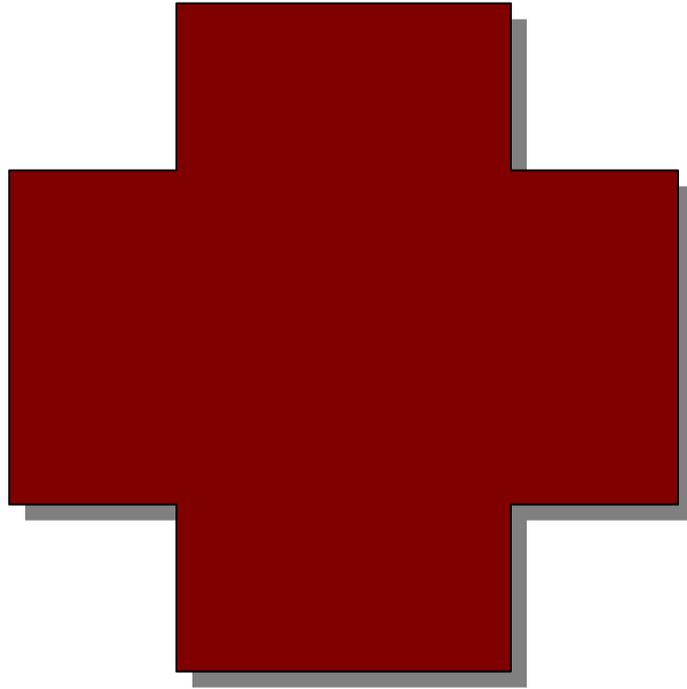


A Ministry Care Plan



For Southern Baptist Churches and Ministers
Serving as Reserve Component Chaplains to
Use Before, During, and After Deployment

By Chaplain (Major) Jay Padgett

To military chaplains and their churches, serving God and Country

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ABSTRACT

The purpose of the Ministry Care Plan is to be an effective strategic plan that any church may use to minimize deleterious impacts on both the ongoing church ministry and the individual staff member when confronted with the unexpected deployment and replacement of church military staff personnel. The Ministry Care Plan will provide information and suggestions that will assist three entities: the deploying reserve component chaplain, the chaplain's church and its ongoing ministry, and the interim replacement of the chaplain.

CHAPTER 1
MINISTRY CARE PLAN

Introduction

Since September 11, 2001, and the subsequent Global War on Terrorism, the challenge of being both civilian pastor and military chaplain has intensified for two main reasons: a shortage of chaplains and a high operational tempo.

Because of the shortage, chaplains have to provide even more area religious support coverage than ever while they are at home and, therefore, have to make multiple deployments to meet current operational standards. Reserve component chaplains have not been activated for military duty with such frequency since World War II.¹

Operation Enduring Freedom (OEF) in Afghanistan and Operation Iraqi Freedom (OIF) in Iraq have brought about the deployments of many Guard and Reserve chaplains. Some go with their assigned unit, while others are cross-leveled and are assigned to fill vacancies in other states. These long-term overseas deployments, from twelve to fifteen months, leave churches scrambling to temporarily fill pastoral vacancies and pastors scrambling to tie up loose ends at home and church while they are preparing to go to war with their unit.

The current two-front war has also increased the number of stateside missions for reserve component chaplains. In addition to their annual drill requirements, chaplains present critical pre-deployment, reunion, and post-deployment briefings. They offer prayers of invocation and benediction at Freedom Salute ceremonies, which welcome home soldiers, sailors, airmen, and marines from tours in Iraq and Afghanistan, and

¹ “War Over, Some Clergy Still Away on Duty,” *The Christian Century* (June 28, 2003), BNET Business Network, http://findarticles.com/p/articles/mi_m1058/is_13_120/ai_104681891 (accessed January 18, 2009).

conduct weekend marriage retreat seminars for servicemen and women and their spouses after tours of combat.

The chaplain shortage and high operational tempo are inextricably linked. These factors have forced the current role of the reserve component chaplain to far exceed the part-time, two-day-a-month and two-week-a-year precedent of yesteryear. Herein rests ministerial tension upon which the minister/chaplain and his service to God are the fulcrum with church and country balancing on either side.

Beyond this tension lies preparedness on two fronts: (1) the minister who is prepared to serve his country, and (2) the church that is prepared for the subsequent ministry vacancy.² This preparedness is important for several reasons. The maintenance of an ongoing ministry is crucial, and a smooth transition for both church and minister before, during, and after the deployment is also critical.

Preparedness and readiness are biblical concepts that will resonate with ministers and congregants alike. Like the five wise virgins who were alert and had a sufficient supply of oil, we know not “the day or the hour” of the bridegroom’s return nor when the next deployment will be ordered (Matt. 25:1-13).³ We are to have our feet fitted with readiness (Eph. 6:15), which means being prepared to carry the good news as a messenger. Paul’s use of military imagery is effective for those who serve as chaplains and for the churches they serve. In all phases of deployment, both chaplain and church must be prepared to share the gospel of Christ. Chaplains must share the gospel with servicemen and women in the United States Armed Forces, and the church must also maintain its ongoing ministry.

² Throughout this paper, masculine pronouns appear in an effort to maintain grammatical simplicity and to ensure that the document is not difficult to read.

³ Unless otherwise noted, scripture is taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. Copyright © 1973, 1978, 1984 International Bible Society. Used by permission of Zondervan. All rights reserved.

Ministry Care Plan

The purpose of the Ministry Care Plan is to be an effective strategic plan that any church may use to minimize deleterious impacts on both the ongoing church ministry and the individual staff member when confronted with the unexpected deployment and replacement of church military staff personnel.

Simply stated, when a Reserve or National Guard Chaplain leaves his church because of a deployment, this plan will help to ensure that the ongoing ministry of the church is not disrupted and it will also help the church through the transitions brought about by the deployment cycle.

Need for the Plan

There are several reasons why a Ministry Care Plan is needed. First, as already stated, the chaplain and church need to be prepared for unexpected deployments. Second, until now there has not been a guide to aid Southern Baptist churches, their reserve component minister/chaplain, and interim(s) through the stress and transition of the deployment cycle; this handbook fills that ministry need. For the most part, chaplains and churches alike have meandered through recent deployments in an unplanned, informal manner. Third, the Ministry Care Plan is an informational tool that will provide needed context to military chaplaincy.

While doing research for the Doctorate of Ministry degree, the author surveyed Southern Baptists and found a discernable lack of knowledge concerning military chaplaincy. Here are some of the findings:

- Fifty-five percent did not know the endorsing agency for the Southern Baptist Convention, which is the North American Mission Board (NAMB).
- Eighty percent did not know that the Army chaplaincy is rooted in freedom of religion guaranteed by the First Amendment of the United States Constitution.

- Fifty-five percent incorrectly answered that the Uniformed Services Employment and Reemployment Rights Act (USERRA) applies to religious institutions.⁴
- Eighty-five percent of Southern Baptists surveyed did not know the required qualifications for NAMB chaplains.
- Eighty-five percent did not understand the concept of the chaplain's role of performing and providing religious support coverage when pertaining to religious diversity.

Scope of the Plan

Because of this lack of knowledge, chapter 2 of this handbook will contain data that can be used to inform and educate two groups of people. The first group includes personnel who are appointed to assist in ministry during the three phases of deployment. The second group is comprised of the entire membership of the congregation. Chapter 3 will present suggestions on what to do in the transitional period *before* the chaplain is deployed. The fourth chapter will include recommendations to assist the church *during* the chaplain's deployment. It is crucial that ministry continue undisturbed while the chaplain is deployed. Chapter 5 offers ideas on how the church can assist the chaplain in making a successful transition *after* the deployment.

As proposed in the purpose statement, the Ministry Care Plan may be used by any church. It contains the essential elements from which any church may develop and customize their own plan. Though written from a Southern Baptist perspective, much of the content contained in the Ministry Care Plan goes well beyond denominational boundaries. The minimum scope of the plan will provide information and suggestions that will assist three entities: the deploying reserve component chaplain, the chaplain's church and its ongoing ministry, and the interim replacement of the chaplain.

⁴ Samuel F. Wright, "The Ordinance and the Ordained," *The Officer* (December 2008), 78.

CHAPTER 2

A MILITARY CHAPLAINCY PRIMER

Introduction

Based on the aforementioned statistics, it is clear that many Southern Baptists do not fully understand the endorsement, qualification, and role of chaplains. Understandably, there are military terms about which they are unfamiliar and the concept of deployment is foreign to most. This chapter seeks to provide information to the church and briefly explain the role of a military chaplain, Southern Baptist military chaplaincy, religious diversity, and the deployment cycle.

The Reserve Component Military Chaplain

This handbook is limited in scope to that of the Reserve Component (RC) chaplaincy. The Reserve Component of the Armed Forces of the United States consists of both federal and state forces. Federal reserve forces include Army Reserve, Air Force Reserve, Naval Reserve, Marine Corps Reserve, and Coast Guard Reserve. State Reserve forces include the Army National Guard and the Air National Guard.

Reserve component chaplains are unique in that most serve in the military on a part-time basis while serving a local church or institution on a full-time basis. Therefore, most are ministers of two flocks: one civilian and one military. This dual ministry role presents unique challenges to the minister as well as to the church. The intent of the Ministry Care Plan is to assist the church, its leadership, and deploying minister to reach a state of ministry readiness and preparedness.

