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SITUATIONAL AWARENESS:  
Helping the New Navy Chaplain Understand  
Preaching in Terms of Local Theology and Context

By

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This thesis is submitted in partial fulfillment of the requirements for  
the degree of Master of Sacred Theology at Andover Newton  
Theological School.

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## CHAPTER 1

### PREACHING AS LOCAL THEOLOGY

A pastor receives a calling from God and a commissioning from the church. Neither the call and commissioning, nor the work of ministry exists in a vacuum. They live in the world of daily experience. This is particularly true of preaching, one of the major components of ministry. The rubric for all preaching is local. This idea is not new. As early as the fifth century Augustine said:

It likewise makes a great difference...whether there are few or many; whether learned or unlearned, or a mixed audience made up of both classes; whether they are townfolk or countryfolk, or both together; or a gathering in which all sorts and conditions of humanity are represented. For it cannot fail to be the case that different persons should affect in different ways the one who intends to instruct orally and likewise the one who intends to give a formal discourse.<sup>1</sup>

While the idea of preaching as local or contextual theology is centuries old, it is an important concept for the twenty first century preacher who is refocusing his or her ministry call and commissioning. Accepting, understanding, and practicing this rubric requires careful consideration. When a pastor is called out of the civilian arena of ministry into the United States Navy chaplaincy, preaching as a local event incurs theological and practical challenges that should be addressed for the chaplain to become a more informed, and thus more effective homiletician. The preeminent task of the chaplain who is new to the Navy chaplaincy is to grasp the theological diversity in this ecumenical, multi-cultural, and multi-service

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<sup>1</sup> St. Augustine, *The First Catechetical Instruction in Ancient Christian Writers*, No. 2, trans. annotated by Joseph P. Christopher (Westminster, MD: Newman Bookshop, 1946), 50.

ministry. In doing so the new chaplain can enhance preparation to preach by developing a local theology.

### **Defining a Local Theology**

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. 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. (Matthew 28:16-20 NIV)

The Great Commission marked the beginning of a new phase of ministry for the disciples. The disciples go with Jesus’ commands and the blessing of his eternal presence. To this day these words are often said when a pastor is ordained by his or her denomination or church. Pastors share in this great commissioning to mark the beginning of a new ministry. Pastors called to the U.S. Navy receive yet another commission.

I (name), do solemnly swear that I will support and defend the Constitution of the United States of America against all enemies, foreign and domestic, that I will continue to bear true faith and allegiance to the Constitution and the Country whose course it directs, and that I take this obligation freely, without any mental reservation. So help me God.<sup>2</sup>

The words above represent the commissioning oath that all new United States Naval Officers swear as they begin service to the Navy. For new Navy Chaplains this second commissioning marks a new context in ministry. This new context includes learning to march, salute and wear the Navy uniforms. Those changes are subtle in comparison to the possible theological changes and challenges that lie ahead as a chaplain serving the Navy, United States Marine

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<sup>2</sup> Secretary of the Navy Instruction 1811.3 series published as NAVPERS 1421/7. Commissioning Oath for Naval Officers (Millington, TN: October 1999).

Corps (USMC), and United States Coast Guard (USCG) communities. The greatest challenge for a newly commissioned chaplain is leaving a civilian ministry that is rooted in one denomination and theological stance and entering into an ecumenical, multicultural, multi-contextual and global ministry.

In order to be honest to God's calling to this ecumenical ministry the new Navy Chaplain will rethink his or her theological stance. New chaplains have the opportunity to enhance their preaching and worship in this pluralistic setting by developing a local theology that can address the contexts and communities in which future sermons will be delivered.

This chapter will first answer three critical questions:

- 1) What is local theology?
- 2) What are the key theological implications that warrant construction of a local theology for preaching?
- 3) Does adopting a local theology suggest reforming, or even abandoning, the individual chaplain's established theology and church traditions?

