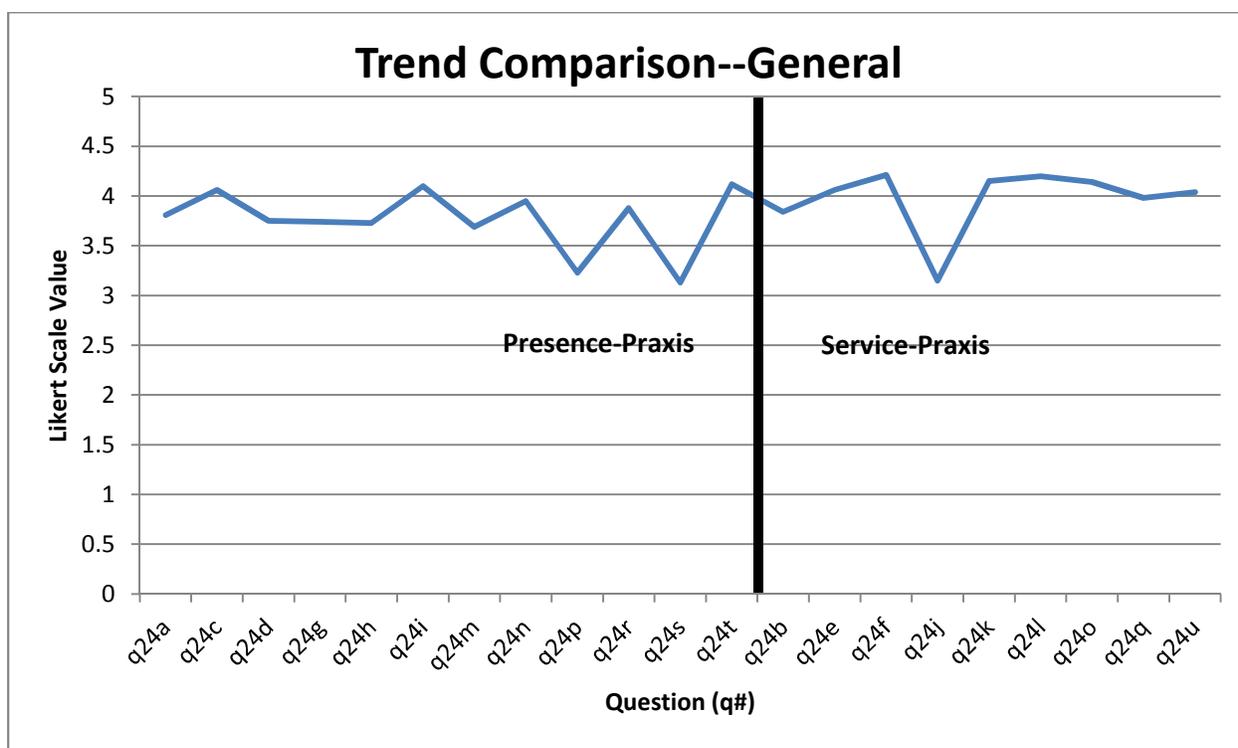


Fig. 2 : Trend Comparison—General

Summary (General)

Admittedly, data among the general population is somewhat contradictory. While S1, S2, and P indices and Question-6 and Question-11 responses suggest a predilection for presence ministry, Question-5 and Question-13 responses, S3 index, and trend comparison indicate an inclination toward the service-ministry paradigm. These apparent contradictions are only

superficial, however. When this data is considered in light of the only 4% difference between service-praxis and presence-praxis preference in trend comparison and the extremely high C index value (97.3), the summary is altogether clear.

General population respondents are not in favor of abandoning the presence-ministry paradigm; even so, they are sensitive to the necessity of servanthood within the military chaplaincy. Presence is vital to the performance of ministry. At the same time, ministry cannot be devoid of service-praxis. Chaplains must contribute to the team in dynamic ways and seek to serve those within their units. Retired Army Chaplain Donald Carter refers to military chaplains as “Christian worker[s],”³ which would seem to be an apropos illustration of this notion. Presence is crucial, but it is always mediated by dynamic service. In the words of Roger Hazelton, the minister “stands in the church as one who serves, else he does not stand at all.”⁴ Chaplains stand in the presence of their troops not as figureheads or as men of renown but as humble servant-shepherds, ready to attend to the needs of their flock.

Analysis of Data—Lower Enlisted

This section considers only those respondents in the pay grade of E1 through E5. Data from this group—along with that of junior officers—is important because it highlights the perspective of the emerging generation of soldiers. These soldiers represent the future of the Army; as such, their opinions cannot be ignored.

³ Donald F. Carter, "The Military Chaplain: The Framework within Which He Serves," *Grace Journal* 10, no. 2 (Spring 1969): 12.

⁴ Roger Hazelton, "Ministry as Servanthood," *The Christian Century*, April 24, 1963, 523.

High-Low Analysis (Lower Enlisted)

Figure 3 is the high-low analysis graph for the lower-enlisted population. The trend in data is strikingly coincidental with that of the general population (q.v., previous section). The only significant difference is that Question-5 and Question-6 values are not above 4.0. They are reported at only 3.95 and 3.93, respectively. However, these values are sufficiently close to 4.0 so as to reasonably include them in the high-low data set. Thus, the analytical results proffered for the general population of respondents likewise apply to lower enlisted, with the caveat that lower enlisted soldiers are not as strongly inclined toward the service-ministry implications in Question 5 or the presence-ministry implications in Question 6.

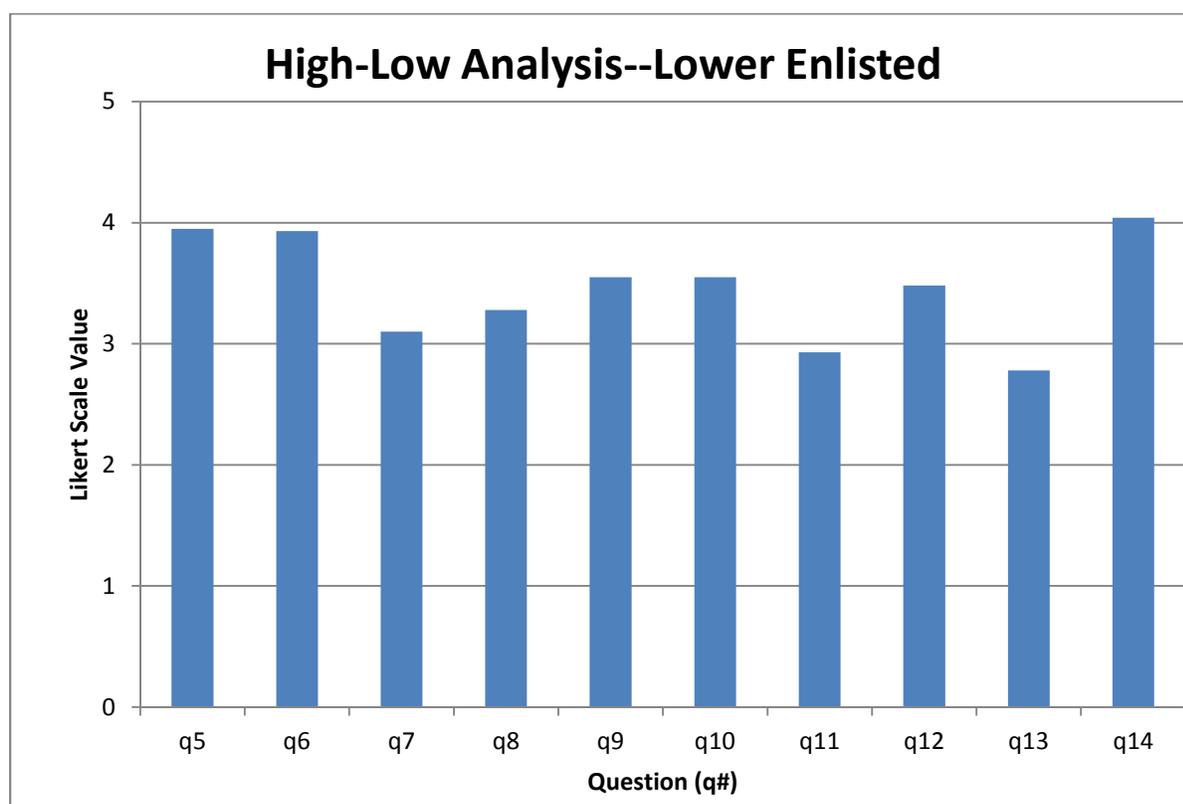


Fig. 3 : High-Low Analysis—Lower Enlisted

S-P-C Index Analysis (Lower Enlisted)

S-P-C Indices for lower-enlisted participants are reported in Table 20 along with general-population comparison data. Overall data trends are largely the same as the general population, though each index decreased among the lower enlisted respondents. Because of substantial congruence in the data, most analytical results remain unchanged. Nevertheless, one nuance deserves special note.

Table 20 : S-P-C Index Values—Lower Enlisted

Index	Index Value	General Pop. Comparison⁵
S1	37.9	-3.5
S2	36.2	-7.0
S3	79.3	-4.6
P	91.4	-4.1
C	96.6	-0.7

While the S1 index decreased by only 3.5, the S2 index decreased by an impressive 7.0. This is a 7% change from the general population and represents 200% of the S1 change. Such a significant difference highlights the importance of Question 16 among the lower enlisted. Whereas they are only slightly more presence-ministry oriented when it comes to their opinion of the chaplain's *doctrinal role* in the military, lower enlisted have a much stronger preference for presence-ministry in terms of his *ideal role*.⁶ That is to say, lower enlisted seem to desire—much more than the general population—a chaplain who is presence-oriented.

⁵ This data is obtained by simply subtracting the lower-enlisted index values from the general-population index values. Negative numbers indicate a drop in index value.

⁶ In essence, Question 15 speaks to the chaplain's *doctrinal role* in the military, while Question 16 addresses his *ideal role* or the role that is preferred by respondents.

The S3 index decrease of 4.6 naturally bolsters this assessment. Lower enlisted are significantly less likely to envisage chaplains as servants than the general population. Such does not necessarily translate to presence-ministry preference; nevertheless, it is certainly a trend in that direction.

Of course, this trend is somewhat mitigated by a P index drop of 4.1. When asked the direct question about presence ministry (Question 18), lower enlisted are seemingly less presence-oriented than the general population. Nevertheless, the absolute P index value remains well above 90, which indicates an enormously strong presence-ministry affinity. To use the P index decline as a reason to ignore the substantial S2 decrease, then, would be unwarranted. The decline in S2 index between general population and lower enlisted is statistically significant and worthy of consideration.

Trend Comparison (Lower Enlisted)

The trend comparison for lower enlisted is depicted in Figure 4. Like the general population, there is a trend in favor of service ministry among the lower enlisted. The Likert-scale average for the presence-ministry portion of the graph is 3.72, while the same average for the service-ministry portion is 3.89. This represents only a 3.4% difference in trends. Although such is not a compelling disparity, it is nonetheless noteworthy given the present study. When presented with *items of preference* (as opposed to direct questions about presence-praxis and service-praxis), lower enlisted seem to prefer a service-ministry model, albeit by a very small margin.

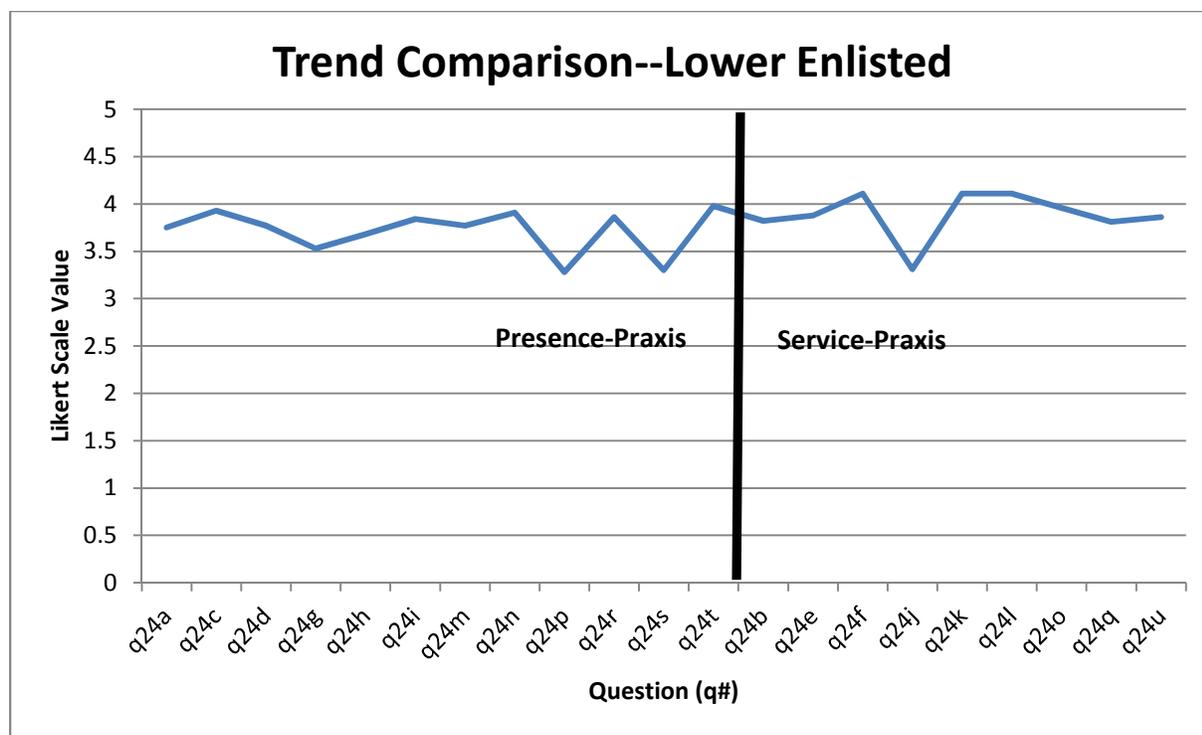


Fig. 4 : Trend Comparison—Lower Enlisted

Summary (Lower Enlisted)

Given the high level of correspondence between the lower-enlisted and general-population analytics, it is safe to close with largely the same summary statement. Although the significant decrease in S2 index may indicate a stronger penchant unto presence ministry among lower enlisted, they are nonetheless clearly predisposed toward service ministry as well. As before, there seems to be a contradiction. However, this inconsistency is allayed via consideration of the meager 3.4% difference between service-praxis and presence-praxis in the trend comparison data and the high C index value (96.6). Like the general population, lower enlisted are not proponents of presence-ministry abandonment, nor are they advocates of an exclusively service-ministry model. To the contrary, they discern the importance of both service-praxis and presence-praxis. In other words, they seem to favor a hybrid ministry model.

Analysis of Data—Senior Enlisted

Data submitted by senior enlisted soldiers (E6-E9) is evaluated in this section. Senior enlisted are important to this study because they represent a wealth of military experience and offer valuable perspective on issues related to soldier care.

High-Low Analysis (Senior Enlisted)

The high-low analysis for senior-enlisted soldiers is summarized in Figure 5. For the most part, this analysis is coincidental with that of the general population. Consequently, the same fundamental conclusions are drawn, with one caveat. It is noteworthy to recognize the moderately high Likert average for Question 9. This question asked respondents to rate the importance of the following statement: “A chaplain is a servant to his/her troops.” At 3.92, it is apparent senior enlisted have a slightly higher expectation of servanthood over the general population (Likert average = 3.81). Although only a 2.2% difference from the general population, this increase becomes somewhat significant when considered in light of responses to the same question from lower enlisted. Lower enlisted respondents only reported a Likert average of 3.55 for Question 9. This means senior enlisted consider servanthood more important than lower enlisted by an impressive margin of 7.4%. The reasons for this are only conjectural, but one must wonder if this has something to do with maturity and sensitization to service over the course of a military career. Senior enlisted soldiers have had more time to see the Chaplain Corps in action, as it were; thus, they have a greater experience base from which to formulate their opinions on the military chaplaincy.⁷

⁷ This statement is not offered as a conclusion. It is merely a speculation based upon the author's experience as a military chaplain.

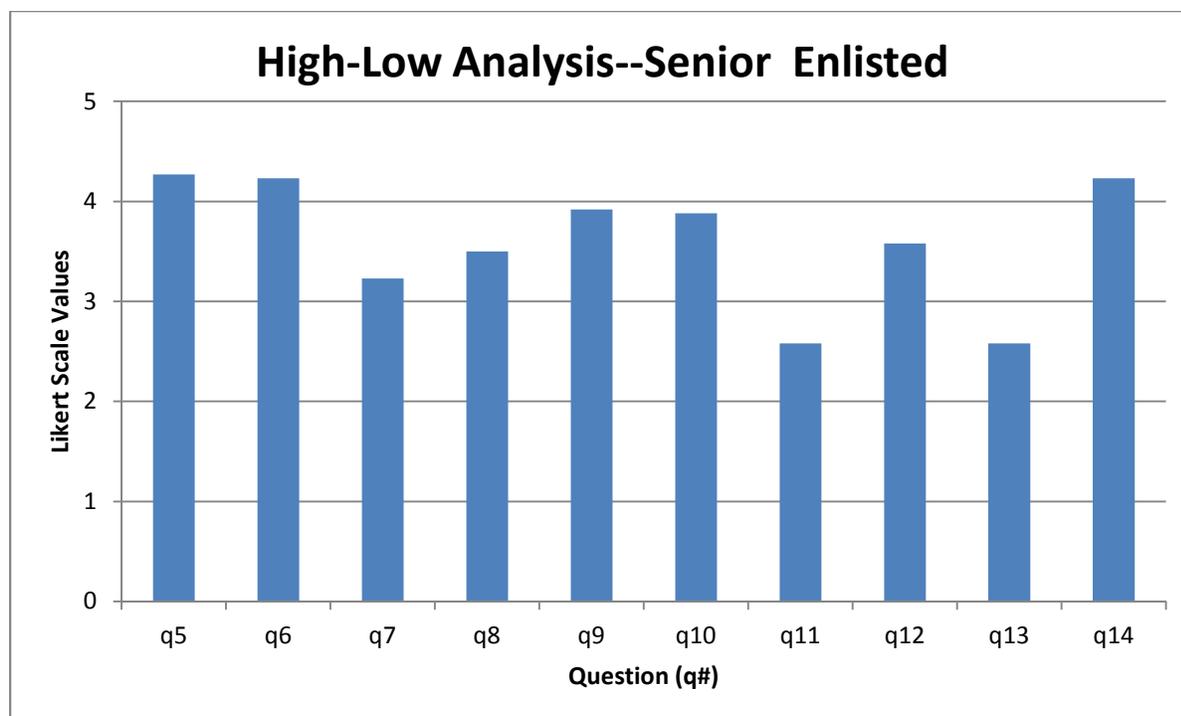


Fig. 5 : High-Low Analysis—Senior Enlisted

S-P-C Index Analysis (Senior Enlisted)

Table 21 contains the S-P-C index analysis results for senior enlisted soldiers. The most dramatic difference in this data and the general-population data are the substantial decreases in S1 and S2 indices. Such relatively low values bespeak a strong penchant for presence-ministry among the senior enlisted. This is indeed bolstered by the P index value of 100, which is the maximum P value possible.