According to the Army Chief of Chaplains, as of 2007 there were five hundred chaplain vacancies in the National Guard and Army Reserves. Because of the shortage, chaplains have been cross-leveled from state to state to fill unit vacancies, units have deployed without a chaplain, and multiple deployment rotations have occurred.

To understand the urgency of the chaplaincy mission in Afghanistan and Iraq, the following is an announcement taken from a monthly chaplaincy newsletter published by the National Guard Bureau (NGB) in Washington, D.C. (emphasis added):

Help Needed for Mobilization

We're also in *urgent need for chaplains to deploy* with ARNG [Army National Guard] units in TY [Training Year] 08. Currently there are no available IRR [Individual Ready Reserve] chaplains to deploy with ARNG units. The intent of the Army Chief of Chaplains and the Director of the Army National Guard is that every deploying unit authorized a chaplain and chaplain assistant deploy with assigned personnel. Our great soldiers will not receive this level of spiritual support that they deserve *unless we have volunteers. Please be praying for God to raise up chaplains who will hear his voice to serve.*⁵

This plea for chaplains to serve echoes the words of Christ found in the Gospel of Luke. He says, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Luke 10:2).

Definitions and Roles of the Chaplain

Ellie Kay, mother of seven children, wife of an Air Force pilot and author of the book *Heroes at Home*, defines a chaplain as a "lifeline when life isn't in line."⁶

Donald W. Hadley and Gerald T. Richards, in their book *Ministry with the Military: A Guide for Churches and Chaplains*, speak the truth in love and provide an effective definition of "chaplain": "To begin with, let's lovingly set one thing straight. Military chaplains have not "left the ministry"! Chaplains are ministers of the gospel who wear the uniform of their country, having answered a specialized call of God to provide a shepherd's care to service members."⁷

⁵ "Help Also Needed for Mobilization," *The National Guard Chaplain Service* (newsletter dated January 15, 2008).

⁶ Ellie Kay, *Heroes at Home: Help and Hope for America's Military Families* (Bloomington, MN: Bethany House Publishers, 2002), 100.

⁷ Donald W. Hadley and Gerald T. Richards, *Ministry with the Military: A Guide for Churches and Chaplains* (Grand Rapids: Baker Book House, 1992), 23.

The North American Mission Board provides an overarching, yet succinct, definition of the role of a military chaplain: "The ministry of a military chaplain is similar to that of the pastor. In addition to being a preacher, teacher, counselor, and administrator, the chaplain serves on the commander's staff as chief advisor on religion, morals, morale, and ethical issues within the command."⁸

Requirements for Chaplains

The Armed Forces requirements are similar to the denominational requirements. The chaplain must be an ordained minister in good standing with his faith group; ecclesiastically endorsed, which verifies spiritual, moral, and emotional qualifications; the recipient of a Master of Divinity degree; obtained two years ministry experience; cognizant of religious pluralism; able to meet height and weight standards, as well as pass a physical exam; capable to obtain a secret security clearance; a graduate of the service's officer basic course; between the ages of twenty-one and forty-seven at commissioning; and must be a U.S. citizen.

Southern Baptists who want to become a reserve component chaplain must have an undergraduate degree of not less than 120 semester hours from an accredited college or university, a Master of Divinity degree from an accredited seminary (minimum of seventy-two graduate semester hours in theology), a principal vocation in full-time ministry within the SBC, and two years of ministry experience.

Southern Baptist Military Chaplaincy

Southern Baptist chaplains have served the United States Armed Forces for one hundred fifty years. In 1863 the Domestic Mission Board, "encouraged local church

⁸ "Military Chaplaincy," North American Mission Board Web site, <http://www.namb.net/site/pp.asp?c=9qKILUOzEpH&b=232908> (accessed November 26, 2008).

congregations to allow their ministers to take temporary furloughs to allow them to minister to soldiers in hospitals and the camps.”⁹

From the *Proceedings of the Southern Baptist Convention 1866*, there is an early recognition in the denomination that military chaplaincy is an important and viable ministry: “The Domestic Mission Board of the SBC reported, ‘This has been a prolific field of ministerial effort. It would be gratifying to all the friends of Jesus to read the many letters we have received from chaplains and missionaries employed among the soldiers of the armies.’”¹⁰

Some fifty years later, the following was recorded in the minutes of the 1917 Southern Baptist Convention, which convened in New Orleans:

As the country is now greatly increasing its military, naval and aviation forces and will probably continue to increase them for some time, it is plain that the services of many ministers will be needed in the chaplaincy. The Home Mission Board is instructed to use its best endeavors to stimulate and cultivate the interest of our people in this matter and to care for the interests of the denomination as may be necessary.¹¹

Therefore, from the Civil War to the Global War on Terrorism, Southern Baptists have sent ministers from the pulpit to the front line to care for the spiritual needs of soldiers. Chaplains, then and today, share in the hardships of the soldiers and apply the Word of God to the harsh realities of war: fear, homesickness, loneliness, death, and life.

The North American Mission Board (NAMB) is the endorsing agency for the Southern Baptist Convention. Because of NAMB endorsement, a Southern Baptist reserve

⁹ Michael L. Bineham, “Role of the Southern Baptist Chaplains and Missionaries in the Civil War” (Master of Military Arts and Science thesis, U.S. Army Command and General Staff College, Fort Leavenworth, Kansas, 2003), 62.

¹⁰ Quoted in *The Southern Baptist Endorsement Manual for Chaplains and Counselors in Ministry* (Alpharetta, GA: Chaplain’s Commission, SBC, North American Mission Board, 2001), 6.

¹¹ Ibid.

component chaplain is not only a civilian minister and military chaplain, he is also a North American missionary.

It is important for the church to appreciate the fact that Southern Baptist military chaplains are missionaries—NAMB endorsed missionaries. North American Mission Board chaplains have a primary full-time civilian ministry and a part-time military ministry. “This relationship enhances their church’s outreach and ministry. Ministers who serve both churches and the military are extending the churches’ mission activities to environments that otherwise might go unreached.”¹²

Therefore, the overarching biblical principle for ministry to the military is found in Matthew 28:18-20: “Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.’”

Religious Diversity and Complexity

Chaplains are champions of the Constitution, defenders of the First Amendment right of soldiers, airmen, seamen, and marines to exercise their freedom of religion. Therefore, chaplains must *perform and provide* religious support to all members of the United States Armed Forces. *Performing* religious support requires the chaplain to minister in accordance with the tenets of his faith, conscience, and denominational endorsing agency. *Providing* religious support requires the chaplain to secure another chaplain who would be able to perform the required ministry.

For example, it is not within the doctrines of *The Baptist Faith and Message* to baptize infants. Therefore, a Southern Baptist chaplain could not *perform* that particular

¹² “Military Chaplaincy.”

request for religious support. However, the Southern Baptist chaplain would *provide* religious support by securing another chaplain whose denomination allows for infant baptism to fulfill the requested religious support.

There are reasonable and valid concerns of the chaplain compromising his faith in the diverse religious culture of the military. Some Southern Baptists may wonder if NAMB approves of the military's concept of 'perform and provide religious support.' The short answer is yes. A longer definitive answer comes from paragraphs taken from *The Southern Baptist Endorsement Manual for Chaplains and Counselors in Ministry*:

Many agencies/institutions (i.e., a military service, prison system, healthcare facility) that host chaplaincy programs employ or provide services to people who are affiliated or claim association with a wide variety of faith groups. The chaplain is expected to provide religious ministry to all these persons regardless of their faith group as well as those of the chaplain's particular faith group. Most agencies/institutions expect the chaplain to facilitate the free exercise of religion within their organization. Simply stated, the chaplain is to ensure that all persons have access to appropriate expression of their chosen faith group. As the Southern Baptist chaplain exercises this task, the chaplain will also be free to minister to those of the chaplain's faith group (i.e., Southern Baptist).

Another extension of what religious diversity and complexity may mean is that the chaplain will be expected to facilitate access to religious practices with which the chaplain is very much in disagreement. The chaplain will never be expected to conduct a service or provide an ordinance for a group with which they disagree but will be expected to ensure and make provision for the opportunity for these persons to practice their faith. The facilitating of religious practice is always within the confines of the policies of the agency or institution.

This contextual focus provides chaplains with endless opportunities to be witnesses of the gospel to every person whether they express a faith preference or have none.¹³

Furthermore, the *Endorsement Manual* makes it clear that Southern Baptist chaplains are not to compromise their faith:

Chaplains and counselors in ministry will usually find their ministry opportunities in an environment with a diversity of religious beliefs and expressions. Southern Baptist Chaplains/Counselors in ministry should seek to display a spirit of cooperation and team building. Relationships with those of other faith groups are expected to be one of "cooperation without compromise." This

¹³ *The Southern Baptist Endorsement Manual*, 10.

standard phrase carries the meaning for Southern Baptist chaplains/counselors in ministry of cooperation in methodology without a compromise of Southern Baptist faith and practice.¹⁴

In addition, the following are paragraphs from Field Manual 1-01 and Army Regulation 165-1, which advocate the religious support practice of perform and provide and insist on the soldier's right of freedom of religion and the chaplain's right of freedom of [faith] expression.