What is local theology? Robert Schreiter's definition is broad enough to be acceptable to most chaplains: "Local theology is the dynamic interaction of Gospel, church and culture."<sup>3</sup> Schreiter sees this relationship between Gospel, church, and culture as a fluid relationship allowing for movement between the various aspects of each of the three categories.

Missiologist Stephen Bevans has a very similar definition of contextual theology as theology that takes into account: "the spirit and message of the gospel;

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<sup>3</sup> Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll, N.Y.: Orbis Books, 1985), 21.

the tradition of the Christian people; the culture in which one is theologizing; and social change in the culture...”<sup>4</sup>

In his book *Preaching* Fred Craddock states,

And finally, a sermon has a theological context, cut out of the fabric of the minister’s own beliefs, delivered as a part of an ongoing theological conversation with the congregation, and heard by persons whose own values and convictions, shaped by experiences and reflections that far exceed all recollection, mix with the preacher’s words to create the real sermon.<sup>5</sup>

Of these three definitions, Schreiter’s simplicity is an appropriate definition that allows the more than one hundred Christian denominations represented in the Navy’s Chaplain Corps the space and fluidity provided by so many theological stances and traditions.<sup>6</sup> For this paper, the term ‘local theology’ will be defined as Schreiter’s “dynamic interaction of Gospel, church, and culture.”

What are the key theological implications that warrant construction of a local theology for preaching? The crucial theological shift is the context in which the Gospel is to be heard. The context of most chaplains prior to entering the United States Navy is a denominational, mono-cultural and fixed location ministry.<sup>7</sup> While Schreiter’s definition lifts up three elements that enable the new chaplain to move smoothly into a new context, the Gospel, in its written form, is unchanging and considered the authoritative norm for Christians. *Sola scriptura* is, for this paper, the accepted theological stance for movement into Navy chaplaincy.

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<sup>4</sup> Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll, N.Y.: Orbis Books, 1992), xiii.

<sup>5</sup> Fred B. Craddock, *Preaching* (Nashville: Abingdon Press, 1985), 32.

<sup>6</sup> Appendix 1 is Additional Qualifications Designators of Navy Chaplains found at [www.chaplain.navy.mil](http://www.chaplain.navy.mil) (Sept 2001).

<sup>7</sup> Appendix 2 is an example of a typical Evangelical Lutheran Church in America makeup found at [www.elca.org](http://www.elca.org) (Jan 2002).

The second element of Schreiter's local theology is 'church'. For the Navy chaplain this has two theological implications. The first implication is the chaplain's obligation to his or her endorsing (original) denominations theological beliefs. Department of Defense (DOD) regulations ensure that each chaplain's responsibility is to first care for his or her own denominational members and beliefs.<sup>8</sup> For the terms of this paper and service to the Navy this DOD instruction must be honored. If the chaplain's endorsing denomination feels that he or she is not following acceptable denominational practices the endorser can revoke the chaplain's endorsement. Endorsement is required by the Navy to be a member of the Chaplain Corps. The second implication of 'church' is one of new theological challenges. 'Church' in a Navy setting is multi-denominational, multi-cultural (developed in chapter three), and frequently changes location. These all contradict most of the theological frameworks and ecclesiastical experiences of the new chaplain's prior civilian ministry.

The third element of Schreiter's definition of local theology is 'culture'. While most chaplains have served in one or two parish or institutional settings in the civilian ministry, the make up of the Navy ministry is much more diverse. In addition to the multi-cultural nature of the ministry, there is a distinct culture within each branch of the service. The Navy has a history and mission that is uniquely different from the USMC or USCG. The same can be said for each branch of service. In fact, there are different communities and cultures within each service. For example, Navy and Marine Corps pilots are "culturally" different from

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<sup>8</sup> Department of Defense Directive 1304.19 Section 3 (Washington DC, September 1998).

shipboard sailors or infantry Marine troops. These communities are further explained in the second chapter. These constantly changing contexts call for chaplains who are flexible in their theology and exegetical work in order to serve the wider ecumenical audience.