Table 21 : S-P-C Index Analysis—Senior Enlisted

Index	Index Value	General Pop. Comparison
S1	26.9	-14.5
S2	26.9	-16.3
S3	80.8	-3.1
P	100	+4.5
C	96.2	-1.1

At the same time, there remains a high S3 index among senior enlisted (80.8). This, of course, indicates recognition of the importance of service-praxis. Combined with the extremely high C index value (96.2), there is little doubt that senior enlisted soldiers have a place for service ministry in their paradigm of military chaplaincy. However, their strong partiality for presence ministry is palpable.

Trend Comparison (Senior Enlisted)

Figure 6 represents the trend comparison for senior enlisted. Results are remarkably similar to those for lower enlisted. The Likert average for the presence-ministry portion of Figure 6 is 3.74, while the average for the service-ministry portion is 3.90. Compared to 3.72 and 3.89, respectively, for lower enlisted, the congruence is obvious. Consequently, the same trend inferences apply.

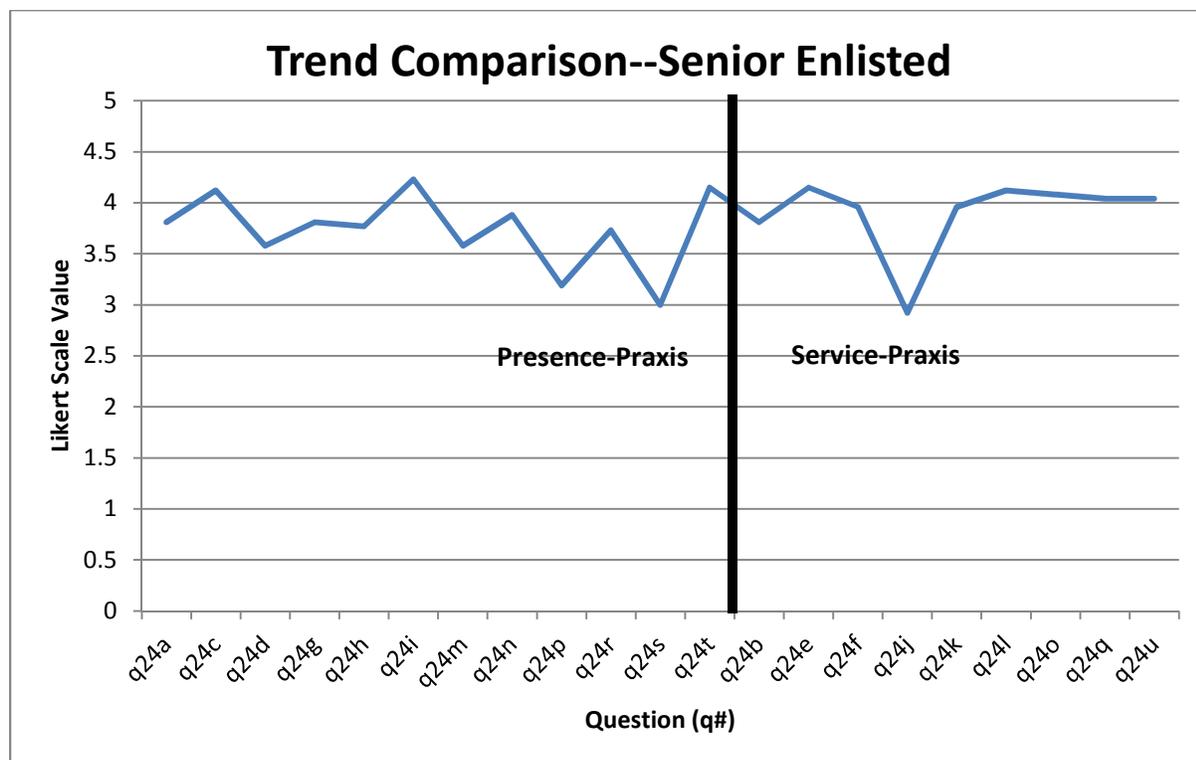


Fig. 6 : Trend Comparison—Senior Enlisted

Summary (Senior Enlisted)

Extremely low S1 and S2 indices, a maximum P index, and high-value responses for Questions 6 and 11 clearly indicate a fondness for presence-ministry among the senior enlisted. At the same time, a S3 index of 80.8, high Likert values for Questions 5 and 9, and service-praxis preference during trend comparison seem to indicate service-ministry orientation. As with the general population analysis, however, this apparent contradiction is resolved once the high C index is considered in conjunction with the merely 3.2% difference between service- and presence-praxis in trend comparison. Even though senior enlisted soldiers possess strong presence-ministry tendencies, they are nonetheless sensitive to the need for service-praxis in the military chaplaincy. Like the general population, senior enlisted are looking for “Christian worker[s]”⁸—chaplains who are present among the troops as ministers while at the same time poised to be active purveyors of their trade. In short, senior enlisted are desirous of servant-ministers. Roger Hazelton describes this type of minister as “one who has learned to make others’ good his own.”⁹

Analysis of Data—Junior Officers

Like lower-enlisted soldiers, junior officers represent a Millennial-generation subset of the military population. Moreover, they are the future leaders and policy-makers of the Army. For these reasons, then, the junior-officer perspective is highly prized in the present study.

⁸ Carter, "The Military Chaplain," 12.

⁹ Hazelton, "Ministry as Servanthood," 522.

High-Low Analysis (Junior Officers)

Figure 7 depicts the high-low analysis data set for junior officers.¹⁰ Like each of the previous categories, junior officers demonstrate high Likert values for Questions 5, 6, and 14 and low Likert values for Questions 11 and 13. Unlike the former groups, however, junior officers also trend high on Questions 9 and 10 and low on Question 7. A high trend on Question 9 (Likert average = 4.31) ostensibly supports a service-ministry paradigm, as it surveys agreement with the statement, “A chaplain is a servant to his/her troops.” Such results naturally buttress the high and low Likert values for Questions 5 and 11, respectively, which have been observed throughout the study thus far.

On the other hand, a high value for Question 10 (Likert average = 4.06) and low value for Question 7 (Likert average = 3.00) clearly indicate a presence-ministry preference. The former tests concurrence with the statement, “It is important for a chaplain to be present among his/her troops, even if there is little service rendered by the chaplain,” while the latter asks respondents to consider the assertion, “A chaplain’s service to his/her unit is more important than his/her presence within the unit.” When considered alongside the high Likert value for Question 6 and the low value for Question 13, the vitality of presence-ministry among junior officers is obvious.

¹⁰ It is important to note that data for junior officers and senior officers throughout this paper includes both chaplain and non-chaplain respondents. That is to say, of the 16 junior officer and 11 senior officer respondents to the survey, nine are chaplains spanning both officer categories. Although some readers may claim such inclusion pollutes the junior and senior officer data sets, such is not the case. Chaplains are commissioned officers in the military and should be included in any data sets representing the officer corps. To exclude them would be to manipulate the data by eliminating an important MOS among military officers.

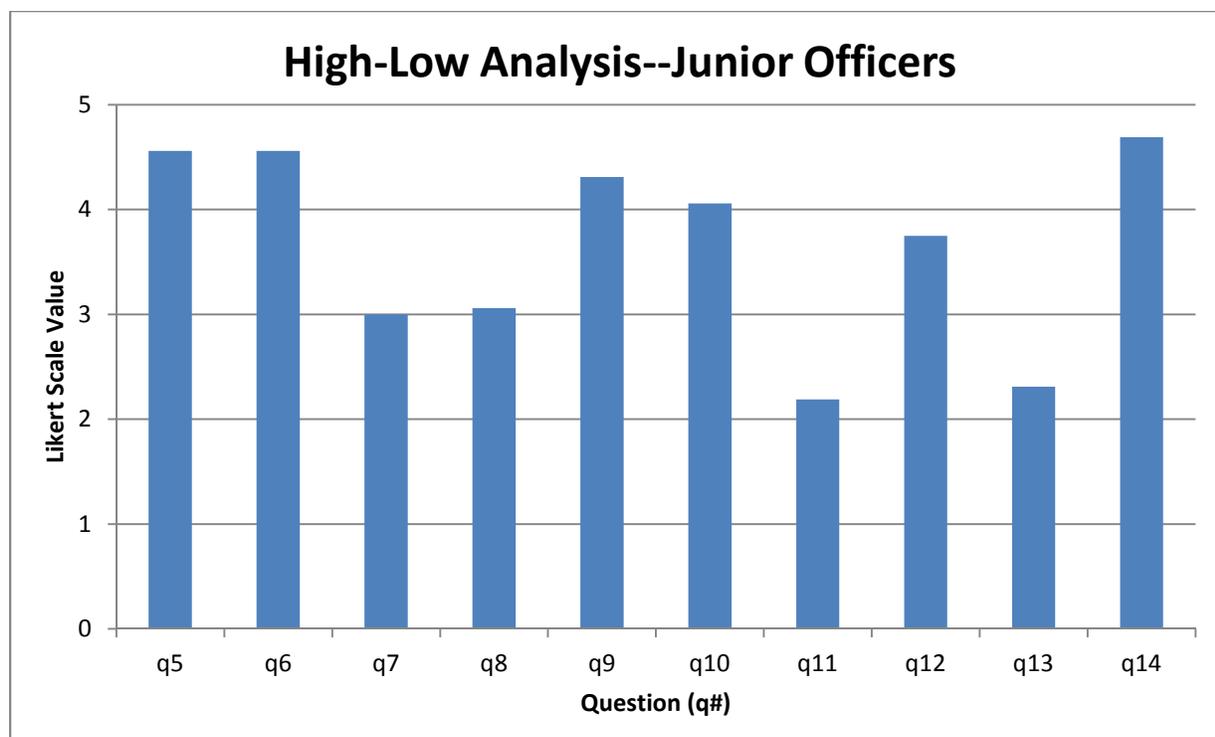


Fig. 7 : High-Low Analysis—Junior Officers

It is noteworthy that Question 8 has a relatively low Likert value (Likert average = 3.06). This question surveys agreement with a statement diametrically opposed to that presented in Question 7. It asserts, “A chaplain’s presence in his/her unit is more important than his/her service to the unit.” Due to their paradoxical nature, one might expect marked disparity in the results garnered from Questions 7 and 8. Surprisingly, no such disparity emerges. In fact, only a 1.4% difference exists between the two data points. Such contradictory results are somewhat baffling; however, like in the previous sub-populations studied, there is an explanation to be proffered. The summary section below presents more details.

S-P-C Index Analysis (Junior Officers)

S-P-C index analysis for junior officers is reported in Table 22. An S1 index of 50 essentially creates a null data point, as it indicates neither preference nor non-preference for service ministry. However, the S2 and S3 indices of 62.5 and 93.8, respectively, are suggestive

of service-ministry inclination, especially given the S2 index for junior officers is 19.3% higher than the general survey population, 26.3% higher than lower enlisted, and a striking 35.6% higher than senior enlisted.

Table 22 : S-P-C Index Analysis—Junior Officers

Index	Index Value	General Pop. Comparison
S1	50	+8.6
S2	62.5	+19.3
S3	93.8	+9.9
P	100	+4.5
C	100	+2.7

At the same time, the P index of 100 clearly signifies a strong proclivity for presence ministry among junior officers. Indeed, they report a 4.5% increase in P index over the general population and an 8.6% increase over the lower enlisted. While being decisively service-oriented, junior officers maintain a strong allegiance to the presence-ministry paradigm.

Notwithstanding this apparent contradiction, junior officers indicate a maximum C index of 100, which clearly denotes some manner of perceived synergism between presence ministry and service ministry. The summary section below features more details on this matter.

Trend Comparison (Junior Officers)

Figure 8 is a summary of trend comparison for the junior-officer data set. Questions related to presence-praxis trend at a Likert value of 3.96, which is considerably higher than that reported in any other category thus far. However, the most impressive trend is in the area of

service-praxis. Junior officers report an average Likert value of 4.25 in the service-praxis portion of Figure 8. This is a full 5.8% higher than the presence-praxis trend and, thus, seemingly distinguishes some manner of service-praxis predisposition. Even so, such disparity only indicates a trend and is not sufficient evidence to claim a preference of service ministry over presence ministry.

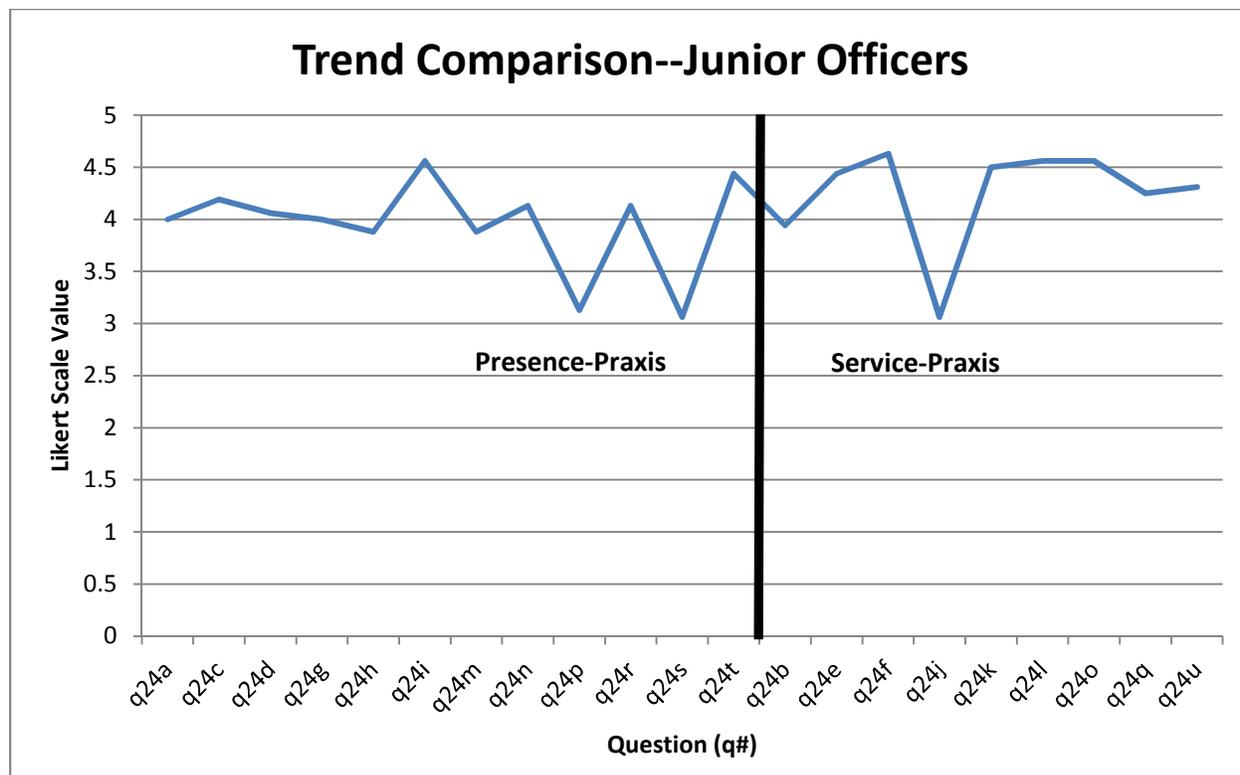


Fig. 8 : Trend Comparison—Junior Officers

Summary (Junior Officers)

On the whole, junior-officer data evidences a slightly more complex high-low analysis, produces generally higher S-P-C index values, and trends notably higher in service-praxis than in presence-praxis. Nevertheless, the summary of these analyses is largely coincidental with what has been noted regarding previous groups. High S2 and S3 indices along with a 5.8% disparity during trend comparison and high Likert values for Questions 5 and 9 seem to indicate a service-

ministry inclination. Yet, the P index of 100 coupled with high Likert values for Questions 6 and 10 and low values for Questions 7 and 13 clearly signal a taste for presence ministry among junior officers. Therefore, like other groups, there is an apparent contradiction in the data.

This contradiction, however, is only apparent. When one considers the S1 index of 50 (null data point), the parity in results for Questions 7 and 8, and the C index of 100, it is clear that junior officers have a place for both presence ministry and service ministry in their conception of the military chaplaincy. In much the same fashion as the general population, lower enlisted, and senior enlisted, junior officers place value in a chaplain who is present but who also “pursue[s] the lowly position of a servant.”¹¹

Analysis of Data—Senior Officers

As the executive leaders of the Army, senior officers represent an important subset of the surveyed population. Indeed, receptivity of any new and emerging ideas must pass the scrutiny of senior officers in order to maintain viability. Consequently, this section’s importance cannot be overstated.

High-Low Analysis (Senior Officers)

Figure 9 is a graphical representation of the high-low analysis for senior officers. Some of the same highs and lows are reported as in previous analyses (q.v., Questions 5, 6, 11, 13, and 14). For these, prior discussions largely suffice. However, senior officers also revealed several divergences. First of all, senior officers unanimously selected “Extremely Important” for Question 5, thereby producing a Likert average of 5.00. A value this high is unprecedented in the study and, therefore, is significant. Secondly, Question 9 reports high at 4.09. Since this

¹¹ Hutchison, “Servanthood,” 67.

question seeks to determine senior-officer agreement with the servanthood motif, its importance is *prima facie*. Finally, Question-12 results fall only slightly below the 4.00 “high” threshold at 3.91. This question surveys senior officers on their concurrence with the statement, “A chaplain’s effectiveness is related directly to how much he/she contributes to the organization.” Though by no means a direct indicator, a relatively high Likert average for Question 12 would seem to bespeak some manner of service-ministry preference.