The government recognizes that the primary role of religious support belongs to the religious community. The federal government also recognizes the special religious support needs of armed forces personnel and the difficulty of providing organized, effective religious support. The isolation, unique environment and training for combat zones throughout the world generate special requirements for religious support. The federal government provides the chaplaincy to meet these needs. Chaplains serve in the Army as clergy representing the respective faiths or denominations that endorse them. A chaplain's call, ministry, message, ecclesiastical authority, and responsibility come from the religious organization that the chaplain represents. Chaplains preach, teach, and conduct religious services in accordance with the tenets and rules of their tradition, the principles of their faith, and the dictates of conscience. They also perform ecclesiastical rites and ceremonies and administer the sacraments and ordinances of their faith community. When a conflict arises between the standards of a chaplain's faith tradition and the requirements of a religious support mission, chaplains are required to provide for the religious needs of the soldier by obtaining other chaplains or qualified people to perform the needed religious support.¹⁵

Each chaplain will minister to the personnel of the unit and facilitate the "free exercise" rights of all personnel, regardless of religious affiliation of either the chaplain or the unit member.¹⁶

Chaplains are authorized to conduct rites, sacraments, and services as required by their respective denomination. Chaplains will not be required to take part in worship when such participation is at variance with the tenets of their faith.¹⁷

Chaplains provide and perform Religious Support (RS) in the Army to ensure the free exercise of religion. Chaplains are obligated to provide for those religious

¹⁴ Ibid., 18-19.

¹⁵ U.S. Army, Field Manual [FM] 1-05, *Religious Support: The Chaplain and the Chaplain Assistant* (Washington, DC: Headquarters, Department of the Army, April 18, 2003), 8.

¹⁶ U.S. Army, Regulation [AR] 165-1, *Chaplain Activities in the United States Army* (Washington, DC: Headquarters, Department of the Army, March 25, 2004), 6.

¹⁷ Ibid., 7.

services or practices that they cannot personally perform. Chaplains perform religious support when their actions are in accordance with the tenets or beliefs of their faith group.¹⁸

The Deployment Cycle

The military deployment cycle includes seven phases of deployment: train-up/preparation, mobilization, deployment, employment, redeployment, post-deployment, and reconstitution. During each phase, certain individual and collective tasks are stressed.

For the purposes of the Ministry Care Plan and for the sake of simplicity, there are three phases of the deployment cycle: before (preparation), during (separation), and after (reintegration). These three phases comprise the content of the next three chapters.

¹⁸ FM 1-05, *Religious Support*, 5.

CHAPTER 3

BEFORE DEPLOYMENT

Introduction

In this phase of deployment, preparation will be important for both the church and the chaplain. While the chaplain will be preparing to leave for active duty, the church will be preparing to continue its ongoing ministry. Being prepared and ready will allow the chaplain and church to preach the Word both “in season and out of season” (2 Tim. 4:2). The issue of readiness cannot be overemphasized in the before deployment phase due to a lack of time.

Generally months in advance, an alert order is given by the military unit to its service members as a forewarning of an approaching mobilization. However, because chaplains are often cross-leveled to other states to fill unit vacancies, the time between being alerted and leaving for the mobilization station may be only weeks instead of months. Therefore, it is recommended that the chaplain and the church consider the impact a deployment will have on the congregation as far in advance as possible.

In addition to preparation, flexibility will be important throughout the deployment, particularly in the before and after phases: dates and times of departure and arrival are uncertain; there is often a lack of information due to operational security; e-mail and telephone communication are frequently interrupted because of technical difficulties; and, invariably, frustration is sure to occur. To combat this frustration, the chaplain and the church must remain prepared and flexible due to the fluid nature of the deployment process.

But before we continue any further, it must be acknowledged that Baptist churches are autonomous bodies and, though most have congregational involvement in decision making, they may be led differently (i.e., by committee, deacon, staff, or pastor). The

purpose of the Ministry Care Plan is to provide suggestions to churches on how to make the transitions smoother for the chaplain as he departs to and returns from active duty. Since each church is different when it comes to size of membership, staff, and leadership, some of the suggestions will work and make sense while others will not.

In the remainder of this chapter, information and suggestions will be presented to assist the chaplain and church to prepare a Ministry Care Plan.

Chaplain Preparation Before Deployment

The life of the chaplain is filled with anxiety before deployment. On a personal level, he is concerned about leaving his family. On a professional level, he is anxious about leaving his church and apprehensive about going into a combat zone. He faces the certainty of separation from home and the uncertainty of the conditions in which he will find himself overseas. In addition, he is getting organized to leave his family, home, and vocation. However hectic the situation becomes, the chaplain must consider the topics of information, compensation, and communication before the deployment.

Information

Providing adequate and timely information to the church, as well as to the interim, will assist in preparing the church for the upcoming mobilization. The goal of such information will be to address questions, allay fears, and ensure adequate ministry coverage during the chaplain's transition from civilian ministry to military ministry. The two primary currents of information flow will be (1) from the chaplain to the church, and (2) from the chaplain to the interim.

Information for the Church

The following documents and equipment should be gathered and provided to the church and the interim by the chaplain himself:

- Notify church as soon as possible concerning upcoming mobilization.
- Provide a tentative time frame of deployment.
- Provide a copy of military orders.
- Prepare a calendar with a list of things that should be done each month. This will assist in accomplishing the goals made before the deployment.
- Prepare a list of questions that should be discussed. Write questions down when they come to mind. This will assist the discussion of important matters and will help the chaplain inform as well as be informed
- Discuss with staff, deacons, trustees, and church council how to handle emergencies.
- Meet with appropriate church committees, church council, and/or deacon body to collaborate on transition.
- Select key leaders to assist in transition and the development of a Ministry Care Plan.
- Ask to be included in the selection and calling of interim pastor(s).

Information Packet for the Interim

The following documents and equipment should also be gathered by the chaplain and provided to the church and the interim:

- Write a personal note from the chaplain to the interim.
- Provide a job description.
- Clarify philosophy, ministry style, and vision.
- Offer a list of routine job duties.
- Present a weekly service schedule and a description of the services.
- Explain procedures for the Lord's Supper.
- Supply computer, Website, and office telephone user Ids and passwords.
- Specify policy of loaning books from the pastor's library (if allowed).
- Compile a successor file that contains confidential information (hand-delivered only).
- Bring to closure those receiving pastoral counseling. In cases where referrals are necessary, the referrals *must* be done prior to the chaplain's departure.

Welcome Packet for the Interim

Before deployment is the appropriate time for the chaplain to oversee the assembly of a welcome packet for the interim pastor. This does not have to be done personally by

the chaplain; perhaps the church secretary or a volunteer can help gather some of the following resources to give to the incoming interim:

- Constitution and bylaws
- Church vision statement
- Church budget
- Church directory
- Church calendar
- List of church staff with addresses, phone numbers, and e-mail addresses
- List of deacons with addresses, phone numbers, and e-mail addresses
- List of committees
- List of homebound members
- Employee handbook
- Worship bulletin (from the last six weeks)
- Weekly newsletter (from the last six weeks)
- Church newsletter (from the last four months)
- Local Baptist Association calendar
- Associational newsletter
- Contact information for local ministerial association.
- Copy of *The Baptist Faith and Message*
- Offering envelopes

Administrative Assistance Packet for the Interim

Like any new employee, the interim will need assistance with the knowledge of office procedures and administrative policies. The secretary, financial secretary, technology ministry team, or personnel committee can assist the interim with these items:

- Employee handbook
- Internet usage policy
- E-mail account set-up
- Cell phone
- Laptop
- Location and use of computer files

- Office hours
- Mileage reimbursement
- Dress code
- Set of church keys and open/lock responsibilities
- Newsletter deadlines

Compensation

The chaplain and the church will need to come to complete agreement regarding compensation and benefits. This could be done with a Covenant of Expectations or Chaplain Mobilization Agreement (see sample in appendix A). This document, in tandem with the Ministry Care Plan, could provide the chaplain with full knowledge of how the church will provide support concerning employment, finances, housing, retirement, and insurance. The Ministry Care Plan will specifically address items concerning employment, finances, housing, retirement, and insurance as a minimum. Once the chaplain, deacons, and/or finance committee consult and come to agreeable terms, the specifics of the agreement should be disclosed as an addendum to the Chaplain Mobilization Agreement and ratified by the church. With that said, the church should know about The Uniformed Services Employment and Reemployment Act of 1994 (USERRA).

The Uniformed Services Employment and Reemployment Act is a federal law enacted to protect employment rights of men and women serving in the military.

Following are some major provisions of the law:

- Employees are protected from any employer's unlawful discrimination based on military affiliation.
- Employers cannot refuse to allow employees to attend scheduled drills or annual training.
- An employer cannot require an employee to reschedule drills, annual training, or any other military duty obligation.
- There is a five-year cumulative limit to the amount of leave an employee can use and still retain employment rights (subject to some exceptions).
- If possible, prior notice to the employer is required for leave of absence for military duty.