Does adopting a local theology suggest reforming, or even abandoning the individual chaplain's established theology and church traditions? Again, each chaplain is responsible for upholding his or her own denominational beliefs as outlined by Navy instructions and by his or her own practice of that belief system. While it is not the purpose of this paper to challenge any of the belief statements or sacramental practices of the one hundred plus denominations represented in the Navy Chaplain Corps, it is crucial to remember that preaching is central to the ongoing faith and worship life of most Christian communities. Gritsch and Jensen point this out clearly:

Luther asserted that the spoken or “living word” is the “proper function of the gospel,” surpassing all other functions in the church (Smallcald Articles III, 4). Ministry, therefore, is the “office of preaching” (Large Catechism I, 86).<sup>9</sup>

One can assert that each chaplain can reframe the way in which he or she views preaching and exegesis to meet this new ‘church’ and ‘culture’. If the chaplain takes on this task, he or she is undertaking the dynamic interaction of Gospel, church and culture - this thesis’ working definition of local theology. The chaplain also undertakes this from the starting point of his or her own theology as a sort of norm or litmus test.

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<sup>9</sup> Eric W. Gritsch and Robert W. Jensen, *Lutheranism, The Theological Movement and its Confessional Writings* (Philadelphia: Fortress Press, 1976), 110.

The task of creating a local theology must be up to the individual chaplain. Local theology in the pluralistic Navy Chaplain Corps will take a large variety of forms. One cannot tell a group of chaplains from over one hundred different denominations what their new, local theology should be. With that understanding, the following development of understanding local theology is not so much a guideline as it is a starting point for discussing the possibilities of seeing local theology as a way to aid the preacher in reaching a new, vast, and changing audience.

Finally, the goal of a local theology for preaching deals mainly with the context of sermon preparation. In Leonora Tubbs Tisdale's book, *Preaching as Local Theology and Folk Art*, she defines the goal of contextual preaching as follows:

Our quest, then, is for preaching that is more intentionally contextual in nature – that is, preaching which not only gives serious attention to the interpretation of biblical texts, but which gives equally serious attention to the interpretation of congregations and their sociocultural contexts; preaching which not only aims toward greater “faithfulness” to the gospel of Jesus Christ, but which also aims toward greater “fittingness” (in content, form and style) for a particular congregational gathering of hearers.<sup>10</sup>

As local theology is discussed further this goal should be kept in mind. The balance of scriptural, exegetical, and contextual integrity in the preaching endeavor is key for a faithful outcome in the written and delivered sermon.

### **Theory and Practice in Developing a Local Theology**

#### 1. Gospel:

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<sup>10</sup> Leonora T. Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress Press, 1997), 32-33.

We return again to Schreiter's first point in local theology, the Gospel.

We shall now return to the Gospel, which offers counsel and help against sin in more than one way, for God is surpassingly rich in his grace: First, through the spoken word, by which the forgiveness of sin (the peculiar function of the Gospel) is preached to the whole world. (Martin Luther, 1537, Smallcald Articles Part III, Article IV – The Gospel)<sup>11</sup>

Any theology concerned with Christian preaching begins with the Gospel. If there is a demonstrated call for a local theology Joseph Webb in *Preaching and the Challenge of Pluralism* states it clearly:

It is clear that there is no longer unanimity about what the Bible is; the Bible is a pluralistic document. Nor is there any unanimity of response to any particular biblical text; what we hear in a text and what we say to a text can vary with every perspective and individual. So when we come to the most fundamental question of all, why should we expect the situation to be any different? If we ask, What is the gospel? We are forced to respond that there is no single answer, not even a generic one, that will satisfy everyone. Different theological systems conceive the gospel in very different ways, as we should now expect that they would; and appealing to the Bible or even to a set of specific biblical texts is no longer of any help.<sup>12</sup>

The gospel itself is comprised of a series of local theologies found in numerous formats. While often borrowing from common sources, each of the four gospel writers has an agenda that is uniquely his own. One only has to open the pages of the *Synopsis of the Four Gospels*<sup>13</sup> to compare quickly and contrast the parallels and divergences in the theology of each gospel writer.