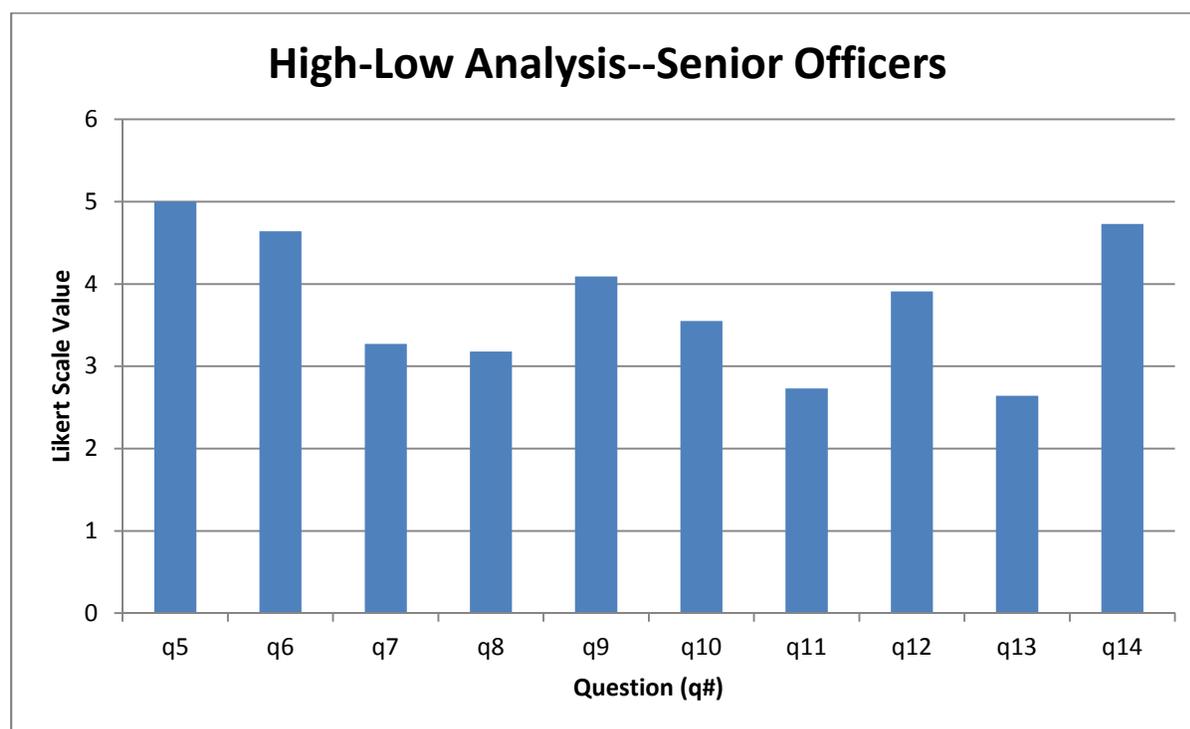


Fig. 9 : High-Low Analysis—Senior Officers

S-P-C Index Analysis (Senior Officers)

Table 23 contains the results of S-P-C index analysis. Obviously, there is a high propensity for service ministry with S indices of 81.8, 90.9, and 100, respectively. This is by far the strongest support for service ministry from any of the S-P-C index analyses conducted in the study up to this point. Compared to the general population, the S1 index is 40.4% greater, while

the S2 index reports in at an impressive 47.7% increase. Numbers such as these certainly cannot be ignored.

Table 23 : S-P-C Index Analysis—Senior Officers

Index	Index Value	General Pop. Comparison
S1	81.8	+40.4
S2	90.9	+47.7
S3	100	+16.1
P	100	+4.5
C	100	+2.7

Even so, there is also an evident tendency unto presence ministry among senior officers. The P index of 100 is symptomatic in this regard. Thus, once again, a stark contradiction is presented. Senior officers seem to prefer service ministry while simultaneously holding to presence-ministry inclinations. However, as in previous instances, this inconsistency is partially answered by the C index of 100. Senior officers, like their fellow soldiers, see the importance of both paradigms within the military chaplaincy.

Trend Comparison (Senior Officers)

A trend-comparison graph for senior officers is presented in Figure 10. The presence-praxis portion of the graph exhibits a Likert average of 3.81, while the service-praxis portion reveals an average of 4.22. When compared to the data garnered from junior officers, the congruity is explicit. Like their commissioned subordinates, senior officers demonstrate a distinct proclivity for service-praxis. Indeed, the difference in service-praxis and presence-praxis

trends is an astounding 8.2%. As before, though, one must not place undo stock in this trend. It is only a single factor in a much larger data set.

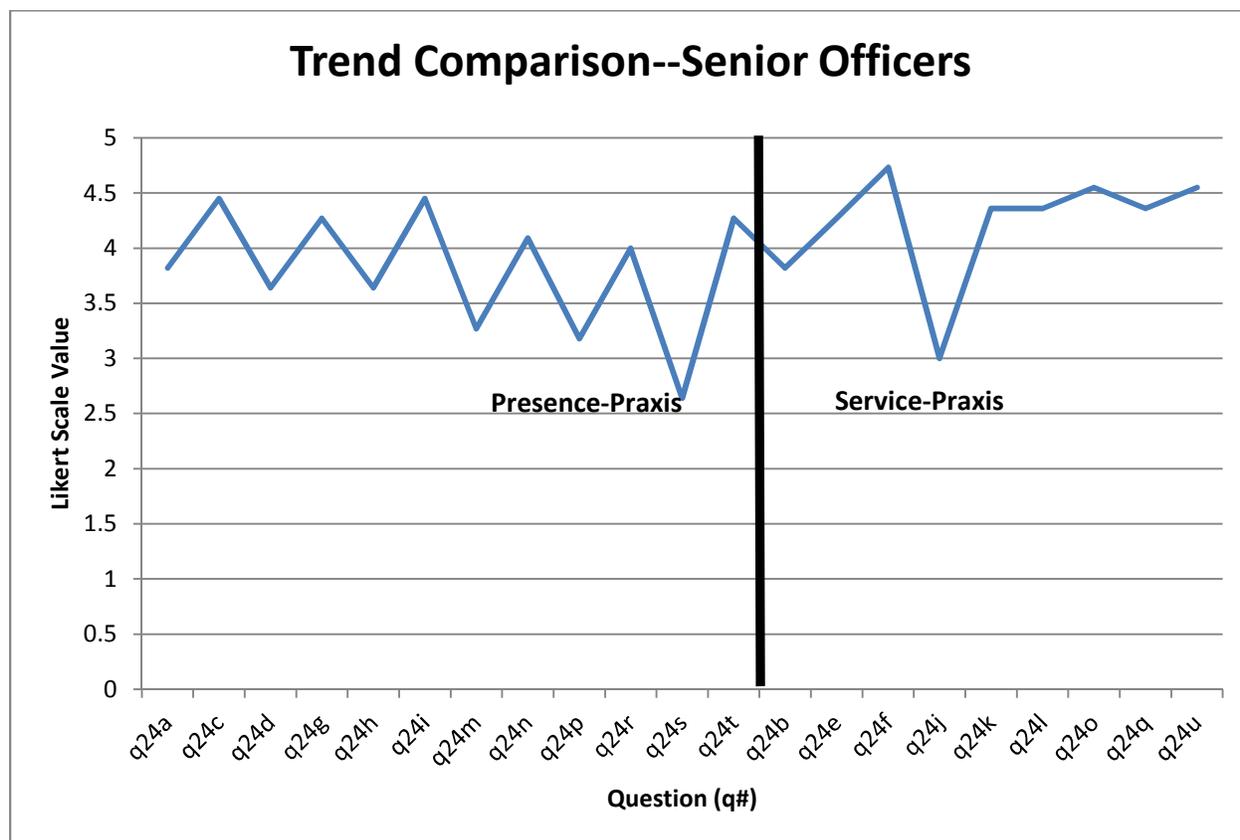


Fig. 10 : Trend Comparison—Senior Officers

Summary (Senior Officers)

It is quite obvious that senior officers hold service ministry in greater esteem than any other sub-group previously surveyed. S indices, trend comparison, and high-low analysis make this readily apparent. At the same time, senior leaders have not abandoned support for the presence-ministry model. The P index of 100 alone is clear testament to this fact. Like each group studied above, senior officers are willing to accept a hybrid model of ministry—one in which both service ministry and presence ministry are given appropriate place. Indeed, the C index of 100 demonstrates a desire among senior officers to have a Chaplain Corps that is both present and service-oriented.

Analysis of Data—Chaplains

Of course, any examination of the military chaplaincy would be incomplete without isolating the responses offered by chaplains themselves. As the practitioners of military ministry, their opinions on matters of paradigm are crucial.

High-Low Analysis (Chaplains)

Figure 11 depicts the high-low analysis data for chaplains. Like every other sub-group studied, chaplains exhibit high Likert values for Questions 5, 6, and 14 and low values for Questions 11 and 13. Consequently, much of what has been said in relation to these highs and lows in previous sections can be applied in this section as well. However, chaplains differ from other sub-groups by evidencing the highest Likert values for Questions 9 and 12 (4.33 and 4.22, respectively). As noted earlier, both of these questions assess respondents' agreement with a service-oriented/contributory model of ministry. High values, therefore, support a service-ministry paradigm. Such is not surprising, however, when considering the respondent population. All chaplains surveyed are from Protestant Christian denominations, which typically hold biblical servanthood in high regard.

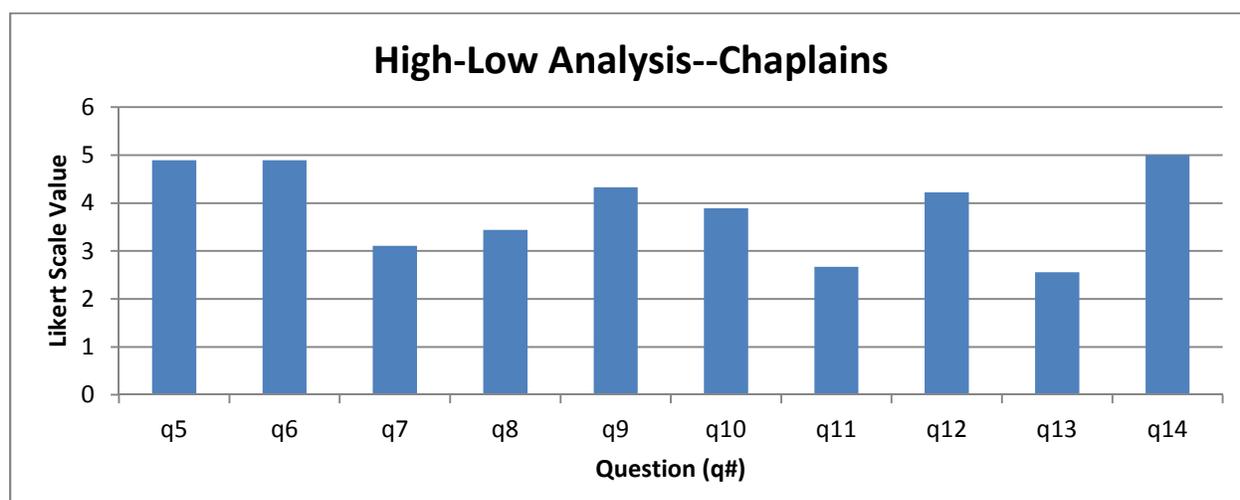


Fig. 11 : High-Low Analysis—Chaplains

S-P-C Index Analysis (Chaplains)

The five index analyses are found in Table 24. All indices are quite comparable to the general population data, save the S3 index. The S3 index is 16.1% greater than that reported for the general population. However, in both groups, the S3 index is relatively high when compared to the S1 and S2 indices and absolutely high when considering the 100-point scale. For these reasons, then, the same S-P-C index analysis discussion offered in the general population section is applicable here as well. In the end, data indicates that chaplains are open to both the ministry-of-service and ministry-of-presence paradigms. Acceptance of one does not necessitate exclusion of the other in the minds of chaplain respondents.

Table 24 : S-P-C Index Analysis—Chaplains

Index	Index Value	General Pop. Comparison
S1	44.4	+3.0
S2	44.4	+1.2
S3	100	+16.1
P	100	+4.5
C	100	+2.7

Trend Comparison (Chaplains)

Trend comparison for chaplains is captured in Figure 12. Chaplains trend higher than any other sub-group in both the presence-praxis and service-praxis portions of the graph. In terms of the former, chaplains register a Likert average of 4.01, and with regard to the latter, they trend at 4.26. This is a difference of 5% in favor of service-praxis, which seemingly indicates chaplain preference for the service-ministry model. Even so, the high presence-praxis value

cannot be ignored. Such clearly suggests an important place for presence ministry within the military chaplaincy.

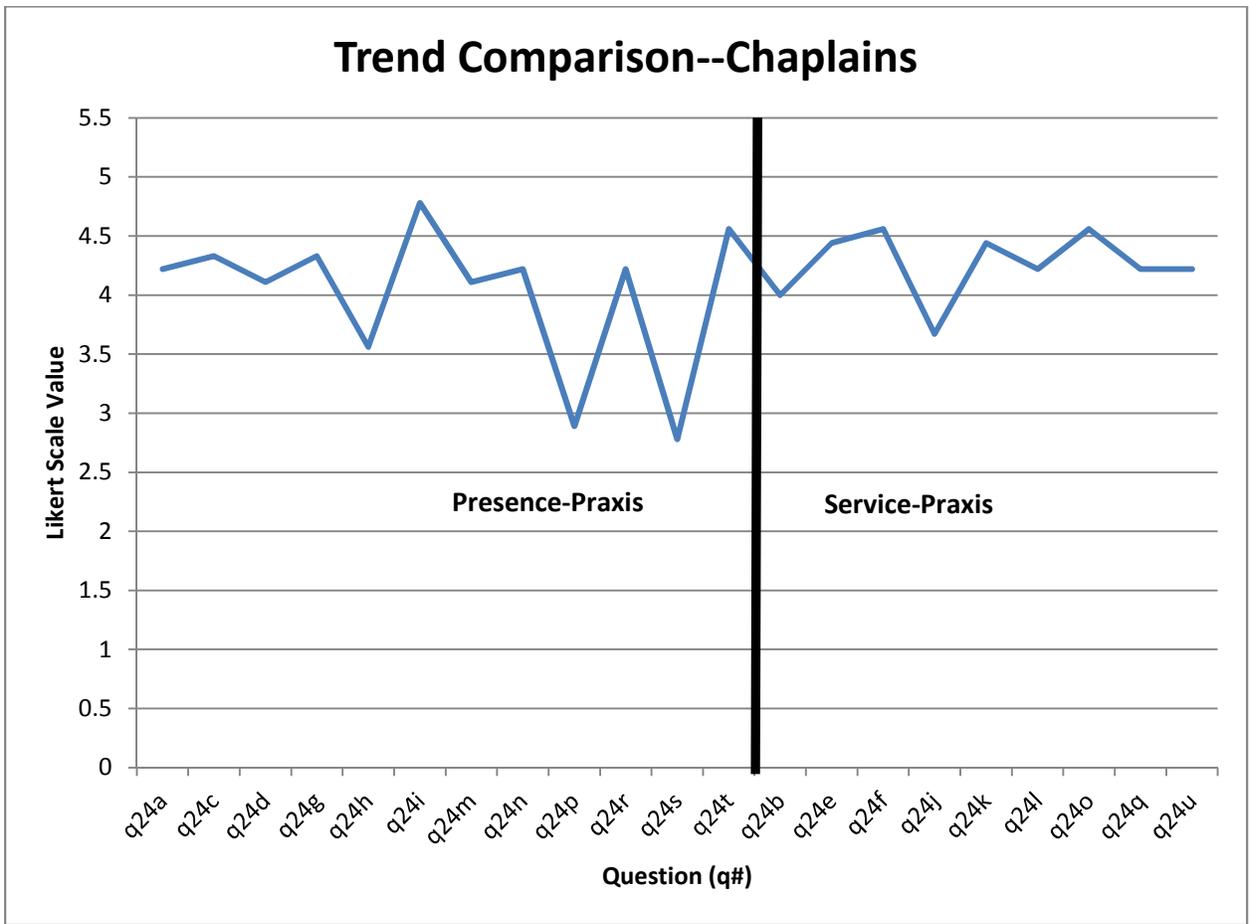


Fig. 12 : Trend Comparison—Chaplain

Summary (Chaplain)

Not unlike the other sub-groups analyzed in this chapter, chaplains present seemingly conflicting data. Extremely high values for Questions 5, 9, and 12 along with a S3 index of 100 and a 5% service-praxis favorability in trend comparison point to service-ministry preference. However, a high value for Question 6 coupled with low S1 and S2 indices, a P index of 100, and a presence-praxis trend value of 4.06 clearly indicate some manner of bias toward presence ministry. Were these the only data points available, the discussion might end abruptly with few

inferences drawn. Fortunately, the C index of 100 helps bring some clarity to an otherwise confusing situation. Chaplains, like other sub-groups within the Army (q.v., previous sections), are not in favor of one paradigm over the other. To the contrary, they discern the value in both and apparently desire a paradigm that somehow melds the two into a single, functional model.

Of course, it is recognized that not all chaplains hold to this viewpoint. The lack of denominational diversity in the present study is plain. What is more, with only nine chaplain respondents, it is difficult to draw a conclusive summary. Nevertheless, in a study concerned only with *trends* and *indicators*, such data is significant and certainly paints a tentative picture of receptivity within the Chaplain Corps.

Analysis of Data—Summary

Analyzing each sub-group individually is essential. Much useful and important information has been gleaned from the foregoing assessments. However, there is also merit in viewing all data simultaneously to determine if any additional trends are apparent or if any generalizations can be made. This section is dedicated to such an endeavor.

High-Low Analysis (All)

Figure 13 is a clustered-column graph depicting the high-low analysis data from all sub-groups within the study. Two notable high-low trends are discerned. First, sub-groups generally exhibit highs on Questions 5, 6, and 14 and lows on Questions 11 and 13. The only exception is found within the lower enlisted sub-group. Lower enlisted evidence Likert values of only 3.95 and 3.93 on Questions 5 and 6, respectively. However, as noted in the earlier discussion on lower enlisted, these values are sufficiently close to 4.0 so as to consider them highs as well.