- Employers may require employees to provide official, written military orders, unless precluded by military necessity.
- Employers cannot require an employee to submit an application for military leave.
- The law does not require an employer to pay an employee who is on military leave.
- There are time limits for an employee to return to work after weekend drills, annual training, or other types of extended military leaves of absence.
- The deadline for reinstatement of an employee may be extended up to two years for persons who are convalescing because of an illness or injury incurred or aggravated during military service, and employers must make reasonable accommodation for any such impairment.
- Reinstatement is determined by priority, based on length of military service, except for persons who incurred or aggravated an illness or injury during military service.¹⁹

Members of the clergy are generally exempt from these rights for two reasons: (1) separation of church and state, and (2) clergy are considered self-employed. However, it is highly recommended that the church consider extending the provisions of the USERRA to its chaplain/minister.

The financial situation for every chaplain and church will be different. With that in mind, the following are some of the compensation and benefits issues to be resolved:

- **Employment.** The chaplain should, without a doubt, have the support of the congregation. The church should assure the chaplain that his ministry position at the church will be restored upon return and that normal salary increases and benefits will continue.
- **Finances.** Chaplains will be paid by the U.S. military; therefore, salary should be discontinued. However, it is recommended that the church should agree to make up the difference between military pay and church salary, if needed.
- **Housing allowance.** It is recommended that the church continue paying the housing allowance to the chaplain's spouse.
- **Parsonage.** It is recommended that the church continue to allow the spouse and children to live in the parsonage during the deployment of the chaplain.
- **Retirement.** It is recommended that the church continue annual contributions to the minister's pension fund.

¹⁹ McGlinchey Stafford, PLLC, "Fast Facts," in *USERRA: An Employer's Guide*, 2d ed. (Louisiana, Mississippi, New York, Ohio, Texas, 2008), 16.

- Insurance (health, life, and disability). It is recommended that the church continue to pay for these benefits.

Before the Chaplain Departs I

In the military, when units replace one another, the units perform a 'relief in place.' Subsequently, there is a change of command in which the commander of the outgoing unit transfers authority to the incoming commander; this is known as a Transfer of Authority. It is suggested that the outgoing chaplain and the incoming interim together execute a 'relief in place' together and the church should conduct a transfer of authority ceremony.

Relief in Place

A 'relief in place' should take place at least two weeks before the chaplain departs for the mobilization station. The primary tool used during this two-week span should be the 'right seat, left seat ride.' During the first week, the chaplain is in the "left seat" performing his normal ministry routine while the interim observes from the "right seat." In this way, the chaplain will provide firsthand experience and knowledge to the interim. During the second week, the ministers switch places: the interim is in the "left seat" while the chaplain observes from the "right seat." Thus, the interim will be able to ask questions and become familiarized with the ministry setting. This is a valuable way for both the chaplain and interim to make a necessary and gradual ministry transition. It will also provide them an indispensable chance to get to know one another professionally, personally, and pastorally.

Transfer of Authority (A Commissioning Service)

The transfer of authority in the military is a ceremony whereby the outgoing commander passes the unit's guidon (flag, colors) and relinquishes authority to the incoming commander. It signifies continued leadership that is passed from one to another.

The transfer of authority between the chaplain and the interim pastor would best be conducted in the form of a carefully planned commissioning service. This commissioning service will allow the congregation to:

- Affirm the minister's role as a military chaplain
- Confirm the chaplain's role as a NAMB missionary
- Lay hands on and pray for the chaplain
- Send the chaplain away with a blessing
- Have the time and opportunity to say goodbye to the chaplain
- Observe the chaplain and interim together, united in purpose and mission
- Understand that the chaplain has full confidence and trust in the interim
- Allow the interim to accept the temporary leadership mantle
- Receive the interim officially
- Uphold the Great Commission (Matt. 28:18-20)
- Rejoice in the chaplain's willingness to live the words of Isaiah, "Here I am, Lord. Send me!"

Briefings

An *information briefing* could be presented by the chaplain. Information to be used in this briefing could be garnered from the first chapter of this handbook. The purpose of the briefing would be for the chaplain to give a personal account of his roles and duties as a chaplain and to answer any questions the congregation may have about the pending deployment. Consider having this briefing presented on a Wednesday or Sunday night.

A *deployment briefing* presented by the Joint Forces Headquarters Chaplain, Brigade Chaplain, Division Chaplain, or Regional Support Command Chaplain should be scheduled by the chaplain prior to his departure to the mobilization station. If one of the aforementioned chaplains is not able to attend, it is suggested that a battalion chaplain be requested. It would be beneficial if the guest chaplain were a veteran of a foreign war (especially Afghanistan or Iraq) or the same denomination as the departing chaplain. The guest chaplain would present to the congregation a standard deployment briefing, such

as is offered to family readiness groups prior to soldiers leaving on deployment. Contents of the briefing highlight the issues related to the stress of separation caused by prolonged deployments. This briefing would also be well received on a Wednesday or Sunday night.

Congregational Support Before Deployment

It is imperative that the chaplain knows that the congregation supports him and that his family will be cared for in his absence. While the chaplain is rapidly getting organized to leave, here are some things the church may consider before his deployment to demonstrate their support for their chaplain:

- Provide a written agreement of expectations (covenant) regarding compensation and benefits.
- Affirm the chaplain's calling to military chaplaincy.
- View the chaplain's endorsement and service to his country as an outreach ministry of the church.
- Understand the role and responsibilities of the military chaplain.
- Ensure that the chaplain knows the church wants him to return to the church after his tour of duty is completed.

Education

The church can and will support the chaplain if it is fully educated about the need and role of the military chaplain. There is a critical need for the church to be informed of what a chaplain does before deployment (or even if the chaplain is never deployed).

Information contained in chapter 2 can be used to educate the church prior to deployment. In addition, here are some points that should be rearticulated:

- Southern Baptist chaplains are endorsed by the NAMB.
- Chaplains are missionaries taking the gospel beyond the reach of the local church.
- Chaplains are non-combatants, meaning they do not bear arms; they do not carry a weapon.
- Chaplains are the champions of freedom of religion guaranteed by the First Amendment of the United States Constitution.

- Chaplains perform and provide religious support in a religiously diverse military culture while working within the confines of their faith.
- Church members must clearly understand the “perform and provide” concept of religious support.
- Chaplains nurture the living, care for the wounded, and honor the fallen.
- Chaplains have two roles: religious leader and staff officer.
- Chaplains advise the commander on issues of religion, morals, ethics, and morale. He also warns the commander on how indigenous faith and religious practices impact the command and its area of operations.
- Chaplains are in short supply.
- Chaplains, Reserve, or National Guard, for all intents and purposes, are bivocational ministers serving a local church on a full-time basis and serving a military unit on a part-time basis.

Church Preparation Before Deployment

Prior to the deployment, the chaplain must get his military gear and equipment together, he must literally get his house and family needs in order, and he must prepare his church for his departure. Needless to say, he is busying himself with preparation.

The church, too, needs to be busy with preparation. As previously noted, the chaplain, as well as the church, must consider the topics of information, compensation, and communication before the deployment. In addition, the church should also prepare for an onslaught of emotions brought about by a deployment. Ideas could be explored on how best to stay in appropriate and regular communication with the chaplain during the deployment. Additional thought should be given the calling of the interim and the sending of the chaplain.

Emotions

Deployments are an emotional time for the chaplain, his family, and his church. He is leaving the comfort of home, the fellowship of family and friends, and the spiritual nurture of the local church. Like the chaplain, the church has its own set of stressors before deployment. Members are concerned for their minister as well as his family. They, too, are

anxious about him leaving the church and apprehensive about him going into a combat zone. They also face the certainty of separation from their shepherd and the uncertainty of the conditions in which he will find himself overseas, in addition to the uncertainty of who will lead them while he is gone.

Church members also may feel a sense of uncertainty, which is linked to the deployment. Others may have feelings of sadness that are associated with the chaplain leaving. Some may even feel a sense of loss, even though the separation will be temporary. Each of these examples is a symptom of the stages of separation. Separation has an effect on not only the chaplain's biological family but on his congregational family as well. More of the symptoms include:

- Denial, shock, disbelief, and numbness
- Frustration with preparation demands
- Guilty feelings about the [chaplain's] departure
- Resentment of the military
- Guilty for not saying or doing more before the deployment
- Depression, intense sadness, fatigue, loss of appetite, and withdrawal from routine
- Acceptance, realizing and accepting the situation, resolving to continue on positively, confidence in handling day-to-day living, awareness of increased self-esteem, and personal abilities.²⁰

Acknowledging that these feelings exist and that they are a normal part of the process can help the chaplain, his family, and his church handle the deployment. However, as born-again children of God, we should not only acknowledge these stages of separation, we should do something with them. We should therefore cast (give, throw off, turn over) all of the anxiety about the deployment (cares, stress, worries, concerns) upon Jesus Christ because He cares for us (1 Pet. 5:7).

²⁰ *Family Readiness*, Reserve and National Guard—Quick Series (Ft. Lauderdale, FL: Luxart Communications, 2004-2007), 7.

Communication

Communication will be imperative throughout the deployment process. From the start, the chaplain should be transparent with the church regarding the deployment process, in particular, the length of deployment. Other issues regarding communication that should be considered include:

- The chaplain must continually update his address (from mobilization station to theater of operations) so members of the church may write to him.
- Church members are encouraged to write the chaplain and they should understand that, though they write the chaplain, everyone may not be contacted personally with return correspondence.
- It is recommended that someone be identified as a “filter” for issues that must be addressed to the deployed chaplain. If an interim is in place, perhaps he can be the filter.
- The church should send monthly newsletters to the chaplain to keep him connected with the church.
- Be positive!