A summation from *The Teacher's Commentary* concludes that each gospel is written to a different target audience. Matthew's heavy use of Old Testament scripture, genealogy, and reference to Christ as the messianic King indicates that

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<sup>11</sup> Theodore G. Tappert, translator and editor, *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Philadelphia: Fortress Press, 1959), 310.

<sup>12</sup> Joseph M. Webb, *Preaching and the Challenge of Pluralism* (St. Louis, MO: Chalice Press, 1998), 103.

<sup>13</sup> Kurt Aland, ed. *Synopsis of the Four Gospels - English Edition* (New York: United Bible Society, 1982).

his targeted audience was primarily the Jewish people. Mark writes in a shorter, blunter style focusing on Jesus' acts to a target audience of predominately Roman converts. Luke's explanations using John the Baptist, the Magnificat, and Jesus' presentation as an infant at the temple to a Gentile audience sets forth the fact that Jesus is no ordinary person. John's unique writing and theology is closer to a Midrash of the first chapter of Genesis that identifies Jesus in a completely different light than Matthew's physical genealogy. John is so different from the first three gospel accounts that he is often left by commentators to stand alone.<sup>14</sup>

If a chaplain can begin to see that the four gospel accounts are local theologies written by four individuals to four different target audiences then he or she can also begin to rethink his or her own approaches to exegesis and preaching when facing a new, diverse audience. This type of theology opens the way for an understanding that the Great Commission can be preached in a variety of ways just as the four gospels are written using various styles to deliver the message of Jesus Christ.

In fact, the entire Bible can be interpreted as a series of local theologies. Old Testament authors wrote with specific concerns for the people of Israel. Paul wrote with a different set of concerns for the church at Corinth. There are numerous examples of how context shapes the delivery of God's word in scripture.

In theory the individual chaplain's concern in preaching is no longer to a group of "like" individuals from the same denomination, culture, and theology. With a local theology the chaplain's concern can become the gospel story or

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<sup>14</sup> Lawrence O. Richards, *The Teacher's Commentary* (Colorado Springs, CO: Chariot Victor Publishing, 1987).

interpretation that best addresses the current situation. For a chaplain following the lectionary this may mean visiting the same text in a parallel from another gospel. The theory is that the chaplain has not been unfaithful to any theological system or denominational stance, but rather has chosen to place an emphasis on the context of the sermon.

In practice there may be some chaplains who have a single interpretation of a gospel text that for them cannot change, no matter what the context of the sermon. Theology for this chaplain can, at times, be a static and unwavering system of belief.

Another scenario may find a chaplain wrestling with a local theology's implication for a preaching text. The chaplain may be unable to preach a message that differs significantly from his or her denomination's theology out of fear of what the endorsing denomination or another chaplain of his or her faith group might say or do if they heard or read the sermon. While local theology is, in theory, an individual chaplain's choice, in practice pressures that may have nothing to do with the construction of a sermon may influence the chaplain's preaching.

In the ecumenical environment of the Navy chaplaincy it is not unusual to find Protestant chaplains from various faith backgrounds conducting memorial or special occasions worship events together. It is also not unusual to find Protestant and Roman Catholic chaplains conducting memorial or special occasion worship events together. An unwritten or unspoken local theology often is shared for worship events affecting large ecumenical groups. It is in this atmosphere that the theory and practice of local theology can meet. It is my hope and goal that this

thesis captures this spirit of greater cooperation in preaching the gospel for the sake of the wider audience. Perhaps it is a step toward unity and a greater faithfulness to the over-arching principles of the Gospel.