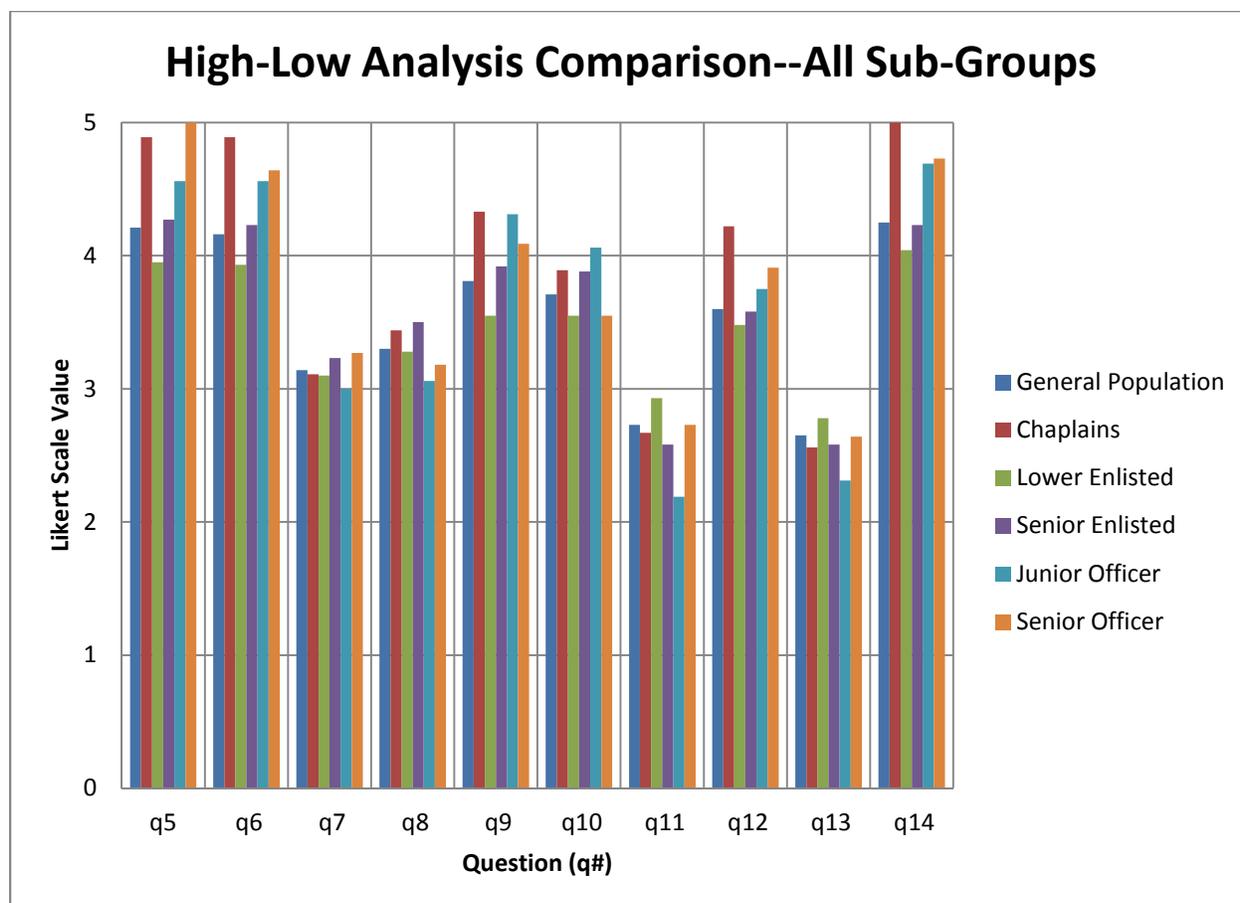


Fig. 13 : High-Low Analysis Comparison—All Sub-Groups

Secondly, chaplains, junior officers and senior officers typically register higher on questions than other sub-groups, while lower enlisted tend to register lower. Notable exceptions include Questions 11 and 13 where the trend is reversed. Both of these questions pose rather absolute statements. It is possible that chaplains and officers—who tend to have more formal education and life experience than lower-enlisted soldiers—are largely unwilling to affirm absolutes, whereas lower enlisted are more apt to do so. The problem with this hypothesis is twofold. For one, it is highly conjectural and anecdotal. There is no evidence presented to demonstrate that the lower enlisted in this study are less formally educated or possess inferior life experience. Moreover, chaplains and officers report high values on other questions containing absolute statements. Such a conundrum would seem to render the present hypothesis

moot. In truth, the reason for the reversal is unknown. Fortunately, it does not weigh heavily in the conclusions to be drawn.

Otherwise, there are no significant outliers or trends in the high-low data. Sub-groups are strikingly consistent across the surveyed population. Any important nuances in the data have already been discussed in the various individual sub-group analyses and are summarized again in the conclusion below.

S-P-C Index Analysis (All)

Compiled S-P-C index analysis data from all sub-groups is reported in Figure 14. All sub-groups reveal relatively high S3, P, and C indices, and most express low S1 and S2 indices. The exceptions to the latter are found among senior and junior officers. These sub-groups report high and moderately high S1 and S2 indices, respectively. Officers of all ranks apparently have a more pronounced service-ministry orientation than do enlisted soldiers and chaplains. The possible reasons for this trend are elusive. Fortunately, identifying these reasons is not germane to the present study. Therefore, it is sufficient simply to mention the trend at this point.

Another notable point that emerges from study of the S-P-C index analysis graph is the enormous disparity in S1 and S2 indices between senior officers and senior enlisted. Indeed, it is the greatest disparity in S-P-C data between any two sub-groups. It is highly ironic that those with the most military experience are also the most divided on the matter of service-orientation in chaplain ministry. Interestingly, though, both groups possess relatively high S3 indices. Even then, however, senior enlisted report 19.2% lower than senior officers. Like above, the reasons for this disparity are not readily apparent. To offer any at the present time would be to dabble in mere speculation. Since the reasons for the disparity are largely inconsequential to the goals of this thesis, such would be a vain enterprise indeed.

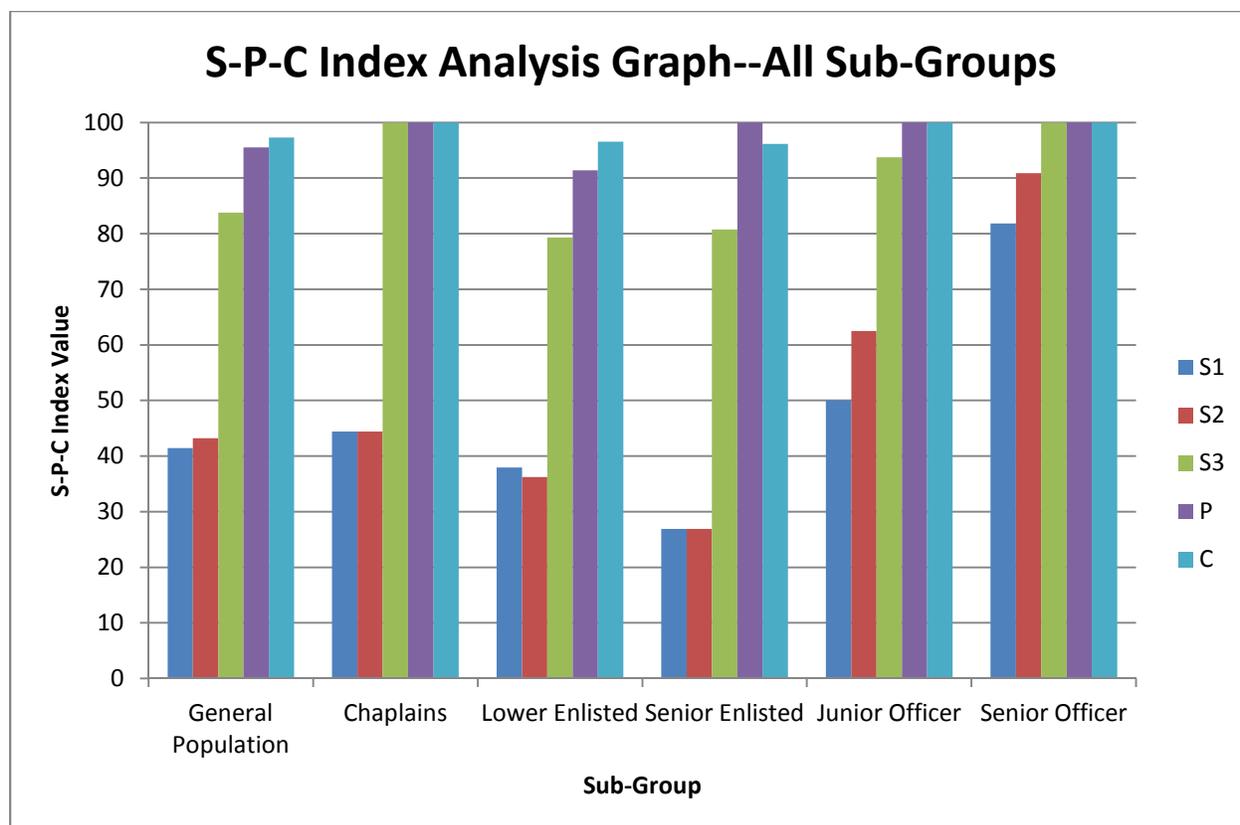


Fig. 14 : S-P-C Index Analysis Comparison—All Sub-Groups

Trend Comparison (All)

Figure 15 is a combined-line graph trend comparison for all sub-groups in the study. Two observations are noteworthy. First, there is a remarkable coincidence among sub-group line graphs. With few exceptions, sub-groups report similar crests and troughs. Secondly, all groups trend slightly higher on the service-praxis portion of the graph than on the presence-praxis portion. Although this ostensibly suggests a penchant for service-ministry versus presence-ministry among respondents, such must be qualified by other analyses and data points. This has been accomplished in the individual sub-group analyses earlier in the chapter and will be further qualified in the conclusions below.

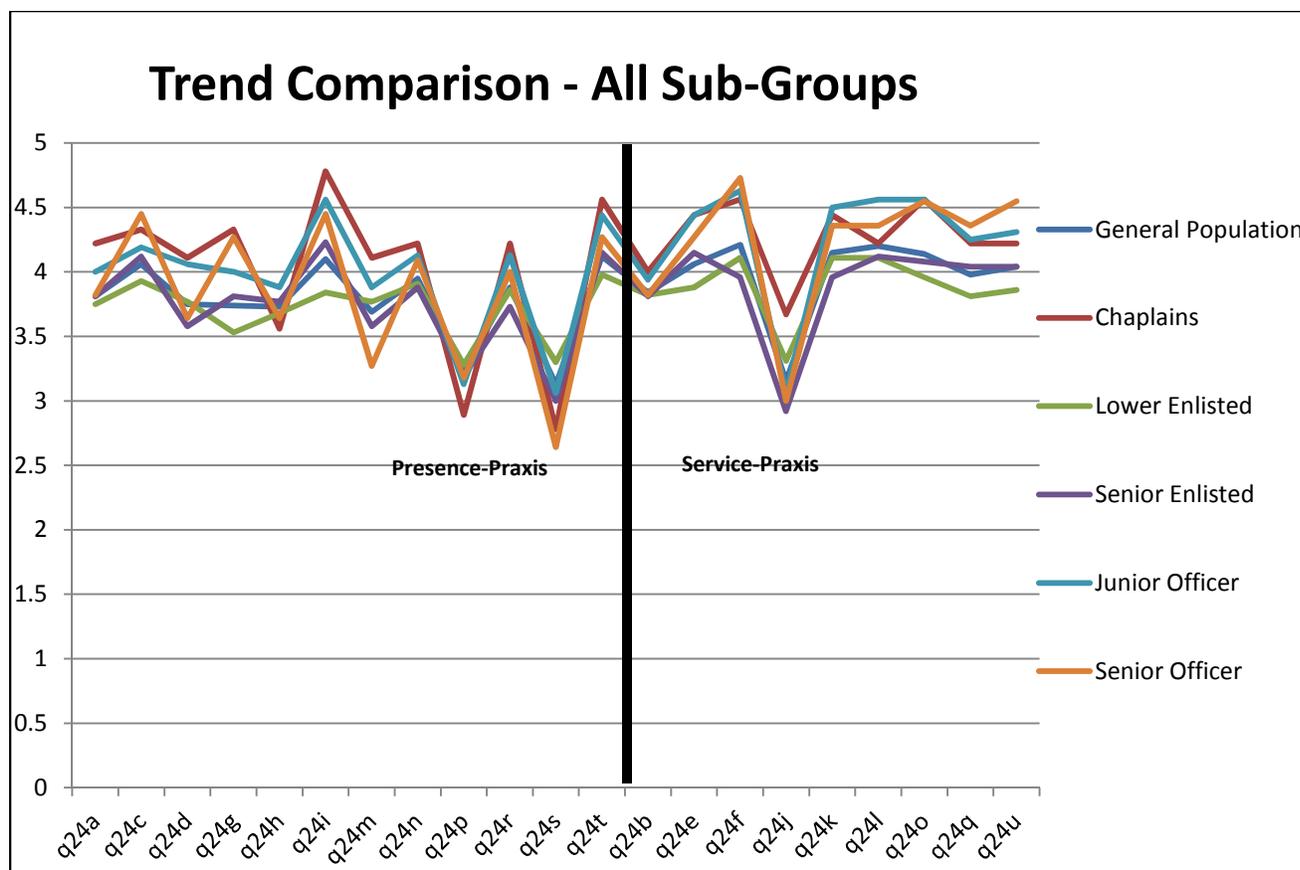


Fig. 15 : Trend Comparison—All Sub-Groups

Conclusions

As stated numerous times in the introductory chapter, the present work does not seek to offer definitive conclusions; rather, it seeks to suggest tentative conclusions based upon *trends* and *indicators*. After painstakingly reviewing, analyzing, and summarizing all of the data presented thus far, three tentative conclusions emerge regarding *receptivity* of service ministry within the Army culture.

First, the respondents polled are most definitely receptive to the ideology of servanthood. High S3 indices; high-value answers for Question 5 and, in some cases, 9 and 12; low-value responses for Question 11; and exclusive service-praxis preference in trend comparison are testament to this assertion. Moreover, officers of all ranks evidence moderately high to high S1

and S2 indices, which is significant because the officer corps in the Army is responsible for policy and doctrine. If officers are receptive to a paradigm shift such as the one proposed in this thesis, then it has a high likelihood of being instituted. Add to this the recent change in doctrinal language in FM 1-05 from “ministry of presence” to “*pastoral* presence”¹² and one might surmise that the ground is fertile for the introduction of a service-ministry model. Soldiers are not satisfied with a chaplain who is merely present in an emotional and/or physical sense. They want a chaplain who is actively ministering to needs and subordinating his own wants and desires to those of others.

At the same time, the Army culture is not prepared to abandon its historical presence-ministry paradigm. P indices in excess of 90, high-value responses to Question 6, low-value answers to Question 13, and low S1 and S2 indices among enlisted soldiers and chaplains are compelling evidences on this point. As much as soldiers are open to the ideology of servanthood, they are apparently comfortable in the “tried and true” ministry of presence. Chaplains in particular show a marked disparity between S1 and S2 indices (both 44.4) and P index (100). Such clearly indicates a reticence to forsake presence ministry. Chaplain (Lieutenant Colonel) Mark Penfold offers valuable perspective on this matter. He suggests that presence ministry represents the sacred and transcendent to soldiers in a way service ministry never can.¹³ It is the chaplain’s “being there” that brings something other-worldly to soldiers—something no one else can bring.¹⁴ This is a special mediation that chaplains administer, and there are few who are willing to relinquish it. Indeed, if ever the Chaplain Corps were to forgo

¹² Department of the Army, *Religious Support*, FM 1-05, 4-8. Emphasis added. This change in language was highlighted by Steven Cantrell, telephone interview by author, Lynchburg, VA, July 16, 2013.

¹³ Mark Penfold, telephone interview by author, Lynchburg, VA, July 16, 2013.

¹⁴ *Ibid.*

presence ministry entirely, then it would no doubt lose its unique place among military proponencies. If this were to happen, then the very existence of the military chaplaincy would be threatened.

Finally, the C-index values of greater than 96 across sub-groups coupled with the strong trends unto both service and presence ministry (q.v., above) seem to sound a clarion call for some sort of hybrid model. That is to say, respondents are receptive to service ministry as long as it includes, is packaged within, or occurs alongside presence ministry. Whereas the survey purposed to identify preference for one paradigm over the other, respondents resisted such polarity (albeit passively and unknowingly) and proffered a call for both. As common sense dictates, few matters in life are categorical. Choice of ministry paradigm is no different. Soldiers are receptive to a chaplain who is a servant; however, they also want one who mediates presence in such a way that brings the sacred and other-worldly to the ministry endeavor.

In short, the Army culture is apparently receptive to the ministry-of-service paradigm, though not without qualifications. If the ministry of service is to be instituted, then all indications are that it would need to house within in it some manner of presence ministry. Fortunately, as constructed by Tinsley, the ministry of service does incorporate incarnational or presence-oriented elements. Tinsley writes,

In the presence-ministry model, presence results in service; in the service-ministry paradigm, service precipitates presence. The logic behind the latter is quite simple. As the chaplain becomes a servant to his people, his ministry takes on an *incarnational character* that could never be acquired through conventional presence alone. That is to say, as the chaplain demonstrates the love of God through acts and attitudes of servanthood, his ministerial authority among the troops assumes a greater reality and, consequently, the effectiveness of his ministry increases.¹⁵

¹⁵ Tinsley, "The Ministry of Service," 79. Emphasis added.

Service ministry, as proposed by Tinsley, is not devoid of presence; it simply does not begin with presence.¹⁶ Presence is a by-product of service, but it is still part and parcel to the overarching ministry paradigm.¹⁷ The other-worldliness and sacred are not lost; rather, they are subsumed under the umbrella of service, which Tinsley envisages as the principal call on the minister's life.¹⁸

Yet, as noted in the introductory chapter, this thesis seeks to say something about receptivity of service ministry military-wide, not simply among members of the Army. Admittedly, this would be “a bridge too far”¹⁹ if definitive conclusions were sought. However, the stated goal herein is to articulate only tentative conclusions based upon *trends* and *indicators*; therefore, something can indeed be declared on a more holistic level.

The Army is the largest branch of the Armed services and is thereby a leader in establishing land-warfare and joint-service doctrine. As such, Army trends in chaplaincy administration naturally influence the policies and doctrines of other branches. As noted earlier, the Army has already started to move away from the traditional presence-ministry model with its proposal of “pastoral presence” in FM 1-05.²⁰ Even now this new terminology is making its way into joint doctrine. JP 1-05, *Religious Affairs in Joint Operations*, makes use of the term

¹⁶ Tinsley, “The Ministry of Service,” 72-73.

¹⁷ Ibid.

¹⁸ Ibid., 39-70.

¹⁹ This phrase is based on the movie of the same name. *A Bridge Too Far*, DVD, dir. Richard Attenborough, 175. (Beverly Hills, CA: Metro-Goldwyn-Mayer Studios, 1977).