The Interim

The before deployment phase is when the church will deal with its chaplain/minister leaving a vacant ministry position. Churches that have multiple staff members might be able to delegate the ministerial responsibilities to several staff members without having to call an interim pastor. Other churches that do not have a large staff will have to call an interim, and possibly multiple interims, during the course of the deployment. Here are some before deployment suggestions relating to the calling of an interim:

- Decide upon the nature of the vacant position. Will it be part-time or full-time, short-term or long-term?
- Consider that some interims must limit their stay to six months (i.e., some State Baptist Conventions limit their employees to six months).
- What will the range of leadership be for the interim? It must be decided whether the interim will be expected to lead or maintain.

- Procedure for procuring the interim should be in place by virtue of church constitution and bylaws (i.e., selection of search committee, etc.).
- It is suggested that the chaplain have a voice in the calling of an interim.
- Churches might consider calling previous interim ministers with whom the church has established a good working relationship. This would ease the tension and time frame of accepting resumes, interviewing candidates, and the calling of interim personnel.
- Perform a background check on the person being considered for the interim position. This will send a positive message to the interim that the church advocates a safe church environment for its staff and congregation. The church can go to www.LifeWayStores.com/backgroundchecks for more articles and information concerning this important issue.
- An information packet, welcome packet, and administrative assistance packet for the interim should have already been prepared.
- The nature of the interim position and to whom the interim is accountable should be clarified in the job description.
- Salary and benefits for the interim will be considered during the interview process, agreed upon by interim and search committee, and ratified in a business session.
- If possible, the interim should be employed a few weeks before the chaplain departs so that they can perform a 'relief in place.'
- The interim should not come to the position with any ulterior motives. In other words, the interim should not usurp the pastoral authority of the chaplain while he is deployed, understanding that no major changes will be made in the chaplain's absence.
- Communication between deployed chaplain and interim is encouraged throughout the deployment.
- The church and chaplain should have full confidence and trust in the interim so that there are no concerns.
- Interim should begin a successor's file to be given to the chaplain upon his return.
- A spirit of cooperation, mutual respect, and submission should exist between the chaplain and interim pastor.

The Church

Because the chaplain is preparing to leave does not mean ministry responsibilities with leave with him. Ministry never ceases. Therefore, the chaplain and church should plan

before deployment the critical aspect of continuing ministry. Here are areas to be considered:

- Extended church family (shut-ins, nursing homes, etc.) should be educated about the deployed chaplain and how ministry to them will be continued.
- The chaplain, staff, and church leaders should identify and establish a ministry support team to be drawn from deacons, staff members, and members of the congregation. This team would assist, guide, and share in the ministry of the church.
- Names, addresses, and phone numbers of those people identified in the ministry support team should be compiled and given to the church secretary, chairman of deacons, and interim.
- The chaplain and church should devise a ministry visitation plan. This plan could be carried out by the ministry support team which would provide ministry to those who are:
 - √ Sick
 - √ Homebound
 - √ Prospects
 - √ In hospitals
 - √ In nursing homes
 - √ In jail or prison
- If the church does not have a Deacon Family Ministry, now may be the time to start one. If the chaplain does not have time to oversee the implementation of such a ministry, the chaplain or chairman of deacons could contact the local Director of Missions or a representative from the State Baptist Convention to assist in the launching of this ministry. However, the beginning of the Deacon Family Ministry could be supervised by the interim pastor.
- Members of Baptist Men on Mission and Woman's Missionary Union could assist in mission efforts that might normally be overseen by the chaplain.
- During the interim selection process, the chaplain and interim should discuss personal views and philosophies of ministry style. This communicated exchange would ensure and assure that consistent ministry will continue uninterrupted.

Before the Chaplain Departs II

To say that just prior to departure is a hectic time in the life of the chaplain is an understatement. The church will also be busy preparing for his departure and the integration of an interim. Until now, information has been presented concerning before deployment issues such as compensating the chaplain, educating the church, and

preparing for an interim pastor. Now comes one of the more difficult matters that needs to be dealt with: the parting of ways.

Saying goodbye is never easy. Regardless of how many times it has been done before, when it comes to saying goodbye, practice never makes perfect.

The Sending

Not everyone can *go* to a mission field; therefore, others must be *sent*. It is imperative that the church has a missional attitude toward sending. When preparing for the departure of the chaplain, the church has the opportunity to send. There are two primary ways of sending that will be discussed: commissioning and saying goodbye.

Commissioning Service

The primary way of saying goodbye is for the church to host a commissioning service. It is suggested that the church invite the Director of Missions, Executive Secretary of the State Convention, brigade chaplain, and other chaplains to attend. There is a sample commissioning service included in this handbook (see appendix B).

Saying Goodbye

Although there are many ways to say goodbye, here are some creative ways to say farewell to your chaplain:

- Church members could write chalk notes on the parking lot where the chaplain normally parks.
- Have the children of the church prepare posters for the church office or hallways to express their love and support for the chaplain.
- Put together a special photo album for your chaplain. The photos could be of special events and “happy moments” in the life of the church during his tenure. Make both a hard copy and an electronic copy that is burned onto a CD for him to take with him.
- Church members could write devotional thoughts that would then be compiled into a devotional book for the chaplain to read throughout the deployment.

- Have a send-off party for the chaplain a week or two before he leaves or a reception after the commissioning service. This would also be a good time for the congregation to meet the interim.
- Personal notes are always a nice way to let others know how much you care and love them. Share these things with your chaplain before he goes to war. He will cherish them.
- The church is encouraged to pray for the chaplain as well as the men and women of his unit.
- Allow the chaplain some time and space to be with his family.

The Receiving of the Broken

There is one last area of concern for the church to consider as it prepares for the deployment of its minister. The subject is a tender one that must be addressed gently and it is a subject that no one wants to think about. When service personnel are sent to war, there is the possibility that they will (1) return with varying degrees of wounds and injuries, or (2) return in a flag-draped casket. Chaplains are not exempt from these two scenarios. Non-combatant servants of God face the same risks of war as do their combatant counterparts.

Battlefield medical advances have increased the chances of military personnel surviving the wounds of war. Service men and women are now *less likely* to die as a result of war wounds and they are *more likely* to sustain life-altering injuries because of innovations in combat casualty care.²¹ Traumatic brain injury, post-traumatic stress disorder, bullet and shrapnel wounds, and loss of limb, hearing, or sight are a few examples on a long list of battlefield injuries.²² An unavoidable question must be

²¹ The lethality of war wounds has decreased over the years; thirty percent (30%) of World War II injured combatants died; twenty-four percent (24%) of Vietnam injured combatants died; and ten percent (10%) of Iraq/Afghanistan injured combatants died. These findings are from a study prepared by Atul Gawande, "Casualties of War—Military Care for the Wounded from Iraq and Afghanistan," *New England Journal of Medicine* 351, no. 24 (December 9, 2004): 2471-75.

²² For statistics concerning evacuations, amputations, and demographics of U.S. military casualties in Iraq and Afghanistan, see Hannah Fischer, "United States Military Casualty Statistics: Operation Iraqi Freedom and Operations Enduring Freedom," *Congressional Research Service* (September 9, 2008), Order Code RS22452.

considered: what should the church do if its minister/chaplain has been wounded or killed in action? To aid in inquiry and dialogue in the event serious injury or death strikes the chaplain and his church, the following partial lists are offered:

Wounded in Action

- The church should gather immediately to:
 - √ Provide comfort and support to the family.
 - √ Provide as much information as possible about the extent of the chaplain's injuries (with permission of the family) to dispel rumors, to calm fears, and to enable the church to pray with understanding.
 - √ Plan and conduct a prayer vigil for the chaplain.
- The church should develop and implement a strong support system to meet the increased spiritual, emotional, and physical demands for the chaplain and his family.
- The church should inform associational, state, and denominational leaders regarding the chaplain's injuries and seek their guidance on providing effective ministry to the chaplain and his family.
- Church leadership must plan immediately to:
 - √ Understand the extent of the chaplain's injuries.
 - Assessment of severity of injuries.
 - Consider the length of rehabilitation.
 - Agree upon the church's willingness to wait for the chaplain's recovery and return to ministry.
 - Evaluate the possibilities of equipping the minister to get to the place of return to ministry.
 - √ Consider how the chaplain will function under the current job description given his physical and emotional limitations or disabilities.
 - √ Assist the chaplain with viability of ministry issues:
 - During his vocational rehabilitation,
 - As he prays and ponders the possibilities of adapting to new ministerial roles, and
 - By recognizing and celebrating God's call upon his life and ministry.

- √ Determine if the church meets the Americans with Disabilities Act (ADA) requirements.

Killed in Action

- The church should gather immediately to:
 - √ Surround the family with ministry and prayer.
 - √ Grieve corporately together as a congregation and community of faith.
 - √ Celebrate the life and ministry of the chaplain.
- The church should be allowed to corporately grieve the loss of their chaplain.
- The church may also be prepared to provide grief counseling to the congregation as a whole and minister to individuals if necessary, especially the family of the chaplain.
- The church should continue to support the chaplain's family as long as necessary.