It is important that while developing a local theology that individual chaplains keep this primary step of considering the Gospel first in their preaching. The inherent danger with the interaction of Gospel, church, and culture is that one spends an inordinate amount of time with either church or culture and neglects due diligence with the Gospel. While this thesis and ensuing chapters are concerned with contextual preaching and theology, this contextualization cannot happen at the expense of fundamental and sound theological exegesis of the scriptures. I agree with Schreiter that there is movement between all three elements in a local theology, but even he says, "...the church without gospel is dead letter."<sup>15</sup> One cannot divorce sound theology from preaching. In *Theories of Preaching*, Richard Lischer states:

Theology and preaching are both the church's language. But what is their relationship? For Barth, dogmatic theology is the monitor of the church's proclamation, while for Barth's successor at Basel, Heinrich Ott, theology and preaching are functional equals...It is the theological principle that gives the preacher his or her staying power.<sup>16</sup>

Faithfulness to the Gospel and one's theological principles in preaching are key as the chaplain moves to understanding the next step in developing a local theology.

## 2. Church:

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<sup>15</sup> Schreiter, 21.

<sup>16</sup> Richard Lischer, *Theories of Preaching: Selected Readings in the Homiletical Tradition* (Durham, NC: Labyrinth Press, 1987), 333.

In the Navy chaplaincy church, denomination, or tradition may be the biggest hurdles to overcome when developing a local theology. Schreiter's work and practical experience acknowledge that tradition can cause problems in developing a local theology. Schreiter lists eleven problems that are encountered with tradition.<sup>17</sup> Those problems deal with one church tradition and various cultural identities. For the Navy chaplain encountering church tradition means something altogether different.

The Navy chaplain brings his or her own denominational beliefs and traditions to a setting. But the chaplain must understand that he or she is replacing a chaplain that is often from a totally different denominational belief and tradition system. I will use myself as an example of the challenges of 'church' that a Navy chaplain faces. In four duty stations I have relieved chaplains who belonged to the Church of God (Cleveland, TN), Grace Brethren, Independent Fundamental Churches of America, and United Methodist. In turn I have been replaced by chaplains who belonged to the Southern Baptist Convention, Presbyterian Church (PCUSA), and Episcopal Church. I am endorsed by the Evangelical Lutheran Church in America. There is great diversity in that list of denominations. Schreiter's concerns operating out of one background (Roman Catholic) are very different from the concerns of a Navy chaplain who operates in the multi-denominational ministry. However, Schreiter does raise some points that can easily be adapted for use by Navy chaplains.

Previous local theologies must be taken into consideration. Schreiter states,

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<sup>17</sup> Schreiter, 95-104.

Rare would be the occasion for a community where its theological development would begin *de novo*. As Any Christian community grows, it receives understandings of God and the action of God in history from others.<sup>18</sup>

How does one respond to these realities of previous local theologies? Ordinarily they are perceived as obstacles to the development of genuine local theologies. And obstacles they are indeed. But to try to remove them as one tries to remove an obstacle from a roadway may not be the best approach to dealing with the problem.<sup>19</sup>

Perhaps the greatest struggle a Navy, Marine Corps, or Coast Guard worshipping congregation encounters is the changing of chaplains every two to three years. The congregation often develops a theology and worship style consistent with the current chaplain only to have the entire theology and worship style exposed to major change as a chaplain from a very different tradition steps in.

As one considers Naval duty stations local theology, one of the major challenges is the history and theology of the preceding chaplain. There is a continuity and flow that should be honored regardless of the theological background of the succession of chaplains.

One of the great strengths in developing a local theology arises out of consideration for previous theologies and practices of the congregation. Developing a local theology that takes into consideration existing theologies allows for a smoother transition for the chaplain and the congregants. Another strength is the realization that in two to three years a new chaplain will be arriving – in all likelihood with a different denominational and belief system. Problems arise when there is no attempt to considering existing theologies and in effect the chaplain introduces his or her theology *de novo* regardless of the past.

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<sup>18</sup> Ibid, 26.

<sup>19</sup> Ibid, 27.

The question of how one responds to the realities of previous local theologies must be addressed for the sake of the Gospel, the local military church, and for the sake of understanding a calling to a larger ecumenical ministry.