²⁰ Department of the Army, *Religious Support*, FM 1-05, 4-8.

“pastoral presence” twice.²¹ It is inevitable that other branches will start using this terminology as newer versions of their doctrinal literature are released.

Of course, some branches have already started independent transformations in chaplaincy doctrine that smack of service-orientation. MCWP 6-12, *Religious Ministry in the United States Marine Corps*, proposes a paradigm known as the “ministry of purpose.”²² This paradigm is steadfastly action-oriented and calls upon Marine chaplains to have an “expeditionary mindset” that “extends beyond a ‘ministry of presence.’”²³ Again, AFPD 52-1, *Chaplain Service*, directs U.S. Air Force chaplains to operate under a “needs-based ministry” paradigm that works “together to meet the spiritual and religious needs of the people.”²⁴ Although neither of these is an overt articulation of service ministry, they are nonetheless calls for something more than traditional presence. As such, they evidence sensitivity among military policy-makers for change and innovation in the way military chaplaincy is conducted.

Also, it must be noted that human nature does not drastically change from one branch of service to the next. That is to say, airmen, Marines, Army soldiers, seamen, and Coast Guardsmen are all representatives of the same human gene pool and all possess the same diversity of personality, background, and human struggle. Consequently, a survey of Army soldiers, though influenced by Army culture and experience, is not prejudiced in terms of human

²¹ U.S. Department of Defense, Joint Staff, *Religious Affairs in Joint Operations*, Joint Publication (JP) 1-05 (Washington, DC: Government Printing Office, 2009), xiv, III-1. This change in language was highlighted by Steven Cantrell, telephone interview by author, Lynchburg, VA, July 16, 2013. Also, it is worthy to note that JP 1-05 is an earlier publication than FM 1-05, which means “pastoral presence” was used in the former before the latter. However, the fact that it has shown up first in Army literature vice the literature of other branches is at least circumstantial evidence that it is Army-derived.

²² Department of the Navy, *Religious Ministry in the United States Marine Corps*, MCWP 6-12, 3-4.

²³ Ibid.

²⁴ Department of the Air Force, *Chaplain Service*, AFPD 52-1, 4.

nature. Moreover, when it comes to universal, philosophical questions such as presence ministry versus service ministry, it is unlikely that branch of service plays a decisive role. That this survey only polled Army-service personnel, then, is not likely to bias the data considerably.

In the end, all *indications* are that the *trends* identified for the Army personnel surveyed likely represent the opinions and beliefs of service members military-wide. Of course, this cannot be affirmed with absolute certainty, but such is not the stated goal of this thesis. The goal is to discern the existence or non-existence of interest in the ministry of service among military personnel. It has been reasonably established that such interest does exist within the Army and, by logical extension, within the military as a whole. Thus, there is notable receptivity to the idea of a paradigmatic shift in guiding ministry philosophy of the military.

Nevertheless, it is one thing for the military to show indications of receptivity; it is quite another to have the ministry of service adopted. The remainder of this work, therefore, is dedicated to a study of the *feasibility* of a ministry paradigm change within the military chaplaincy.

CHAPTER IV

FEASIBILITY—SERVICE-MINISTRY PRACTICABILITY

The previous *receptivity* study sought to determine how attracted the contemporary military command and troop structures are to the ideology of service ministry. *Feasibility*, on the other hand, seeks to establish how practicable a ministry-paradigm shift is in the current military culture and how such a change would be implemented from an administrative perspective. Practicability is evaluated through a discussion of service-ministry strengths and weaknesses. It measures the practical costs and benefits of moving to this new paradigm and whether these combine to form a viable ministry option for the military chaplaincy. Practicability is the sole subject of this chapter. Administrative implementation of the service-ministry model is considered in the next chapter and examines the procedures and processes necessary to implement a paradigm shift within the often bureaucratic environment of the military. Before embarking upon these important matters, however, a brief discussion of research structure is in order.

Research Design

This feasibility study is almost entirely phenomenological in nature. Few quantitative methods are employed. Opinions and perspectives were sought from participants using various methodologies (q.v., below), none of which demand thorough statistical analysis or positivist approaches.¹ Respondents pursued in this study are valued for their personal points of view on

¹ For a brief discussion of positivism, q.v., Taylor and Bogdan, *Introduction to Qualitative Research Methods*, 3.

military-ministry paradigm² as well as for the “conscious experience[s] of their life-world,”³ which, in this case, are those practical experiences related to their service in the United States Armed Forces.

Research Participants

Two groups of research participants are utilized in the study of feasibility. The first group consists of the same survey respondents employed as part of the receptivity study in Chapters 3 and 4. These participants are esteemed for their diversity in MOS, pay grade, and military experience. The reader should see the “Research Participants” section in Chapter 3 for more details about this group.

The second group of participants consists of senior-ranking Army chaplains who are valued for their experienced perspectives and expertise knowledge on the military chaplaincy. All of these participants either work for or have worked for the U.S. Army Chaplain Center and School, which is the place where Army chaplaincy doctrine is conceived, refined, and revised. Four senior chaplains were interviewed as part of this research. Table 25 details each participant’s name, rank, title, and duty station.⁴

Table 25 : Senior Chaplain Research Participants

Name	Rank	Title	Duty Station
Kenneth W. Bush	Colonel	Senior Chaplain, Fort Eustis	Fort Eustis, VA

² According to Taylor and Bogdan, “. . . the phenomenologist attempts to see things from other people's points of view.” Taylor and Bogdan, *Introduction to Qualitative Research Methods*, 11.

³ Merriam, *Qualitative Research*, 25.

⁴ Inclusion of official titles in this table and elsewhere in the thesis does not imply these chaplain interviewees are official spokespersons for the units, organizations, or proponentencies with which they are affiliated. Indeed, views expressed in this thesis represent their own opinions and doctrinal commitments. They are not speaking on behalf of other chaplains, the Army chaplaincy, the United States Army Chaplain Center and School, or the Army Chief of Chaplains.

W. Raymond Williams	Lieutenant Colonel	Army National Guard Liaison to the U.S. Army Chaplain Center and School	U.S. Army Chaplain Center and School, Fort Jackson, SC
Mark Penfold	Lieutenant Colonel	Training Directorate Executive Officer – Chaplain Center and School	U.S. Army Chaplain Center and School, Fort Jackson, SC
Steven Cantrell	Major	Chief, Capabilities Force Integration Division (CFID)	Capabilities Development Integration Directorate (CDID), U.S. Army Chaplain Center and School, Fort Jackson, SC

Research Approach

As stated previously, this feasibility study consists of an examination of practicability and implementation processes/procedures. Practicability is evaluated in this chapter (Chapter 4) via an examination of the strengths and weakness inherent in the service-ministry model. Potential strengths and weaknesses are harvested from three primary sources. The first source is qualitative survey data gathered from the same respondents utilized in Chapters 3 and 4. Although sundry answers were given to the free-response questions employed in the survey (q.v., below), the data was scrutinized by Abigail Hagar for themes and common refrains.⁵ The second source is verbal responses given by senior chaplains during one-on-one telephone interviews. Senior chaplains have applied the ministry-of-presence paradigm their entire careers and, thus, harbor valuable opinions regarding the feasibility of its replacement by another model. Finally, Mark Tinsley’s master’s thesis entitled “The Ministry of Service: A Critical Practico-Theological Examination of the Ministry of Presence and its Reformulation for Military

⁵ Although Abigail Hagar was principally used to support the quantitative analysis involved in the receptivity study, her expertise was harnessed for this aspect of the feasibility study as well.

Chaplains” is consulted extensively, as his is virtually the only systematic, critical examination of military-ministry paradigm extant.⁶ Many of the primary and secondary literature sources used in Tinsley’s thesis—along with new sources uncovered during the present research—are referenced as well.

Implementation processes/procedures present some difficulty since there are no manuals or regulations that unequivocally detail such administrative activities. Even though Army Regulation (AR) 5-22, *The Army Force Modernization Proponent System*, comes close to prescribing a change process and is referenced in this work, it nonetheless leaves many unanswered questions and much ambiguity. Consequently, senior-ranking chaplains with experience in doctrinal development within the military chaplaincy were interviewed and asked to expound on procedures and other considerations for implementing paradigmatic change within the Army chaplaincy. The results of these interviews are what inform much of the discussion in Chapter 5. However, several books on cultural and worldview change are informative as well and are referenced throughout.

It must be noted that the feasibility study—like the receptivity study—is only conducted using Army personnel and only considers Army procedures and processes. Nevertheless, some generalizations can be made in regard to the military *en bloc*. The summary at the end of this chapter contains more details.

Research Tools

Two research tools were used in the present feasibility study. The first is Questions 20-23 in the survey found in Appendix A. These are referred to as *questions of evaluation* under “Research Tools” in Chapter 2. They are qualitative in nature and asked respondents to list the

⁶ If there is any other study of this type available, the present author is not aware of it.

strengths and weaknesses of both “presence” and “service” as defined in the survey. Although the variability in answers to these free-response questions is great, there are common themes and refrains. Responses to Questions 20-23 are utilized primarily to support the examination of practicability in this chapter.

The second tool employed is the personal interview form found in Appendix C. This tool was utilized during interviews with the four senior chaplains identified earlier. Naturally, this form was only used as a guide during the interview process. Not every question was asked of each participant, and *ad hoc* questions were tendered when appropriate. What is more, most participants asked the interviewer questions about his thesis, which he answered, thereby encouraging dialogue. Much useful information was garnered during these spontaneous conversations.

Service-Ministry Strengths

With the particulars of research structure clearly delineated, it is appropriate to move on to the consideration of practicability. As noted above, practicability is measured via a simple discussion of the strengths and weaknesses of service ministry followed by analysis and summary of the same. In terms of strengths, three of the more noteworthy are discussed in this section.

The first strength of the service-ministry model is its clear demonstration of compassion and care. In the survey research tool (q.v., above), 27 out of 100 soldiers (27%) responded along these lines. As an active demonstration of faith, service ministry leaves little doubt regarding the chaplain’s concern—even love—for his troops. When he is “in the trenches” with the troops, experiencing their hardships and pain, while simultaneously seeking ways to express compassion through acts of humble service, the chaplain becomes a powerful tool for Christ. His

demonstrations of practical love bring to light the glory of God and, concomitantly, the vicarious “glory” of His servant, the chaplain.⁷ It is this vicarious “glory” that affords the chaplain respect and camaraderie among his fellow troops or what Tinsley refers to as “ministerial authority.”⁸ Indeed, such authority is crucial if a chaplain purposes to be a viable minister/pastor within any military unit or organization. Military service members typically hold others to extremely high standards of performance; therefore, earning their respect through excellence-in-service is vital to one’s acceptance in the brotherhood of arms.

A related strength of service ministry is its facility to help chaplains build effective, personal relationships with their troops. Twenty-four out of 100 soldiers surveyed (24%) offered this as an evident advantage of the service-ministry model. Without a doubt, relationship-building is one of the most important aspects of practical ministry. The absence of relationship affords little opportunity for the chaplain to proclaim the truth of God’s Word.⁹ On the other hand, chaplains who actively pursue troops in interpersonal relationship become “powerful religious symbols. . . . [who] have the ability to challenge, regenerate, inform and give hope to those who rarely enter the chapel or join . . . in worship.”¹⁰ Service ministry is a wonderful ministry paradigm for such active pursuit of meaningful, interpersonal relationships as it places the chaplain squarely in the role of a servant and, thus, friend and confidant.

⁷ David Young, "Is Servanthood Enough?" *Brethren Life and Thought* 43, no. 1-2 (1998): 35.

⁸ Tinsley, "The Ministry of Service," 79.

⁹ Avery, "Toward an Understanding of Ministry of Presence," 351. Evangelist Will Metzger advocates for a “personal encounter” between believer and unbeliever in order for effective evangelism to occur. Will Metzger, *Tell the Truth: The Whole Gospel to the Whole Person by Whole People* (Downers Grove, IL: InterVarsity Press, 2002), 21.

¹⁰ Tupy, "Is 'Being There' Enough?" 5. Tupy does not speak directly to the matter of relationship in his work, though it is most definitely implied throughout. Nevertheless, application of good logic and contextual considerations leave little doubt as to the suitability of the present statement in this case.

Finally, an inherent strength of the ministry of service is the positive effect it has on both unit and individual morale. A total of 14 out of 100 survey respondents (14%) listed this as an asset of service ministry. Donald W. Holdridge goes so far as to call the chaplain “the conscience of the command.”¹¹ If this is truly the case, then few paradigms of military ministry could be more effective than one that places the chaplain in an active role of service to his troops. The Army regulation on morale, welfare, and recreation (MWR), Army Regulation (AR) 215-1, lists six objectives for a viable unit MWR program. Each one of the objectives begins with an action verb such as *promotes*, *supports*, or *provides*.¹² There is a clear sense, then, that the morale and welfare of the unit is something that leaders must be active participants in influencing. Ministry of service, with its action-oriented focus, is just the paradigm to guide chaplains in this important function of ministry.

Service-Ministry Weaknesses

Still, there are three essential weaknesses inherent in the ministry of service. First of all, service ministry is a time-consuming paradigm for the military chaplain. Some 19% of survey participants agree. Action-oriented service ministry requires copious amounts of time, which could potentially lead the chaplain to overextend himself. Of course, ministry overload among clergy is no rarity. A famous Fuller Theological Seminary study in the 1980s concluded that “90 percent of pastors work more than 46 hours per week” and “80 percent believe that pastoral ministry is affecting their families negatively.”¹³ Indeed, ministry burnout has become such an

¹¹ Holdridge, "A Military Chaplaincy Ministry," 112.

¹² U.S. Department of Defense, Department of the Army, *Military Morale, Welfare, and Recreation Programs and Nonappropriated Fund Instrumentalities*, Army Regulation (AR) 215-1 (Washington, DC: Government Printing Office, 2010), 2.

¹³ Quoted in Fred Lehr, *Clergy Burnout: Recovering from the 70-Hour Work Week . . . and Other Self-Defeating Practices* (Minneapolis, MN: Fortress Press, 2006), 4.

epidemic in America that entire books have been written to propose practical and spiritual means of dealing with it. One author writes, “What a pastor does, the hours he keeps and the raw side of human nature constantly expose him to the possibilities of stress and burnout. He’s at risk every day, and he must continually apply preventative measures to his inner world to keep himself spiritually and emotionally healthy.”¹⁴ Servanthood is a noble practical-theological doctrine that calls upon the chaplain to place others above self. Taken to its logical extreme, however, it can be dangerous to the health and welfare of the chaplain. As such, considerable caution must be exercised when operating under a service-ministry model.¹⁵

Another possible weakness of service ministry is the perception that such a paradigm could interfere with unit mission accomplishment. A surprising 13% of survey respondents, mostly those in leadership positions, proffer this claim. While the exact reasons for such opinions are unknown, some speculation is in order. In fact, two hypotheses are worthy of mention.

Among some leaders in the military, there is an unspoken sentiment that chaplains “should be seen and not heard.”¹⁶ That is to say, the chaplaincy is an acceptable corps of officers as long as it does not “get in the way” or cause internal friction. Since service ministry is such an overt and action-oriented paradigm, there could be some concern that chaplains will become too vocal or pioneering for the sensitivities of some in leadership positions.

¹⁴ H. B. London, Jr. and Neil B. Wiseman, *Pastors at Greater Risk: Real Help for Pastors from Pastors Who've Been There* (Ventura, CA: Regal, 2003), 173.

¹⁵ Of course, this warning applies to all ministry models, even the ministry of presence. Nevertheless, it is an apropos exhortation for those in service ministry because of the real tendency for adherents to place themselves in such subordination to others that they neglect proper self-care.

¹⁶ This hypothesis is based upon the author's own experiences and the anecdotal experiences he has collected from others over the years.

However, the reason could be quite the opposite. Many commanders highly value their chaplains and may be wary of their becoming so overcommitted to service that they are prevented from simple presence ministry. One of the battalion commanders surveyed writes, “I know that my Chaplain is invaluable as a member of my special staff. I have him visiting the units in my . . . absence to check morale and be with soldiers . . . if he was service oriented only, I would lose a valuable part of my command team . . .”¹⁷ There are surely many commanders who would testify accordingly. The chaplain is an esteemed member of the team in most cases; as such, countless leaders undoubtedly hold to the opinion that his time must be protected so as to afford him the opportunity to be with troops, thereby contributing to the unit mission.

Of course, both of these hypotheses are speculative. In the end, neither of them can, with any certainty whatsoever, account for the particular responses given in the survey. The overarching notion that service ministry could interfere with the unit mission is nevertheless an interesting dilemma to ponder and one that could provide ample fodder for further research.

The third and final weakness of service ministry is arguably the most significant and is related to the immediately preceding discussion. Some fear the ministry of service because it clearly de-emphasizes presence.¹⁸ Even though only 11 of 68 surveyed soldiers (16%) replied directly that lack of presence is a weakness of the service-ministry model, an incredible 35 out of 93 respondents (38%) noted that visibility of the chaplain is an obvious strength of the ministry of presence. That is to say, more than one-third of respondents perceived the importance of

¹⁷ Allan Carter, Re: Chaplain Survey, e-mail message to Mark A. Tinsley, March 1, 2013. This was an unsolicited email from the commander. In no way did the investigator query him for this information.

¹⁸ As noted earlier, however, Tinsley's concept of ministry of service does not exclude presence. Indeed, service would seem to demand presence. It is virtually impossible to serve others unless there is the element of physical presence. However, the service-ministry paradigm does de-emphasize presence by subordinating it to servanthood. In a presence-ministry model, the condition is opposite, namely, servanthood is subordinate to presence. The issue under consideration, then, is ministry-function primacy. As noted elsewhere, service ministry and presence ministry contain the same ministry elements. The difference is which element is paradigmatic.

visible presence when queried about the strengths of presence ministry. The visibility mentioned by these respondents is not likely a reference to mere sight perception. Rather, it is in all probability the idea that physical, ministerial presence “bring[s] a sense of peace, comfort, moral stability, and spiritual perspective that at once settles the service members’ spirits while at the same time offering the promise of positive outcomes for the future.”¹⁹ Chaplain Mark Penfold moreover believes that properly applied presence ministry generates a real sense of the sacred and transcendent—a “symbolic presence” not unlike that of Moses and the Levitical priests of the Old Testament.²⁰ Visibility or visible presence, then, is probably not the mere “being there” lamented by Tupy;²¹ instead, it is pastoral presence evocative of something greater than the chaplain, namely, the ministration of divine hope and comfort in times of stress and despair.