Although there are many other issues to consider, these will suffice. The intent here is to prepare the church for every eventuality. The military will care for the chaplain who has been wounded in action and will honor the service of the chaplain who has been killed in action, and the church will also do its share of caring and honoring. However, the church can do much more than that. The church must do those things that it does the best: demonstrating love, providing ministry, nurturing relationships, offering comfort, proclaiming hope, and praying to God. These characteristics distinguish the church from the military. So, what should the church do if its minister/chaplain has been wounded or killed in action? The church should love, minister, nurture, comfort, hope, and pray.

CHAPTER 4

DURING DEPLOYMENT

Introduction

This phase of deployment will be from the time the chaplain leaves for the mobilization station and then on to the theater of operations. The primary goals for the chaplain and his unit during this phase will be to train at the mobilization station, deploy to the mission, maintain employment throughout the mission, and to accomplish the mission.

To start with, a mobilization station is “the designated military installation to which a Reserve Component unit or individual is moved for further processing, organizing, equipping, training, and employment and from which the unit or individual may move to an aerial port of embarkation or seaport of embarkation.”²³

The mobilization station is the place where military service members train and receive mandatory briefings; complete general unit qualifications and individual and collective theater-specific tasks; and complete personal, medical, and legal validation. The stay at a mobilization station depends on the unit, its size and its mission. To ensure that Reservists and Guardsmen spend only one year away from their families and employers, the military has done its best to reduce the duration at a mobilization station to about six weeks, time that will count toward the yearlong deployment.

Once finished at the mobilization station, the chaplain and his unit enter the theater of operations. Current theater of operations includes the combat operations (i.e., Iraq and Afghanistan), as well as the peacekeeping operations (i.e., Kosovo). Once the chaplain and his unit get settled into their area of operations, the priority is to establish a

²³ Department of Defense, Joint Publication [JP] 1-02, *Department of Defense Dictionary of Military and Associated Terms* (Washington, DC: Department of Defense), 358.

routine and to stay employed. Employed means that the forces are staying busy at doing their job, which is executing the mission until it is complete. The establishment of a daily routine is the key aspect of successfully enduring separation brought about by deployment.

Support During Deployment

While the end of chapter 3 focused on sending the chaplain, this chapter will focus on supporting the chaplain and his family during deployment, as well as continuing the ongoing ministry of the church during the chaplain's absence.

The Chaplain

Other than military gear and equipment, the chaplain could use other items to make life more convenient and pleasing in the middle of a desert or forward operating base. The following are ideas in which the church can support the chaplain during the deployment.

- Ask your chaplain if he has some of the following items. If he does not have an item, perhaps a member of the church or Sunday School class would be willing to purchase it for him.
 - √ A church directory for addresses to send cards and letters to members at home
 - √ An inexpensive CD player or MP3 player
 - √ An inexpensive portable DVD
 - √ An inexpensive digital camera
 - √ A personal laptop computer
 - √ Additional USB flash drives or memory cards
 - √ Bible study material and/or software
 - √ A Pastor's Annual or Annual Preachers Sourcebook for certain services might come in handy as well
- Mail Call! It will take about seven to ten days for mail and care packages to reach your chaplain overseas. Send care packages, including your chaplain's favorite foods and leisure and hygiene items. To find out some of the chaplain's favorite things, ask his family members. Here is a short list of things to be sent:

- √ Snacks
 - √ Non-perishable, non-melting foods
 - √ Homemade cookies and brownies
 - √ Put food items in separate zipped plastic bags
 - √ Books, magazines, and newspapers
 - √ CDs and DVDs
 - √ Boot insoles and inserts
 - √ Pre-paid calling cards with an expected 10:1 ratio (meaning if a card has 100 minutes in America it will have 10 minutes in Iraq or Afghanistan)
 - √ Perpetual encouragement is most meaningful
- Encourage Sunday School classes to take turns sending the chaplain care packages.
 - The church should consider appointing a liaison between church and chaplain. In this way, the deployed chaplain has one point of contact to disseminate information.
 - The chaplain should have ample access to phones and computers. Many military service members communicate via instant messaging, chat rooms, and Web cameras. If your chaplain does not have a Web cam, it would be an appropriate gift for him.
 - Some details about his unit's whereabouts and activities may be classified. Therefore, to protect operational security (OPSEC) he may not be able to give much information. The best course of action is to not ask a lot of probing questions.
 - The chaplain may become involved in humanitarian assistance with indigenous schools, orphanages, and villages (i.e., providing clothing, school supplies, sports equipment, and toys). The church should be prepared to support those ministry endeavors.
 - Make a scrapbook of the articles, devotions, and photos that the chaplain sends.
 - Wear a yellow ribbon until the chaplain returns.
 - Pray. There is nothing more important than praying for your chaplain while he is deployed.
 - Other than the chaplain's safety in a combat zone, the church should pray for the chaplain to battle compassion fatigue. This form of burnout is such a major ministry issue that NAMB addressed the problem in its 2008 Annual Regional Chaplaincy Development Conferences. "Compassion fatigue is generally caused when a ministry-oriented person has become so involved in providing care to others, that they become emotionally and spiritually exhausted."²⁴ In sum, the chaplain will need a minister. Therefore, contact from church members, church

²⁴ *Compassion Fatigue: A Major Component of Ministry Exhaustion*. In the 2008 Annual Regional Chaplaincy Development Conference Workbook, 5. The conference was presented by Richard E. Sale and Joe B. Williams at Southern Baptist Theological Seminary on March 24-26, 2008.

leaders (local, associational, state, and denominational), and colleagues will be helpful to bolster the chaplain's well-being.

- The chaplain should stay connected with his church during the deployment by:
 - √ Writing weekly devotions via e-mail
 - √ Writing monthly articles for the newsletter
 - √ Taping video postcards for special occasions
 - √ Making phone calls. One chaplain called his church on Sunday morning and led the Call to Worship and Invocation from overseas.
 - √ Reading the same devotional book
- Likewise, the church should stay connected to the chaplain during the deployment by:
 - √ Sending video postcards and recordings of special events
 - √ Faithfully mailing monthly newsletters
 - √ Reading the same devotional book

The Chaplain's Family

Most soldiers, sailors, airmen, and marines will agree that the ones who have it worse during a deployment are the family members back home, particularly spouses. The wife of the chaplain will have to assume or delegate the responsibilities of her husband while he is gone. This shift in responsibilities is a major concern and can become overwhelming. The church can assist the chaplain's wife in various ways:

- Establish a Property Maintenance Team consisting of men and women who will assist with duties such as:
 - √ Mowing grass
 - √ Cleaning gutters
 - √ Repairing broken appliances
 - √ Servicing automobiles
 - √ Fixing leaky faucets
- Appoint a Family Care Team consisting of men and women who could arrange:
 - √ A mother's night/day out
 - √ Rides to and from practices and performances
 - √ Movie night for the kids
 - √ Periodic meals for the chaplain's family

- √ Help during illness
- √ Special ministry events during holidays, anniversaries, and birthdays
- Be sensitive to the needs of the wife and children after the chaplain comes home for two weeks on a mid-tour leave for rest and relaxation (R&R). Saying goodbye never gets easier; in fact, it may seem harder for the family mid-tour. Pay careful attention to the spouse and family; specifically, be on guard for symptoms of depression.

The Church

Previously, the idea of routine, or battle rhythm, was cited as being a key aspect of successfully enduring deployment separation. From time to time during the deployment, the church is encouraged to determine how well the ministry rhythm is progressing. Again, it is important for the church to establish a healthy ministry routine while the chaplain is absent.

The following are questions that can be asked to make sure ministry is continuous and uninterrupted. This task could be delegated to key leaders appointed to assist in the transition and the development of a Ministry Care Plan:

- How is the interim pastor doing? Will he be able to complete the entire yearlong interim period?
- Is there ongoing, consistent communication with the chaplain?
- Is the monthly calendar of things to do being followed to accomplish the goals made before the deployment?
- Are the sick, homebound, prospects, hospitalized, and institutionalized getting visited?
- Are emergencies being handled adequately and in a timely fashion?
- How is the staff holding up?
- What needs are not getting met?
- Is the church gainfully employed, staying busy at doing the work of ministry until the mission is complete?
- Are the appropriate church committees and leaders collaborating on a regular basis to supervise the transition?

CHAPTER 5 AFTER DEPLOYMENT

Introduction

During this third phase of deployment, the chaplain and his unit are prepared to relocate and return to the States. The mission is complete and the troops are ready to come home! Although the troops are ready to come home and the families are ready to have them home, sometimes reunion and reintegration are stressful. This chapter will focus on three stages of the final phase of deployment: redeployment, reunion, and reintegration. The latter two will make up the greater part of this chapter.

Redeployment

This may be one of the most dangerous phases of the deployment. Everyone in the unit is excited about going home. There is a tendency to become too excited. During redeployment there are a lot of moving parts. Soldiers and airmen cannot afford to get lost in thought about home. Sailors and marines cannot lose focus while moving or loading equipment. While redeploying, the circumstances are ripe for casualties caused by accidents. So redeployment is another prime time for the church at home to pray for their chaplain and the men and women of his unit. "Redeployment is the transfer of forces and material to support another joint force commander's operational requirements, or to return personnel, equipment, and materiel to the home and/or demobilization stations for reintegration and/or out-processing."²⁵

Practically, and for purposes of the Ministry Care Plan, the second half of the definition is most applicable. Simply put, redeployment is the process of returning home. Note in the definition that military personnel will go to the demobilization station for out-

²⁵ Joint Publication [JP] 1-02, *Department of Defense Dictionary of Military and Associated Terms*, 459.

processing. The demobilization station will be at the same installation as the mobilization station.