In short, the principal drawback of service ministry is the recognized potential for its adherents to discount presence in favor of wholesale action-oriented ministry.²² Doing so not only devalues the role of the chaplain as a mediator of the sacred,²³ but it also runs the risk of marginalizing the military Chaplain Corps. If ministry is nothing more than actions, programs, and “doing,” then anyone, regardless of ministry training or divine calling, can provide ministerial support. Of course, this is patently not the case. Chaplains are unique members of the military unit who offer something that no one else is capable of offering—other-worldly, pastoral presence.²⁴ As such, there is a real and important place for the ministry of presence

¹⁹ Tinsley, “The Ministry of Service,” 12.

²⁰ Mark Penfold, telephone interview by author, Lynchburg, VA, July 16, 2013.

²¹ Tupy, “Is ‘Being There’ Enough?” 1

²² Paget and McCormack, *The Work of the Chaplain*, 9.

²³ Mark Penfold, telephone interview by author, Lynchburg, VA, July 16, 2013.

²⁴ *Ibid.*

within the Chaplain Corps. To forfeit presence ministry would be to lose one of the signature elements of military chaplaincy in particular and ministry in general. Fortunately, abandonment of presence is not the goal of service ministry, as is discussed below and elsewhere in the present thesis.

Analysis and Summary—Service-Ministry Practicability

Analysis of the examined strengths and weaknesses of service ministry yields several global indicators. First, the service-ministry model brings troops and chaplains together in a relationship of respect and camaraderie. Under its umbrella, chaplains are envisaged as servants, team players, and spiritual leaders who are concerned about the welfare of their troops and who seek synergism with their military units. Thus, they function as team-builders and morale builders who positively affect organizational *esprit de corps*. This is a valuable function for commanders, especially those leading troops in hostile or other stressful environments. When chaplains operate under the paradigm of service ministry, they are more than just ministers of theological doctrine and religious sacraments; they are also co-laborers in something larger than themselves, namely, the incarnational work of God. Troops and others alike consider this kind of “hands-on” ministry appealing and certainly prefer it to more detached forms.

At the same time, there seems to be a real fear among troops that chaplains operating as “servant ministers” will overburden themselves and risk burnout. An emotionally, spiritually, and/or physically expended chaplain is no benefit to anyone. Even so, it must be noted that overexertion is a problem church-wide, not just among military chaplains. What is more, it is a problem largely independent of the ministry paradigm employed. Again, as conveyed above, an astounding 90% of pastors report being overworked.²⁵ Consequently, this concern has little

²⁵ Lehr, *Clergy Burnout*, 4.

merit as a negative critique of service ministry. No matter what paradigm the chaplain employs, there is a significant risk of ministry overload.

The greater criticism of service ministry is its ostensible lack of focus on the ideology of presence. Because the ministry of service is action-oriented and servanthood-based, some perceive an abandonment of presence altogether. However, this is certainly not the case. In fact, Tinsley's ministry-of-service model clearly incorporates the element of presence. He writes,

At the same time, service ministry does not abandon the central elements of presence ministry. . . . The fundamental difference between the ministry of service and the ministry of presence is that the former begins from a foundation of servanthood, whereas the latter rests upon the physical, spiritual, and emotional presence of the chaplain. . . . [S]ervice ministry contains all of the same elements as presence ministry. The variance lies in the relative prominence of each as well as their order of conception.²⁶

Presence remains key to the prototype constructed by Tinsley; however, it is merely subsumed under the larger umbrella of service ministry. This is an important distinction because it goes a long way toward dispelling false assumptions about what the ministry of service is and is not. Moreover, it aids greatly in the determination of practicability, which is the stated purpose of this section.

On the whole, it would seem that the ministry of service is indeed a practicable option for the military chaplaincy. The strengths of a service ministry model are many and go a long way in improving unit *esprit de corps* and morale, which are central elements of concern for any military leader or commander. Furthermore, close inspection of Tinsley's service-ministry paradigm reveals that most of the weaknesses articulated are either based upon a misunderstanding of the model or not restricted to any particular model of ministry. With the proper articulation of the model to military leaders, chaplains, and troops, it is doubtful that

²⁶ Tinsley, "The Ministry of Service," 72-73.

considerable fault would be found. Admittedly, such a statement is highly conjectural. Nevertheless, there is apparently little or nothing in a *properly-understood and applied* service-ministry model that is incompatible with the current desires and functions of the military and its personnel. Thus, the ministry of service is a viable option for the military. The question that remains, then, is how one would propose and implement such a change within the current military culture and bureaucracy. This is the subject of the next chapter.

Before moving on, though, something must be said about the research participants as related to the summary presently drawn. Although it is true that only Army personnel were utilized in this study, it is logical to posit general trends for the entire military based upon the reasons listed earlier in the conclusion to Chapter 3. First, the Army is the largest and most influential branch of the Armed Forces of the United States. It has the ability to shape change across service boundaries and is usually the lead agency for joint doctrine.²⁷ The Army culture, therefore, spills over into the other branches and certainly influences thought processes and organizational opinion. Secondly, other branches of the armed services have already begun moving away from the ministry-of-presence model. The Marine Corps encourages its chaplains to operate under a “ministry of purpose,”²⁸ while the Air Force adheres to a “needs-based ministry” model.²⁹ This clearly indicates fertile ground for the introduction of new ministry philosophies. Finally, the “human element” does not know service boundaries. Although military cultures change from one branch of service to another, human nature does not. Whether

²⁷ Kenneth W. Bush, interview by author, Fort Eustis, VA, July 26, 2013.

²⁸ Department of the Navy, *Religious Ministry in the United States Marine Corps*, MCWP 6-12, 3-4.

²⁹ Department of the Air Force, *Chaplain Service*, AFPD 52-1, 4. Indeed, even the Army has started to move away from conventional presence ministry with its current “pastoral presence” model. Admittedly, though, this is an extremely small—even imperceptible—step. For more information, q.v., Department of the Army, *Religious Support*, FM 1-05, 4-8; Joint Staff, *Religious Affairs in Joint Operations*, JP 1-05, xiv, III-1.

soldier, Marine, airman, seaman, or coastguardsman, there is an undeniable and intuitive constancy to humanity. As such, the global opinions expressed by Army personnel on matters of faith praxis likely reflect those across other branches as well.

CHAPTER V
FEASIBILITY—SERVICE-MINISTRY IMPLEMENTATION

To this point, it has been determined that indicators exist to support the positive receptivity and practicability of the service-ministry model. In other words, there appears to be a practical-philosophical foundation upon which to introduce a new ministry paradigm into the military chaplaincy. Although military service members are largely satisfied with presence ministry, there is a sense in which they long for something more—a model more overtly oriented toward servanthood.

Nevertheless, idealistic notions of change mean little without a realistic assessment of how such change can progress, if it can progress at all. In this chapter, therefore, *feasibility* of the service-ministry model is examined in terms of a viable implementation strategy. The guiding research question is simply, “Is there a realistic avenue by which service ministry can be introduced into the military chaplaincy?” If the answer is affirmative, then overall feasibility of the proposed change is buttressed. If not, then the feasibility of ministry-paradigm change must be seriously questioned.

Change processes are difficult and complex within the military. Governmental bureaucracy makes the modification of existing doctrine and regulations a laborious, time-consuming, and, at times, confusing task. Nevertheless, any proposed change to the canons and codes of the military generally requires a two-step progression beginning with the informal and moving toward the formal.¹ Discussion of these formal and informal sub-processes is the springboard by which implementation feasibility is assessed in this chapter.

¹ W. Raymond Williams, telephone interview by author, Lynchburg, VA, July 22, 2013; Kenneth W. Bush, interview by author, Fort Eustis, VA, July 26, 2013.

Once again, only implementation within the U.S. Army is examined in this chapter. It is assumed that any implementation strategy discussed herein has a corresponding strategy in each of the other service branches.

The Informal Change Sub-Process

An important aspect of change process in the military is the support one receives from his peers and those possessing the inherent capabilities to affect change.² That is to say, change to the ministry paradigm of the chaplaincy will not occur until there is sufficient “buy in” from other practicing chaplains and from those in leadership positions within the Chaplain Corps. One might think of informal change as a type of peer-review process wherein the validity and viability of a new idea or concept is filtered through the subjective and collective lens of practitioners.

This informal change sub-process is certainly not exclusive to the military. In fact, experts in leadership dynamics and business have realized for decades that effective change requires the existence of what Harvard business professor John P. Kotter calls a “strong guiding coalition.”³ If change is to occur, there must be a group of committed champions.

Organizational dynamics virtually preclude the existence of “Lone Ranger” change agents. Consensus-building is a key aspect of transformative processes in any organized group of individuals, whether they are business partners, sports teammates, or fellow service members in the military.

² W. Raymond Williams, telephone interview by author, Lynchburg, VA, July 22, 2013; Kenneth W. Bush, interview by author, Fort Eustis, VA, July 26, 2013.

³ John P. Kotter, *Leading Change* (Boston, MA: Harvard Business School Press, 1996), 52. A “guiding coalition” is simply a group of influential individuals within the organization who help lead change.

Along these lines, organizational and management experts Jean K. Latting and V. Jean Ramsey have commented,

Systems are not nameless, faceless objects floating out in the organization or environment somewhere. People and relationships are key elements of systems. Every person who joins the change effort has the opportunity to influence others in her or his relationship network.

It begins with one person talking with another. As you talk with others, your goal is to stimulate an image of what might be possible if change were to occur. It also means listening to others to determine how they see the current reality and what they imagine is possible. If you share your thinking with others and encourage them to articulate their desires, they are more likely to do the same. And on and on it will go.⁴

Latting and Ramsey rightly point out that informal change is a domino-like process whereby ideological transformation occurs incrementally as more and more people consent to the new idea or concept. Once a large enough support base is built, then there is a naturally greater likelihood of altering the “current reality.”⁵

Nevertheless, change—especially within the military—does not occur rapidly or easily in most cases.⁶ The reasons for this are many-fold; however, most of them relate to the “socio-psychological application of the law of inertia”⁷ referenced earlier in the thesis. Human beings are naturally resistant to change. Change-management experts David A. Garvin and Michael A. Roberto contend, “[M]ost people are reluctant to alter their habits. What worked in the past is good enough; in the absence of a dire threat, employees will keep doing what they’ve always

⁴ Jean Kantambu Latting and V. Jean Ramsey, *Reframing Change: How to Deal with Workplace Dynamics, Influence Others, and Bring People Together to Initiate Positive Change* (Santa Barbara, CA: ABC-CLIO, 2009), 169-170.

⁵ *Ibid.*, 170.

⁶ Daniel Denison, Robert Hooijberg, Nancy Lane, and Colleen Lief, *Leading Culture Change in Global Organizations: Aligning Culture and Strategy* (San Francisco, CA: Jossey-Bass, 2012), 51.

⁷ Tinsley, “People, Rocks, and Some Interesting Restaurants Along the Way,” 71.

done.”⁸ In the case of the military chaplaincy, “what they’ve always done”—for at least the better part of the 20th century—is presence ministry. Consequently, the inertia of this model is strong. Altering such longstanding beliefs would not be easy, nor would it happen rapidly. Were the service-ministry model proffered to other chaplains and leaders using informal means, patience would certainly be a prerequisite for its proponents.

Incidentally, using informal military channels means engaging chaplain peers in the conversation of service versus presence ministry, demonstrating the strengths of the former, and eliciting tacit support—i.e., socializing the new ideology into the military culture.⁹ It also includes influencing chaplains in leadership positions and, ultimately, convincing the Chief of Chaplains¹⁰ of the viability of the model.¹¹ Finally, informal change in the military chaplaincy is facilitated by the professional literature of the corps.¹² A proposed change in ministry paradigm would need to be addressed in scholarly journals such as *Military Review* and *The Army Chaplaincy*.¹³ Utilizing professional literature not only presents the new ideology to a wide audience of officers, senior non-commissioned officers, and government civilians but, since these journals are peer-reviewed, it also adds some level of legitimacy to the change concept. Indeed, much like their civilian equivalents, scholarly military journals can be the catalyst for transformation and serious consideration of new models and ideas.

⁸ David A. Garvin and Michael A. Roberto, "Change Through Persuasion," in *On Change Management* (Boston, MA: Harvard Business Review Press, 2011), 17.

⁹ W. Raymond Williams, telephone interview by author, Lynchburg, VA, July 22, 2013.

¹⁰ The Chief of Chaplains is the highest-ranking chaplain in each branch of service. In the Army, he holds the rank of Major General.

¹¹ Mark Penfold, telephone interview by author, Lynchburg, VA, July 17, 2013.

¹² Kenneth W. Bush, interview by author, Fort Eustis, VA, July 26, 2013.

¹³ *Ibid.*

The Formal Change Sub-Process

The informal change sub-process acts as the plow, turning over the fertile ground and exposing the potential richness underneath the surface. However, if this were where the change process stopped, then the field would simply dry up and leach out. There is a formal sub-process that must follow the informal one—a veritable seeding of the field and cultivation of the crop. It is to this formal sub-process that the chapter now turns.

Once an informal base of support is established, the next step in the change process is to recommend the formal revision of doctrine (i.e., ministry philosophy/paradigm). Admittedly, this is a somewhat convoluted process and cannot be easily summarized in a procedural list or step-by-step progression. Nevertheless, some basic principles and guidelines can be offered.¹⁴

1. All doctrinal change within the Army is ultimately the responsibility of the Deputy Chief of Staff (DCS), G-3/5/7.¹⁵ The Army Chief of Chaplains (CCH) is the force modernization proponent for the Chaplain Corps. Force modernization is the Army's process of change along the domains of doctrine, organization, training, materiel, leadership and education, personnel, and facilities (DOTMLPF). Doctrine is only one domain. The Chief of Concepts and Doctrine for the Chaplain Corps provides the Combined Arms Doctrine Directorate (CADD) with a draft of the doctrinal change proposal.¹⁶ CADD staffs the change Army-wide. As the force modernization proponent for the Chaplain Corps, the CCH is the approval authority, on behalf of the Army, for all religious support change along the DOTMLPF domains.

¹⁴ This list is a summary of regulatory material found in U.S. Department of Defense, Department of the Army, *The Army Force Modernization Proponent System*, Army Regulation (AR) 5-22 (Washington, DC: Government Printing Office, 2009), 1-4, as well as material obtained from Steven Cantrell, telephone interview by author, Lynchburg, VA, July 16, 2013; Steven Cantrell, RE: Formal Change, e-mail message to Mark A. Tinsley, August 16, 2013; Steven Cantrell, response from steve cantrell – RE: Formal Change, e-mail message to Mark A. Tinsley, August 23, 2013. The verbiage used in this list is a combination of that written by the author and edits made by Steven Cantrell in the aforementioned email and telephone sources. Any inconsistencies between what is presented and what the actual Army change process entails are errors introduced by the author. That is to say, Chaplain Steven Cantrell is not responsible for any errors presented herein.

¹⁵ The DCS, G-3/5/7 is the staff officer who reports to the Chief of Staff of the Army on matters of training, operations, and doctrine.

¹⁶ Note that doctrinal changes are not typically sent forward as discrete proposals. Rather, they are incorporated into holistic revisions of doctrinal material such as Field Manuals (FMs) and other applicable literature.

2. The Commandant, U.S. Army Chaplain Center and School (USACHCS) operates on behalf of the CCH, as the branch proponent, to “develop and coordinate”¹⁷ training, leadership and education, and personnel along DOTMLPF domains. For example, during the process of updating Field Manual (FM) 1-05, an enduring example of formal doctrinal change, the Commandant maintains regular communications and updates with the CCH along the TLP domains of DOTMLPF. An open line of communication must be maintained to ensure the Chief’s vision is implemented properly.
3. The CCH must consult Training and Doctrine Command (TRADOC) on all matters of doctrinal change. TRADOC ensures that any potential changes to Chaplain Corps doctrine can be synchronized across the Army.
4. DACH 3/5/7¹⁸ provides internal staffing for the Office of the Chief of Chaplains (OCCH). The Chief of Concepts and Doctrine makes all necessary draft changes to applicable Army doctrinal material.
5. Draft doctrinal material is forwarded for Army-wide staffing. This material is circulated among the Army’s various TRADOC Centers of Excellence.¹⁹
6. The Commandant, USACHCS and DACH 3/5/7 together make any necessary revisions to the documents based upon Army-wide staffing recommendations.
7. Final drafts of the documents are written and forwarded to the CADD at the TRADOC Combined Arms Center (CAC) in Fort Leavenworth, KS. Staffers at CADD send the publication draft out for Army-wide review. The combined voices of many stakeholders in the doctrinal review process ensure final compatibility with other Army doctrines. In the case of Chaplain Corps publications, the Chief of Concepts and Doctrine adjudicates any comments. He determines a professional opinion on the suggestions received. Once the Chaplain Corps Chief of Concepts and Doctrine has a finished product, he coordinates closely with the CCH and other key Chaplain Corps leaders on any issues that may have arisen. The final approved and staffed document is staffed through CAC/CADD and the doctrinal change is published electronically in the appropriate FM and incorporated into the corpus of Army literature.

¹⁷ Department of the Army, *The Army Force Modernization Proponent System*, AR 5-22, 3.

¹⁸ DACH 3/5/7 is the staff section of the Office of the Chief of Chaplains tasked with matters related to training, operations, and doctrine.

¹⁹ There are eight Centers of Excellence in the Army. Each of these is comprised of experts in various fields. Centers of Excellence review doctrine in order to ensure its compatibility within the current culture and context of the Army. *Army Training and Doctrine Command*, August 23, 2013, "The TRADOC Story," accessed August 23, 2013, <http://www.tradoc.army.mil/about.asp/>.

8. The OCCH disseminates the changes to the Chaplain Corps at large using a variety of methods. Once the new doctrinal material is published, notification is made through various military journals such as *Muddy Boots* and *The Army Chaplaincy*. Moreover, Army personnel have access to a large digital online library of many types of publications, including doctrinal publications. Further options to socialize changes include email announcements, primary dissemination networks, and, of course, face-to-face meetings or meetings by video or telephone conferences such as the Strategic Leader Development Training (SLDT) and Chaplain Annual Sustainment Training (CAST). Annual training guidance memorandums are published by the Army G-3/5/7. The CCH provides annual training guidance specific to religious support. Army Commands (ACOMs), Army Service Component Commands (ASCCs), and Direct Reporting Units (DRUs) also provide annual training guidance to their formations.