Once the personnel reach the demobilization station, they out-process through several stations—personnel, finance, and medical—while at the same time receiving a great amount of information, mostly in the form of briefings. One of those briefings is a reunion briefing. During the before deployment phase, it is suggested that the church receive a reunion briefing from a guest chaplain. The same is true for the after deployment phase.

A reunion briefing presented by a guest chaplain to the church should be done prior to the arrival of the deployed chaplain. Perhaps the same guest chaplain who presented the deployment briefing would be willing and able to return to the church for this briefing. The guest chaplain would present to the congregation a standard reunion briefing, such as is offered to family readiness groups prior to soldiers returning from deployment. Information contained in the briefing centers on the challenges of reunion and reintegration that military personnel face. This informal briefing would be well received on a Wednesday or Sunday night. Requesting a guest chaplain to brief the church could be coordinated through the deployed chaplain or by appointing someone to call the local Family Readiness Group, National Guard Armory, Reserve Training Center, or Family Assistance Center. If all else fails, call the local military recruiter and explain that the church requests a chaplain to present a reunion briefing and the recruiter will know whom to contact.

Reunion

This stage of after deployment begins a period of adjustment and readjustment. The chaplain has returned. His reunion will involve getting re-familiarized with family, friends, and church family. Four stages of reunion have been commonly identified as pre-reunion, homecoming and reunion, post-reunion conflict, and normalcy, day-to-day life.

Pre-reunion

Pre-reunion is the first few days before the reunion. It is the time when preparation is being made for the chaplain's return. The family, especially the wife, wants everything to be perfect when he walks through the door. For that reason, this is a very hectic and stressful time. The same is true for the church. The whole congregation is riveted with happiness and excitement as its minister returns and they want everything perfectly in place for his entry into the church building. Therefore, remember that reunion tension is common in this period. The following suggestions are equally suited for the chaplain, his family, and his church:

- Manage your expectations.
- Are they realistic?
- Are they reasonable?
- Have they been verbalized?
- Are you motivated to meet other's expectations?

Homecoming and Reunion

Homecoming is a fantastic event filled with crying, embracing, and kissing. There are no troubles or worries. All is well. When a service member comes home, the event is reminiscent of scenes found in the Bible (emphasis added):

Then Jacob *kissed* Rachel and began to *weep aloud*. He had told Rachel that he was a relative of her father and a son of Rebekah. So she ran and told her father. As soon as Laban heard the news about Jacob, his sister's son, he hurried to meet him. He *embraced* him and *kissed* him and *brought him to his home*, and there Jacob told him all these things. (Gen. 29:11-13)

Esau *ran to meet* Jacob and *embraced* him; *he threw his arms around his neck and kissed him*. *And they wept*. (Gen. 33:4)

So he [the prodigal son] got up and went to his father. But while he was *still a long way off*, his father saw him and was *filled with compassion* for him; he *ran to his son, threw his arms around him and kissed him*. (Luke 15:20)

Here are a few suggested ways that you can make the homecoming memorable for your chaplain:

- Load the church bus with people and meet him at airport or other designated greeting point.
- Prepare signs and banners for the airport, the chaplain's home, church, and office.
- Place "welcome home" messages on the marquees of local businesses.
- Bring plenty of handkerchiefs or tissues; there will not be a dry eye.
- Do not forget to capture this event with video or cameras.
- Plan for homecoming day and afterwards allow the chaplain to set the social pace.

After the initial homecoming comes reunion. Reunion is the first few days after immediate and direct meeting with loved ones. It is the time to reestablish relationships. It is a time for happiness and excitement. It is not the time to address problem issues.

- Realize things have changed.
 - √ This is not always a bad or negative thing.
 - √ Certain things grow (i.e., births, children, Sunday School, worship attendance, worldviews, and bank account).
 - √ Some things decline (i.e., waistline, children's teeth, death, and bank account).
 - √ Independence can bring a healthy dimension to the relationship (i.e., baby is walking and talking and the wife now mows the yard).
 - √ People often imagine and daydream about how things once were and how things will be.
 - √ Be prepared. Remain flexible.
 - √ Remember, you cannot make up for lost time.
- Do not plan many social activities for the chaplain immediately after his arrival at home.

- √ He must be allowed time and space.
- √ Everyone is weary and tired; relaxation is needed for all.
- √ This is the time to reestablish relationships and get reacquainted. Both chaplain and family will need time to adjust to one another and to readjust into their former roles. The same is true for the chaplain and the church adjusting and readjusting to one another.
- √ Ease into a routine while being considerate of the schedules and routines of others.
- Transition causes stress for Guardsmen and Reservists who are shifting back into civilian life.
- Pay attention and understand the chaplain. He may have been through or seen traumatic events. Some normal reactions to upsetting incidents may include:
 - √ Fear
 - √ Nervousness
 - √ Irritability
 - √ Fatigue
 - √ Sleep disturbances
 - √ Hypersomnia, excessive sleep
 - √ Insomnia, lack of sleep
 - √ Startle reactions
 - √ Moodiness
 - √ Trouble concentrating
 - √ Replaying an event
- Communication is essential.
 - √ Talk about your experiences with the understanding that the chaplain may not be comfortable in sharing all that he has experienced.
 - √ Accept differences.
 - √ Share your love and concern.
 - √ Tell each other how you feel (nervous, scared, happy) and that you love them and have missed them.
 - √ Regain the intimacy of the relationship by talking and actively listening. Everyone should be quick to listen, slow to speak, and slow to become angry (James 1:19).
 - √ Reassure the chaplain he is needed and you are happy about his return.

Post-Reunion Conflict

Sadly, the honeymoon must come to an end. In this stage problems surface, expectations and needs are not met, and the sense of normalcy is challenged. Some issues that cause trouble center on finances, trust, control, and independence. Things to be on guard against are:

- Defensiveness. Especially if everything went according to plan and did not fall apart in his absence. In this case, be calm and patient and reassuring.
- Resentment. Some people, after a deployment, retain a bitterness because of the loss of:
 - √ Personal goals
 - √ Personal time
 - √ The putting of family and career on hold
 - √ The interruption to a family and career.
- Frustration. The renegotiation over control and the redefining of roles often cause great anxiety and annoyance.
- Insecurity. This manifests itself with the thought, "You don't need me anymore."

Once again, communication will be essential to maneuver through post-reunion conflict: communication with one another and communication with God. Throughout the entire deployment, change and stress have been constant. The other constant truth is that God never changes (Mal. 3:6). To paraphrase noted author Ellie Kay, God is the lifeline when life is out of line.

Reintegration

Reintegration is another period of transition, which means it is another period of stress and anxiety. Particularly for National Guardsmen and Reservists, it is a time to renegotiate back into the civilian workforce. Immediately after out-processing, the chaplain should be able to go on leave. Whether or not the chaplain took a two-week mid-

tour leave will determine his total days of terminal leave. Terminal leave is akin to vacation days accrued over the span of a year.

Regardless, it is suggested that the chaplain enjoy four weeks of post-deployment leave before assuming ministerial responsibilities at church. If the chaplain only has two weeks of leave remaining, the church should consider restoring the chaplain's salary, allowing him a full four weeks of leave prior to reentering church ministry. This will provide the chaplain with valuable time to:

- Reestablish family relationships.
- Reacclimatize to civilian life
- Refresh spiritually and mentally
- Realize the changes after being deployed

After the four-week post-deployment leave for rest and relaxation, the chaplain should begin to make a slow transition to the pastorate. As was recommended in the before deployment phases, it is suggested that the chaplain and interim pastor conduct 'relief in place' by use of the 'right-seat, left-seat ride.' Once again, the process will take two weeks. During the first week, the interim is in the "left seat" performing his normal ministry routine while the chaplain observes from the "right seat." In this way, the chaplain will slowly get used to the new ministry rhythm. During the second week, the ministers switch places with the chaplain "driving" from the left and the interim "observing" from the right. It is a valuable way for both the chaplain and interim to make the necessary and gradual ministry transition while providing both an indispensable chance to tell "war stories."

Once the six-week transition has ended (encompassing four weeks of leave and two weeks of 'relief in place'), it would be appropriate to have a service of celebration honoring the service of the chaplain and interim. To reference the story of the prodigal son, it is an occasion to "kill the fatted calf." The chaplain who was gone into a dangerous combat zone has come home and it is time to celebrate in the form of a worship service.

Although everyone will rejoice at the return of the chaplain, the focus of the service should be placed on the faithfulness of the Almighty God. This service of celebration (see sample in appendix C) will complement the commissioning service held before the chaplain deployed. The service should:

- Affirm the minister's role as a military chaplain
- Confirm the chaplain's role as a NAMB missionary.
- Lay hands on and pray for the chaplain
- Receive the chaplain back with a blessing
- Thank God for answering prayer and for the return of the chaplain
- Allow the congregation to have the time and opportunity to say welcome to the chaplain
- Recognize and show appreciation for the service of the interim(s)
- Uphold the Great Commission (Matt. 28:18-20).
- Rejoice in the chaplain's willingness to live the words of Isaiah, "Here I am, Lord. Send me!"

Remember, combat stress and/or compassion fatigue may be an issue with the chaplain. Continue to monitor the chaplain and watch for symptoms of depression. Encourage the chaplain and his wife to attend a Chaplain Spiritual Renewal Retreat sponsored by the NAMB held at the Glorietta Conference Center in Santa Fe, New Mexico, or the Billy Graham Training Center at The Cove near Asheville, North Carolina. Chaplains who have been deployed since September 11, 2001, are eligible to attend at a discounted price. Allowing the chaplain and his wife to attend a Chaplain Spiritual Renewal Retreat is a great opportunity for the church to assist the chaplain in reintegration.

In regard to reintegration and the chaplain's well-being, Chaplain (Major General) Douglas L. Carver, the first Southern Baptist Chief of Chaplains since the Eisenhower administration, pleads with Southern Baptists and all churches to "take care of your chaplains."

Please support them with prayer. Send them notes of encouragement. They need more than candy and cookies. Welcome them home and give them the opportunity to share their experiences and their stories of preaching Christ and ministering to soldiers.

Reach out and minister to them, because their lives will never be the same as a result of their combat experience. They've seen a lot of grief and brokenness. They need time for healing and restoration. They paid a price when they went in harm's way to the deserts of the Middle East.²⁶

²⁶ Noah Mickey, "Chaplain Nominee Notes Combat's Heaviness," *Baptist Press* (May 17, 2007).

APPENDIX A
SAMPLE CHAPLAIN MOBILIZATION AGREEMENT

Chaplain Mobilization Agreement

(To be incorporated in the hiring of a Reserve Component Military Chaplain)

The members of _____ Baptist Church do hereby acknowledge and affirm the calling of _____ as a chaplain of the United States (National Guard or Reserve).

As a member of the (National Guard or Reserve), _____ will sometimes be required to extend his ministry beyond the duties and responsibilities of the local church and stands subject to mobilization for active duty at any time. It would be dishonorable for the chaplain/minister to refuse such mobilization in spite of any hardship it might create for our congregation.

Therefore, the Personnel Committee and the Deacon Body of _____ Baptist Church jointly agree to develop a Ministry Care Plan for the purpose of providing an interim strategy and guidelines for this body to follow in the event that the chaplain/minister is called to active duty. The Ministry Care Plan will specifically address items concerning employment, finances, housing, retirement, and insurance as a minimum. The chaplain and church shall enter an agreement regarding compensation and benefits with the specifics of the agreement disclosed in an addendum to this document.

This Ministry Care Plan will be updated and reviewed annually and will remain in effect until such date that _____ is no longer employed by _____ Baptist Church. The Ministry Care Plan will be designed to support the minister in his chaplaincy duties as well as assist the church body in encouraging, affirming, and supporting the chaplain in fulfilling his military obligations and service.

APPENDIX B

SAMPLE COMMISSIONING SERVICE FOR DEPLOYING CHAPLAIN

Commissioning Service for Deploying Chaplain

Prelude Hymn (see list of selected hymns below)

Call to Worship (selected scripture)

Prayer

Hymn (see list of suggested hymns)

Choral Anthem "Go Ye Therefore" Mary McDonald (Lorenz 10/3162M)

Scripture Reading (selected or Connective Worship Reading 29, *Finding God's Answers*)

Intercessory Prayer

Hymn "Christ for the World" Jay Padgett

Choral Anthem "Go Ye Into All the World" Eugene Butler (Carl Fischer CM7880)

Commissioning Sermon: "Christ for the World" Matthew 28:18-20

- By Director of Missions, or State Convention representative
 1. The Church Is to Preach Christ
 2. The Church Is to Teach Christ
 3. The Church Is to Reach for Christ

Charge to the Interim

- By Chairman of Deacons or other church leader

Charge to the Chaplain-Minister

- By NAMB representative, fellow Southern Baptist Chaplain, or church leader

Charge to the Church

- By Director of Missions, or State Convention representative

The Laying on of Hands

- Led by the interim pastor while choir sings "Bow the Knee"

Hymn (see list of selected hymns)

Prayer

List of Selected Hymns from *Baptist Hymnal* (2008)

Bow the Knee, 505
Change My Heart, O God, 529
Great Is Thy Faithfulness, 96
Here Am I, Send Me, 523
Here I Am, Lord, 440
How Firm a Foundation, 456
O Jesus, I Have Promised, 501
So Send I You, 362
The Potter's Hand, 441
Our God Reigns, 58
Mighty Is Our God, 59
To Him Who Sits on the Throne, 60

Christ for the World

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. Matthew 28:19-20

1.Christ for the world! By Christ, the Church is sent,
2.Christ for the world! In Christ, the Church is sure,
3.Christ for the world! Our Christ, the Church must share,

5

Preach - ing the Word that sin - ners must re - pent,
Reach - ing the world with Good News to the poor,
Teach - ing the Word to sin - ners ev - 'ry - where,

9

Dis - ci - pling them and help - ing them to grow;
Im - mer - sing them in Je - sus' pre - cious name;
E - quip - ping them to faith - ful - ly con - tend;

13

Christ for the world! Preach Christ, O Church, and "Go!"
Christ for the world! Reach out, O Church, pro - claim!
Christ for the world! Teach Christ, O Church! A - men!

WORDS: Jay Padgett, 1963-
MUSIC: George W. Warren, 1828-1902

TUNE: NATIONAL HYMN
METER: 10. 10. 10. 10.

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APPENDIX C
SAMPLE SERVICE OF CELEBRATION FOR RETURNING CHAPLAIN

Service of Celebration for Returning Chaplain

Prelude Hymn (see list of selected hymns below)

Call to Worship (selected scripture)

Opening Prayer

Hymn (see list of suggested hymns)

Choral Anthem–“Firm Foundation” (Genevox, 6-344337-0006505)

Scripture Reading (selected or Connective Worship Reading 31, *Thankfulness*)

Prayer of Thanksgiving

Hymn (see list of suggested hymns)

Choral Anthem–“Great Is Thy Faithfulness” (Praise Gathering, A08309)

Celebration Sermon

- By Director of Missions, or State Convention representative

Receiving of Chaplain-Minister

- By NAMB representative, fellow Southern Baptist Chaplain, or church leader

Recognition of the Interim

- By Chairman of Deacons or other church leader

Hymn (see list of selected hymns)

Closing Choral Prayer–“Always By Our Side” (Lorenz, 10049360)

Postlude (see list of selected hymns)

**List of Selected Hymns from
Baptist Hymnal (2008)**

Be Still and Know, 514
Before the Throne of God, 448
Great Is Thy Faithfulness, 96
He Is Exalted, 296
In Christ Alone, 506
Knowing You, 487
My Heart Is Filled with Thankfulness, 575
My Life Is in You, Lord, 518
Share His Love, 358
Shout to the North, 350
Song for the Nations, 365
We Bow Down, 31

APPENDIX D
GLOSSARY OF TERMS AND ABBREVIATIONS

Alert: A warning received by a unit or a headquarters that forewarns of an impending operational mission.

Demobilization Station (also called DEMOB Station): The designated military installation to which a Reserve Component unit or individual is moved for out-processing and from which the unit or individual departs for home.

Deployment: The movement or positioning of forces and equipment within the theater of operations.

Home Station: The permanent location of active duty units and Reserve Component units (e.g., location of armory or reserve center).

Left seat, Right Seat Ride: The predecessor “drives” from the left seat while the successor “observes” from the “right seat.” This is done during the relief in place and allows the successor to gain and learn experience firsthand from the predecessor.

Mobilization Station (also called MOB Station): The designated military installation to which a Reserve Component unit or individual is moved for in-processing and from which the unit or individual departs overseas via air or sea transportation.

Mobilization: The process by which the Armed Forces or part of them are brought to a state of readiness for war or other national emergency.

North American Mission Board (NAMB): The national mission which oversees mission activities for the Southern Baptist Convention. It is the agency which endorses Southern Baptist military chaplains.

Post-deployment: The time period that includes reunion and reintegration.

Pre-deployment: The time from receiving an alert order until deployment.

Redeployment: The return and relocation of military forces and equipment back home and/or to demobilization stations for reintegration and/or out-processing.

Reintegration: The process of returning to civilian life after a military deployment.

Reserve Components: Reserve Components of the Armed Forces of the United States are the: Army National Guard; Army Reserve; Naval Reserve; Marine Corps Reserve; Air National Guard; Air Force Reserve; Coast Guard Reserve.

Reunion: The occasion when military service members reunite with family.

Relief in Place (RIP): A relief in place is when the successor works with the predecessor for a few weeks before performing the mission unaccompanied.

Sustainment: The provision of personnel, logistic, and other support required to maintain and prolong operations or combat until successful accomplishment or revision of the mission or of the national objective.

Transfer of Authority (TOA): Transfer of authority is when the outgoing commander is replaced by the incoming commander.

Uniformed Services Employment and Reemployment Rights Act (USERRA): A federal law enacted to protect employment rights of men and women while serving in the uniformed military services.