As noted in the earlier discussion on informal change, formal change is typically a lengthy process. In fact, some estimate that a change such as proposed in this study could take as long as ten years to proceed through the informal and formal channels.²⁰ The wheels of bureaucracy move slowly, especially when proposing modification to such a longstanding ministry philosophy. The proposal is destined to encounter resistance along the way, which will decelerate its forward progress considerably.

Again, the principles and processes noted above are those followed by the Army. The chaplain services of other branches of the armed forces no doubt have different formal sub-processes. Still, there are certainly many similarities in their approaches to checks and balances, review/revision, and project completion. As noted earlier, the Army is often the lead Department-of-Defense agency when it comes to matters of doctrine production and

²⁰ W. Raymond Williams, telephone interview by author, Lynchburg, VA, July 22, 2013.

review/revision.²¹ This is important to note because it supports one of the central assertions of this thesis, namely, that what applies to the Army most likely applies service-wide.²²

Summary—Service-Ministry Implementation and Feasibility

As demonstrated in this chapter, there are informal and formal sub-processes that support the overall process of doctrinal revision within the military Chaplain Corps. If change is to be effected, then there are clearly defined ways and means available to manage it. For this reason, implementation of the service-ministry model is administratively possible.

Moreover, in the previous chapter, the ministry of service was determined to be a practicable option for the military chaplaincy. Its strengths and mitigated weaknesses are such that there is absolutely no reason why it must be rejected by the Chaplain Corps. Naturally, there might be theological protests from certain faith groups and denominations; however, from a practical standpoint, there is little about which to object. If Tinsley's model is applied properly, then the paradigm is just as viable as the ministry of presence. Arguably, it may be the more viable option.

Overall, the facts indicate that the ministry of service is a *feasible* option for the military chaplaincy. It is both practicable and implementable. Of course, feasibility does not directly translate into acceptance within the Chaplain Corps or among the troops, even if a great deal of patience is applied. A proposal such as the ministry of service could be abolished at almost any point during the approval process. Feasibility is largely at the mercy of human nature, opinion, and the subjective theological leanings of those in positions of authority. Consequently, a great

²¹ Kenneth W. Bush, interview by author, Fort Eustis, VA, July 26, 2013.

²² Naturally, this is not an unqualified statement. Indeed, each branch of the armed services has its nuances and service-specific policies, procedures, and guidelines. All the same, there is a lot of overlap in these areas as well.

deal of divine providence must attend any proposal of this nature if it has any chance of success. Human determination is not sufficient. Proponents of change must place their trust not in cunning arguments, well-written proposals, or personal charisma. Rather, they must find their confidence in the Lord and allow Him to generate change in accordance with His good will and timing.

CHAPTER VI

CONCLUSION

As articulated numerous times previously, the purpose of this thesis is to determine the *receptivity* and *feasibility* of the service-ministry model—as defined by Chaplain Mark A. Tinsley—within the current culture and context of the military. In the foregoing chapters, it has been adequately revealed that *indicators* and *trends* indeed exist to support the ministry of service as a feasible ministry paradigm that would potentially find large-scale acceptance among troops and military leaders alike. That is to say, the current cultural milieu of the military seems receptive to the idea of service-based ministry, and there are obvious benefits and administrative mechanisms in place to make the paradigm practicable and implementable.

At the same time, military service members do not evidence disdain for or dissatisfaction with the presence-ministry model. In fact, they largely support it. What they seem to want appended to it, however, is greater focus on servanthood. Troops desire not only a chaplain who is present in person and spirit, but also a pastor/minister who is willing to set aside his own wants, desires, and comforts and seek out what is best for others and his unit. They long for a chaplain whose ministry is defined by more than simply the “holy hang-around.”¹ On the whole, they covet a chaplain who truly believes that “the greatest expression of true authority . . . is seen in the desire to follow Jesus’ example in showing servanthood and offering His life as a ransom for many (i.e., being servant and slave of all).”²

¹ This is a term devised by the author to describe improperly applied presence ministry, wherein the chaplain believes his role is simply to “be there” with the troops, offering little more than his physical presence.

² Narry F. Santos, “The Paradox of Authority and Servanthood in the Gospel of Mark,” *Bibliotheca Sacra* 154, no. 616 (October 1997): 458. This statement is made in reference to Mark 10:43-45. Naturally, many service members would not couch their desire for servanthood in the Judeo-Christian language used in the quote. Even so,

Fortunately, when understood correctly, the ministry of service is an effective and practical blend of service and presence, with the former taking precedence over the latter. Whereas presence ministry starts with the chaplain's physical-emotional presence as the basis for ministry, service ministry starts with biblical servanthood.³ This, however, does not obviate the important role presence plays in the chaplain's work. Chaplains are present with their troops as a source of hope and comfort and as a reminder of the divine.⁴ These critical functions cannot be overstated. Consequently, the present work is not a call for wholesale dismissal of presence ministry from the military chaplaincy. The presence-ministry paradigm has been part and parcel of the Chaplain Corps for many decades, and, in that time, it has served America's fighting men and women reasonably well. No delusion exists to elevate service ministry above presence ministry, thereby suddenly relegating the latter to obsolescence. At the same time, the fruits of service-based ministry are many and should give the practitioners of military chaplaincy pause.

It is recognized, however, that much opposition to the ministry of service likely exists within the military chaplaincy. Changing time-honored beliefs and practices is no easy task. Still, there are some distinct contributions that this research can make to the present corpus of chaplaincy literature and the professionalism of the corps. Even if the service-ministry model is never accepted as the guiding paradigm for military ministry, and even if it is rejected by every chaplain in the military (which is doubtful), there are clear benefits in positing such an innovative concept and presenting it to other chaplains, troops, and leaders. Three particularly noteworthy contributions are discussed in the next section.

there does seem to be strong desire for chaplains who are servants and "slaves," willing to give their lives in wholehearted service to others.

³ Tinsley, "The Ministry of Service," 72-73.

⁴ *Ibid.*, 20.

Contributions of the Research

The first contribution of this research is its overt challenge to the *status quo*. Few chaplains ever question the ministry of presence. This is a dangerous business for anyone operating in an environment of social complexity and academic curiosity, such as exists in America today. The Millennial generation in particular is not prone to accept something as truth simply because someone in authority claims it to be so or because it has historical precedence.⁵ Proof of veracity comes only through testing, and testing only by holding cherished items up to the light of reason and Scripture. Presence ministry is not dead, nor is this thesis an attempt to deal it a death blow or to in some way undermine it. Rather, the service-ministry model is offered principally as an stimulating force—a counter-argument to the longstanding military ministry template. It is meant primarily to encourage dialogue on an issue that has received little attention over the years. If, in the end, the Chaplain Corps and/or individual chaplains maintain allegiance to the presence-ministry model, then so be it. Hopefully, though, it will not be because of blind allegiance or lack of critical thought.

This research has also focused attention on the servanthood aspect of chaplaincy ministry. Chaplains, as leaders in the church, are called to be humble, participatory servants in the lives of their troops.⁶ This is abundantly clear from such passages as Mark 10:43-45. Unfortunately, the ministry of presence places little obvious stress on this vital characteristic of Christian leadership praxis.⁷ Admittedly, not all military chaplains are Christians; nevertheless, it is unlikely that service-oriented ministry would be objectionable to a significant percentage of

⁵ Patricia Vincent Roehling, Thomas Lee Vander Kooi, Stephanie Dykema, Brooke Quisenberry, and Chelsea Vandlen, "Engaging the Millennial Generation in Class Discussions," *College Teaching* 59, no. 1 (Winter 2011): 2.

⁶ Ted W. Ward, "Servants, Leaders, and Tyrants," *Common Ground Journal* 10, no. 1 (Fall 2012): 71.

⁷ Tinsley, "The Ministry of Service," 37.

those from varied religious belief systems. Ministry exemplified by servanthood has almost undeniable *prima facie* quality.⁸ What is more, survey results and interviews consequent to this study indicate the importance that troops and leaders place in the ideology of service. For these reasons, then, it is only logical to assume that servanthood should occupy an important and conspicuous place in the paradigm that drives military ministry. The fact that it currently does not is at least something worthy of critical consideration.

Finally, this research is contributory via its offer of an alternative model for military ministry. To date, precious few discretionary ministry archetypes have been proposed and even fewer of these have been tested. Tinsley's ministry of service, however, has not only been proposed,⁹ but it has also now been tested and shown to be at least tentatively viable in a military context. Even if the military Chaplain Corps never institutionalizes the ministry of service, it remains a workable paradigm for the individual chaplain. For those who may not experience kinship with the presence-ministry model, service ministry may come as a welcome "breath of fresh air." If this is the case for even one chaplain, then the present work has been a worthwhile success. In reality, though, there is a strong likelihood that service ministry would have a reasonably strong following.

Suggestions for Further Research and Application

As noted and implied throughout this work, there are areas in which further research on this topic is warranted. In the first place, the research participants in this study were limited to Army personnel. Expansion to include members of the Air Force, Marines, Coast Guard, and Navy would result in a better approximation of service-wide receptivity and feasibility.

⁸ Tinsley, "The Ministry of Service," 85.

⁹ More information can be found in Tinsley, "The Ministry of Service."

Numerous assumptions could be eliminated if all the other branches of service were included in the study.

In addition, this research would benefit from *in situ* application of the ministry of service by a pilot group of chaplains. If the paradigm were tested in a real-world environment, its true viability could be assessed with a rather high degree of certainty. Unfortunately, developing such a test case would require a great deal of coordination with the various branches of service and would likely take many years to be approved. However, the person who is ultimately successful in such a venture would certainly move the research forward by proverbial “leaps and bounds.”

Finally, it stands as a challenge for someone to seek approval of the service-ministry model for inclusion in Army and other branch doctrinal literature. As stated earlier, such will no doubt involve an extremely lengthy and frustrating process. Even so, the potential gains are enormous and worth whatever energy is expended.

Final Thoughts

In his thesis regarding the military chaplaincy and call to ministry, Brian L. Bohlman makes a rather bold claim. He asserts, “American military chaplains have become heroes of faith and freedom.”¹⁰ If this is indeed true, then chaplains have quite a reputation to uphold. Heroes are not those who rest in the methods and modes of the past or who blindly accept as truth that which has not been critically scrutinized. To the contrary, heroes are virtuous people who stretch the bounds of personal comfort and do the extraordinary, even in the face of

¹⁰ Bohlman, "For God and Country," 2.

opposition and personal risk.¹¹ In terms of ministry praxis, chaplains are only heroic in as much as they “press the edge of the envelope,” challenge themselves personally and professionally, and seek means of continual improvement. Finding contentment in presence ministry is fine as long as the individual chaplain has experienced a “dark night of the soul”¹² in relationship to his guiding ministry philosophy. If, on the other hand, he has simply accepted the *status quo*, then there is certainly some heroic soul-searching that must occur.

More importantly, however, one must never forget the eternal consequence of ministry praxis. Christ commissioned his followers to “make disciples” (Matt. 28:19-20, ESV) so that none should perish (2 Pet. 3:9). Finding the best means to accomplish this lofty task is what drives the service-ministry model. It is not tendered for the sake of innovation, novelty, or academic exercise. The ministry of service is offered and examined as a potential means of adequately fulfilling that to which Christ has called all believers and, in the case of this study, military chaplains. If ministry is truly “the work of the church to establish the presence of the living God in the lives of people,”¹³ as Richard G. Moore proclaims, then there is a necessity to take this work seriously and do everything humanly and inhumanly¹⁴ possible to bring the truths of faith and Scripture to bear on people’s lives. There is scarcely any better way to accomplish

¹¹ Eranda Jayawickreme and Paul Di Stefano, "How Can We Study Heroism? Integrating Persons, Situations and Communities," *Political Psychology* 33, no. 1 (2012): 169.

¹² Larry Crabb, *Connecting: Healing for Ourselves and Our Relationships* (Nashville, TN: Thomas Nelson, 2005), 96. Used in this thesis, the phrase refers to a wrestling within oneself that must occur before acceptance is justified. Ministry paradigm is too important not to consider seriously. The chaplain should wrestle with the ministry model employed, weigh its strengths and weaknesses, and ultimately select the one that best serves his context, personality, and the proper interpretation of Scripture.

¹³ Moore, "The Military Chaplaincy as Ministry," 1.

¹⁴ By "inhumanly" the author is referring to work done through the power and inspiration of God.

this than to submit to that functional role for which God created the believer, namely, the role of servant and slave (Mark 10:43-45).

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APPENDIX A
MINISTRY OF SERVICE SURVEY

Survey Questions:

1. Are you a military chaplain or chaplain candidate?
 - a. Yes
 - b. No
2. Rank
 - a. E1-E5
 - b. E6-E9
 - c. O1-O3
 - d. O4 and above
3. Component
 - a. Active
 - b. Reserve
 - c. National Guard
4. Current Faith Affiliation
 - a. Protestant
 - b. Roman Catholic
 - c. Eastern Orthodox
 - d. Unitarian
 - e. Buddhist
 - f. Hindu
 - g. Muslim
 - h. Jewish
 - i. Wiccan, Pagan, or Druid
 - j. Atheist
 - k. Agnostic
 - l. No Preference
 - m. Other

For Questions 4-23, please apply the following definitions to the underlined words. Please understand that there may be some overlap in these definitions.

Service, servanthood, or serving – The giving of one’s time, energy, attention, and resources in order to help others. It involves the self-sacrificial giving of oneself for the benefit of others. Think of it as the *activity* of ministry.

Servant – one who serves in the manner described above.

Presence or present – to be physically, emotionally, and/or spiritually co-located with others. One who is present makes himself/herself available to others via proximity or nearness. Think of it as the *being* of ministry.

Using the Likert Scale provided, select the response that best represents your perspective.

Questions 5-6:

No importance	Little importance	Neither	Important	Extremely Important
1	2	3	4	5

5. How important is the term “service” or “servanthood” to the ministry that a chaplain conducts within his/her unit?
6. How important is the term “presence” to the ministry that a chaplain conducts within his/her unit?

Questions 7-14:

Strongly disagree	Disagree	Neither	Agree	Strongly Agree
1	2	3	4	5

7. How much do you agree or disagree with the following statement: A chaplain’s service to his/her unit is more important than his/her presence within the unit.
8. How much do you agree or disagree with the following statement: A chaplain’s presence in his/her unit is more important than his/her service to the unit.
9. How much do you agree or disagree with the following statement: A chaplain is a servant to his/her troops.
10. How much do you agree or disagree with the following statement: It is important for a chaplain to be present among his/her troops, even if there is little service rendered by the chaplain.
11. How much do you agree or disagree with the following statement: It is important for a chaplain to be present among his/her troops ONLY if there is some manner of service rendered by the chaplain.

12. How much do you agree or disagree with the following statement: A chaplain's effectiveness is related directly to how much he/she contributes to the organization.
13. How much do you agree or disagree with the following statement: A chaplain's effectiveness is unrelated to how much he/she contributes to the organization.
14. How much do you agree or disagree with the following statement: Chaplains are critical members of the team; that is, they are a vital component of the military unit.

For Questions 15-19, apply the same definitions as before for the underlined words.

15. Which of the following words best describes a chaplain's role?
 - a. Service
 - b. Presence
16. Which of the following words is most important to you in terms of the chaplain's role within the unit?
 - a. Service
 - b. Presence
17. Should a chaplain be a servant?
 - a. Yes
 - b. No
18. Is it important for a chaplain to be present among his/her troops?
 - a. Yes
 - b. No
19. Can service and presence exist together in a chaplain's ministry?
 - a. Yes
 - b. No

For Questions 20-23, please answer with bullet statements (i.e., short responses).

20. Name two benefits of service-oriented ministry:
21. Name two drawbacks of service-oriented ministry:
22. Name two benefits of presence-oriented ministry:
23. Name two drawbacks of presence-oriented ministry:

For Question 24, please rank each statement using the Likert Scale provided. (Each of the statements below will be tied to presence or service)

No importance	Little importance	Neither	Important	Extremely Important
1	2	3	4	5

24. In terms of a chaplain's ministry, how important are the following to you:

- a. Simply hanging out with troops in garrison
- b. Doing "things" *for* the troops
- c. Doing "things" *with* the troops
- d. Speaking at large gatherings of troops
- e. Leading religious services
- f. Individual counseling
- g. Eating dinner with the troops
- h. Holding office hours
- i. Walking around and talking to troops
- j. Helping troops with manual labor in the field
- k. Lending a helping hand to a troop in need
- l. Going the extra mile when a troop in need
- m. Being seen around the office
- n. Praying for troops/unit in large group gatherings
- o. Praying with troops on an individual basis
- p. Having a webpage or newsletter
- q. Being available to troops during off hours
- r. Attending social gatherings with the unit
- s. Having a biography posted where troops can read it
- t. Being present
- u. Serving

APPENDIX B

MINISTRY OF SERVICE SURVEY INSTRUCTIONS

The survey you are about to take contains questions related to the Army chaplaincy. It is being administered pursuant to a doctoral research project undertaken by Mark Allen Tinsley of Liberty University, Lynchburg, VA. All answers to questions contained herein will be kept strictly confidential. In fact, you will not even be asked your name.

Please keep in mind that you are not required to take this survey. Your participation in this survey is entirely voluntary. There will be no repercussions if you do not complete the survey.

This survey will take approximately 20-30 minutes to complete. Please answer each question to the best of your ability.

APPENDIX C

INTERVIEW TEMPLATE

Interview Questions

The interview will begin with a brief description of my research project, the definitions of “ministry of presence” and “ministry of service,” and signing of the interview consent form.

Then the following questions or derivations of these questions will be asked.

1. What are the benefits of a “ministry of presence” model of ministry? What are the weaknesses?
2. What are the benefits of a “ministry of service” model of ministry? What are the weaknesses?
3. Which do you prefer and why?
4. If one were so inclined, how would he implement the “ministry of service” paradigm into the Army chaplaincy? That is, what are the steps to making such a change?
5. What Army or Department of Defense offices or proponentencies would have to approve such a change?
6. Do you think such a change is even possible?
7. Do you think such a change would be advisable?

Naturally, circumstances of any particular interview may lead me to change, add, or delete questions on the spot. However, I will attempt to remain as closely tied to these questions as possible.

APPENDIX D

THESIS SLIDESHOW PRESENTATION

Service v. Presence: Implementation of the Ministry of Service in the Military Chaplaincy— A Receptivity and Feasibility Study

Mark A. Tinsley

Purpose

- Explore whether service-ministry model is viable in the current military environment.
- Look at:
 - Receptivity – Interview currently serving military members to determine if they are open to ministry of service
 - Feasibility – Determine strengths and weaknesses of the ministry of service and whether administrative processes and procedures exist to support a paradigm shift of this magnitude

Introduction

- **Problem:**
 - Previous thesis – “The Ministry of Service: A Critical Practico-Theological Examination of the Ministry of Presence and its Reformulation for Military Chaplains” – impetus for the present study
 - Ministry of Presence Problems:
 - Chaplain-centricity
 - Practical Ministry misapplication
 - Devaluation of the Great Commission
 - Marginalization of servanthood
 - Do others in the military agree?

Importance of the Problem

- **Pew Forum on Religion in Public Life (2008)**
 - 78.5% claimed alignment with Christian denomination
 - 12.1% claimed NRP
- **American Religious Identification Survey (ARIS) (2008)**
 - 75.98% claimed alignment with Christian denomination
 - 13.4% claimed NRP
- **Defense Manpower Data Center (DMDC) (2009)**
 - 69.25% of military service members claimed alignment with some Christian denomination
 - 19.55% claimed NRP

Importance of the Problem

- Taylor and Keeter in *Millennials: A Portrait of Generation Next* (2010)
 - 25% of Millennials (18-29) are unaffiliated
 - 14% of those over age 30 are unaffiliated
 - Number of Millennials who are unaffiliated has been rising over the last 30 years
 - 1980s – 12%
 - 1990s – 16%
 - 2000s – 23%
 - Rainer and Rainer in *The Millennials: Connecting to America's Largest Generation* (2011)
 - 75% of Millennials desire to serve

Limitations

- Only Army personnel are surveyed
- Mostly reserve-component soldiers are surveyed
- Institutionalization of the ministry of presence
- The “limitation of biblical ignorance”
- No survey tool currently exists

Methodology

- Tool #1: Army Knowledge Online (AKO) survey
 - 24 questions
 - Related to the difference between service and presence ministry
 - Analyzed statistically (assisted by Abigail Hagar)
 - Used to determine receptivity
- Tool #2: Standardized Interviews with Army Chaplains
 - Analyzed predominantly qualitatively
 - Used to determine feasibility
- Principal Methodology – concurrent mixed methods
 - Mixture of quantitative and qualitative strategies

Receptivity - Participants

Pay Grade	Category Name	Rank Relationship (Army Only)
E1 – E5	Lower Enlisted	Private (E1), Private-2 (E2), Private First Class (E3), Specialist/Corporal (E4), and Sergeant (E5)
E6 – E9	Senior Enlisted	Staff Sergeant (E6), Sergeant First Class (E7), Master Sergeant/First Sergeant (E8), Sergeant Major/Command Sergeant Major (E9)
O1 – O3	Junior Officer	Second Lieutenant (O1), First Lieutenant (O2), and Captain (O3)
O4 and above	Senior Officer	Major (O4), Lieutenant Colonel (O5), Colonel (O6), Brigadier General (O7), and Major General (O8)

Receptivity - Participants

Unit	Approximate Population	Predominant MOSs Represented
Reserve Officer Training Corps Liberty University Lynchburg, VA	50	Cadet
1 st Battalion, 116 th Infantry Virginia Army National Guard Lynchburg, VA	600	Combat
91 st Troop Command Virginia Army National Guard Virginia Beach, VA	1,000	Combat Support Combat Service Support
Virginia Army National Guard Chaplain Corps Blackstone, VA	50	Combat Service Support
Joint Task Force – Civil Support Fort Eustis, VA	100	Combat Combat Support Combat Service Support

Receptivity - Research Tool

- 24-Question Survey
 - Demographic Questions
 - Multiple choice
 - Questions of Comparison
 - Likert Scale
 - Multiple Choice
 - Questions of Evaluation
 - Free Response
 - Items of Preference
 - Likert Scale

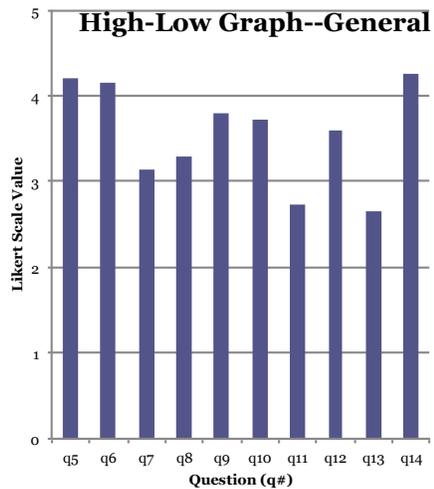
Receptivity - Research Results

- See thesis – results categorized:
 - General
 - Lower Enlisted
 - Senior Enlisted
 - Junior Officers
 - Senior Officers
 - Chaplains

Receptivity - Analysis and Conclusions

- Analysis of Data (for each category in previous slide)
 - High-Low Analysis
 - Questions of Comparison (5-14)
 - Results graphed in bar graph
 - Looking for high (above 4.0) and low (below 3.0) answers
 - S-P-C Index Analysis
 - Questions of Comparison (15-19)
 - Questions 15-16 – directly assesses service ministry
 - Question 17 – indirectly assesses service ministry
 - Question 18 – indirectly measures presence ministry
 - Question 19 – directly measures service and presence ministry compatibility
 - Reported as indices S (Service), P (Presence), and C (Compatibility)
 - Trend Comparison
 - Items of Preference (24 a-u)
 - Each sub-question designated a service-related or presence-related question
 - Results reported in a line graph
 - Looking for trends in service-praxis questions vs. presence-praxis questions

Receptivity - Analysis of General Data High-Low Analysis



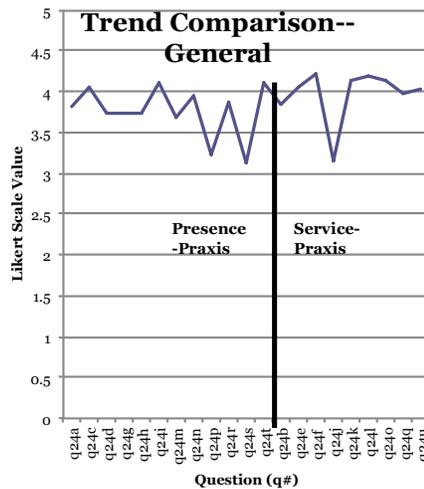
- High value for Q5 – indicates respondents consider service important
- High value for Q6 – indicates respondents favor presence ministry
- High value for Q14 – highlights critical role chaplains play in the unit
- Low value for Q11 and moderately high value for Q10 – chaplain's presence is more important than service
- Low value for Q13 – implies the opposite of Q10 and Q11

Receptivity - Analysis of General Data S-P-C Index Analysis

Index	Index Value
S1	41.4
S2	43.2
S3	83.9
P	95.5
C	97.3

- Low S1 and S2 indices – no preference for service ministry
- High P index – preference for presence
- Moderately high S3 index – service important as well
- Very high C index – appreciation for both service and presence models

Receptivity - Analysis of General Data Trend Comparison



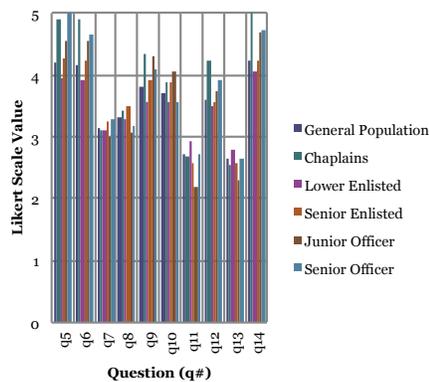
- Presence Praxis trends 3.77
- Service Praxis trends 3.97
- 4% difference – trend in favor of service ministry

Receptivity - Analysis of General Data Summary

- S1, S2, and P indices and Q6 and Q11 suggest presence ministry
- Q5 and Q13, S3 index, and trend comparison suggest service ministry
- Trend comparison – only 4% difference
- Extremely high C index
- General population does not favor abandoning presence ministry but...
- They are sensitive to service ministry

Receptivity - Analysis of Other Populations High-Low Analysis

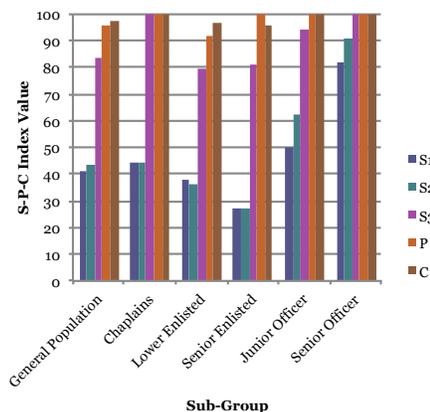
**High-Low Analysis
Comparison--All Sub-Groups**



- Results similar
- Highs for Q5, Q6, and Q14 and lows for Q11 and Q13
 - Exception – lower enlisted only 3.95 and 3.93 for Q5 and Q6, respectively (but close to 4.0)
 - Exception – chaplains and junior and senior officers register higher on questions and lower enlisted register lower

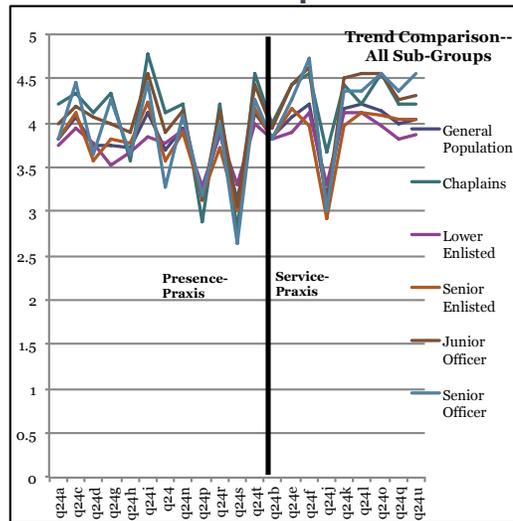
Receptivity - Analysis of Other Populations S-P-C Index Analysis

**S-P-C Index Analysis
Graph--All Sub-Groups**



- All groups reveal relatively high S3, P, and C indices
- Most groups express low S1 and S2 indices
 - Exception – junior and senior officers report high and moderately high, respectively – non-chaplain officers have great service-oriented ministry inclinations

Receptivity - Analysis of Other Populations Trend Comparison



- Remarkable coincidence
- All groups trend slightly higher on service-praxis side of the graph

Receptivity - Conclusions

- Respondents are receptive to the ideology of servanthood
- Respondents are not willing to abandon presence
- Seems to be a preference for a hybrid model of some sort
- So, there is receptivity for service ministry

Feasibility - Participants

Name	Rank	Title	Duty Station
Kenneth W. Bush	Colonel	Senior Chaplain, Fort Eustis	Fort Eustis, VA
Wiley R. Williams	Lieutenant Colonel	Army National Guard Liaison to the U.S. Army Chaplain Center and School	U.S. Army Chaplain Center and School, Fort Jackson, SC
Mark Penfold	Lieutenant Colonel	Training Directorate Executive Officer – Chaplain Center and School	U.S. Army Chaplain Center and School, Fort Jackson, SC
Steven Cantrell	Major	Chief, Capabilities Force Integration Division (CFID)	Capabilities Development Integration Directorate (CDID), U.S. Army Chaplain Center and School, Fort Jackson, SC

- Survey respondents from receptivity study (Questions of Evaluation)
- Four active-duty chaplains in influential positions within the Army chaplain corps (see table to the left)

Feasibility - Research Tools

- Questions 20-23 on the AKO survey (Questions of Evaluation)
- Personal Interview Form

Feasibility - Service Ministry Strengths

- Demonstration of Compassion and Care (27% of respondents)
- Facility to help chaplains build personal relationships with troops (24% of respondents)
- Positive effect on unit morale (14% of respondents)

Feasibility - Service Ministry Weaknesses

- It is a time-consuming paradigm (19% of respondents)
- Perception that the paradigm could interfere with mission accomplishment (13% of respondents)
- It de-emphasizes presence (16% of respondents)
 - 38% of respondents stated that visibility of the chaplain is a strength of presence ministry

Feasibility - Service Ministry Summary

- Service ministry brings troops and chaplain together in relationship of respect and camaraderie
- It places chaplain in posture of a servant and morale builder
- It is incarnational
- However...
 - Can overburden chaplains
 - Lacks focus on presence ministry

Feasibility - Service Ministry Summary

- Fortunately...
 - Tinsley's model provides for presence – i.e., does not exclude presence
 - Therefore, principal weakness does not stand up to scrutiny
 - Tinsley's model of service ministry contains all the elements of presence ministry

Feasibility - Service Ministry Implementation

- Informal change vs. formal change
 - Informal – consensus building among chaplain peers, supervisory chaplains, and through literature
 - Formal – administrative process of change

Feasibility - Formal Change

- All doctrinal change within the Army is ultimately the responsibility of the Deputy Chief of Staff (DCS), G-3/5/7. The Army Chief of Chaplains (CCH) is the force modernization proponent for the Chaplain Corps. Force modernization is the Army's process of change along the domains of doctrine, organization, training, materiel, leadership and education, personnel, and facilities (DOTMLPF). Doctrine is only one domain. The Chief of Concepts and Doctrine for the Chaplain Corps provides the Combined Arms Doctrine Directorate (CADD) with a draft of the doctrinal change proposal. CADD staffs the change Army-wide. As the force modernization proponent for the Chaplain Corps, the CCH is the approval authority, on behalf of the Army, for all religious support change along the DOTMLPF domains.
- The Commandant, U.S. Army Chaplain Center and School (USACHCS) operates on behalf of the CCH, as the branch proponent, to "develop and coordinate" training, leadership and education, and personnel along DOTMLPF domains. For example, during the process of updating Field Manual (FM) 1-05, an enduring example of formal doctrinal change, the Commandant maintains regular communications and updates with the CCH along the TLP domains of DOTMLPF. An open line of communication must be maintained to ensure the Chief's vision is implemented properly.
- The CCH must consult Training and Doctrine Command (TRADOC) on all matters of doctrinal change. TRADOC ensures that any potential changes to Chaplain Corps doctrine can be synchronized across the Army.
- DACH 3/5/7 provides internal staffing for the Office of the Chief of Chaplains (OCCH). The Chief of Concepts and Doctrine makes all necessary draft changes to applicable Army doctrinal material.
- Draft doctrinal material is forwarded for Army-wide staffing. This material is circulated among the Army's various TRADOC Centers of Excellence.
- The Commandant, USACHCS and DACH 3/5/7 together make any necessary revisions to the documents based upon Army-wide staffing recommendations.
- Final drafts of the documents are written and forwarded to the CADD at the TRADOC Combined Arms Center (CAC) in Fort Leavenworth, KS. Staffers at CADD send the publication draft out for Army-wide review. The combined voices of many stakeholders in the doctrinal review process ensure final compatibility with other Army doctrines. In the case of Chaplain Corps publications, the Chief of Concepts and Doctrine adjudicates any comments. He determines a professional opinion on the suggestions received. Once the Chaplain Corps Chief of Concepts and Doctrine has a finished product, he coordinates closely with the CCH and other key Chaplain Corps leaders on any issues that may have arisen. The final approved and staffed document is staffed through CAC/CADD and the doctrinal change is published electronically in the appropriate FM and incorporated into the corpus of Army literature.
- The OCCH disseminates the changes to the Chaplain Corps at large using a variety of methods. Once the new doctrinal material is published, notification is made through various military journals such as *Muddy Boots* and *The Army Chaplaincy*. Moreover, Army personnel have access to a large digital online library of many types of publications, including doctrinal publications. Further options to socialize changes include email announcements, primary dissemination networks, and, of course, face-to-face meetings or meetings by video or telephone conferences such as the Strategic Leader Development Training (SLDT) and Chaplain Annual Sustainment Training (CAST). Annual training guidance memorandums are published by the Army G-3/5/7. The CCH provides annual training guidance specific to religious support. Army Commands (ACOMs), Army Service Component Commands (ASCCs), and Direct Reporting Units (DRUs) also provide annual training guidance to their formations.*

* This list is taken directly from the DMin thesis

Feasibility - Summary

- Strengths and weaknesses of service ministry show it to be a practicable option
- There are informal and formal channels for change to occur
- Therefore, the ministry of service is a feasible option
 - But this does not guarantee acceptance
 - Feasibility is at the mercy of human nature and the opinions of those in charge

Conclusion

- Military is receptive to service ministry
- Service ministry is feasible within the military
- But...
 - There is no present disdain for presence ministry
- Even so...
 - There is a desire for greater servanthood
- Fortunately...
 - Tinsley's ministry of service has both!

Contributions of Research

- Overt challenge to the status quo
- Focus on servanthood
- Offers a viable alternative model for military ministry

Suggestions for Further Research and Application

- Expand survey/study to all branches of the service
- Pilot the ministry of service paradigm – i.e., test the hypothesis
- Ultimately seek approval for the service ministry model

VITA

Mark A. Tinsley

PERSONAL

Born: January 7, 1975
Married: Elizabeth R. Schlundt, July 31, 1999
Children: Luke Andrew, born February 16, 2005
Megan Elizabeth, born October 11, 2006
Jack Avery, born February 12, 2009
Levi Mark, born January 24, 2013

EDUCATIONAL

B.S., James Madison University, 1998
M.S., Emporia State University, 2008
M.A.R., Liberty Baptist Theological Seminary, 2005
M.Div., Liberty Baptist Theological Seminary, 2008
Th.M., Liberty Baptist Theological Seminary, 2012

MINISTERIAL

U.S. Army Chaplain, 2007-Present

PROFESSIONAL

Infantryman/Chaplain, Virginia Army National Guard, 1995-Present
Police Officer, Waynesboro (VA) Police Department, 1999-2001
Police Officer, Liberty University Police Department, 2001-2003
Instructional Assistant, Liberty Baptist Theological Seminary, 2005-2006
Science Teacher, Roanoke City Public Schools, 2006-2007
Adjunct Instructor/Instructional Mentor, Liberty University, 2008-2012
Department Chair, Liberty University, 2012-Present

April 17, 2013

Mark Allen Tinsley

IRB Approval 1487.041713: Service v. Presence: Implementation of the Ministry of Service in the Military Chaplaincy—A Receptivity Study, Critical Analysis, and Proposal

Dear Mark,

We are pleased to inform you that your above study has been approved by the Liberty IRB. This approval is extended to you for one year. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases are attached to your approval email.

Thank you for your cooperation with the IRB and we wish you well with your research project.

Sincerely,

Fernando Garzon, Psy.D.

Professor, IRB Chair

Counseling

(434) 592-4054

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