Before any interaction takes place between the traditions of denominations it is incumbent upon the chaplain to be acquainted closely with the theology of one's own tradition. The Navy requirements of a Masters of Divinity (or an equivalent) and parish experience prior to taking a Navy commission provide the backbone of theological knowledge. However, beyond this expected denominational experience there may be important ecumenical dialogues both opening and restricting the ministry of the chaplain. The Gospel was the accepted teaching for the first part of the local theology model. For the 'church' section of the local theology model the accepted documents include the written faith statements of the individual chaplain's tradition as well as the unwritten understandings that one uses to interpret these faith statements. If there is any question as to ecumenical dialogue, freedoms, restrictions, or areas of concern they should be addressed to the chaplain's endorsing agent for clarification. This may be repetitive, but given the Navy and denominational requirements it is important to state again that for Navy chaplains local theology is operating within the framework of the chaplain's originating denominational belief systems and traditions.

Interaction with the theology and tradition of the local unit/church (which again often mirrors that of the preceding chaplain) allows one to determine first which major areas of theology may be potential areas of challenge. Sacramental

theology can be an area of concern for the chaplain and inform his or her preaching in that sphere. A major difference in theologies may inform the teaching and affirmation of differences from the pulpit. “Church” can mean many things to the people in the pews. The chaplain should ask critical questions: Should the entire congregation change to meet my theology? What do I have in common theologically with this new unit/church? What are areas of theology that are non-negotiable from my viewpoint? What is the goal of preaching? Do I understand the theology of the chaplain (and thus the church) who was in place? When a chaplain determines some of the basic answers to these questions he or she has a better sense of the prevailing theology.

Another asset of a local theology is that it is willing to engage in theological dialogue with the potentially enormous number of theological belief systems present in any one worshipping unit. As the next chapter will show, there are a vast number of preaching assignments within the Navy’s Chaplain Corps. This combination implies that the varieties of belief systems are enormously wide. Local theology, by the definition in use, is a fluid theology. This does not suggest that one’s local theology is formless and subject to changes akin to mood swings. Local theology allows for various denominational traditions to transition smoothly as leaders and preachers of the same congregation.

One cannot assume that a thorough understanding of one’s own theology, combined with a strong sense of local theology will automatically make for good preaching and worship. Some traditions are so diverse that traditions and theologies will seem to meet more obstacles than similarities. For example, the Navy Chaplain

Corps Detailers (those who write orders assigning chaplains to their duty stations) often have to work carefully when replacing a chaplain who runs a predominantly African American Pentecostal worship service. Simply to assign another Protestant chaplain can be disastrous to the worshipping congregation. What if the new chaplain coming into the Full Gospel service is a “High Church” liturgical chaplain? All the local theology in the world may not overcome the gap in traditions between the two.

Denominations and traditions have become a point of friction in the Navy’s Chaplain Corp. One only has to read the lawsuit of Adair vs. Gordon England (Secretary of the Navy) that is adjoined by Full Gospel Chaplaincy vs. Gordon England to understand that denominations are in conflict with one another.<sup>20</sup> This case stems from allegations of denominational bias between liturgical and non-liturgical chaplains. Mistrust is most often fostered when there is not an understanding of theologies in combination with the understanding of a call to an ecumenical ministry. These misunderstandings only underscore the need for theology and practical applications of local theologies!

If there is one clear understanding of local theology as it refers to the ‘church’, it is that no single chaplain possesses a theology that is entirely correct. If there were such clarity in the hearts and minds of clergy and the people there would be only one true Church and belief system. There is no such earthly church run by human beings.

### 3. Culture:

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<sup>20</sup> U.S. District Court for the District of Columbia Cases No.: 00566 (RMU) and 99-2945 (RMU). Cases are still undecided.

Entire volumes have been written about the culture of each branch of service that the Navy chaplain serves. In fact there are volumes about the various subsets such as Naval Aviators, Marine Snipers, Coast Guard Rescue Swimmers and numerous other subsets. So how does the Navy chaplain, who is already attempting to balance Gospel and church, factor in an understanding of how culture is the third and final part of local theology? This question becomes even more difficult when we remember that both the church and the culture can change at the same time that a chaplain changes duty stations. When the change is from the civilian ministry to the military ministry the task may seem a bit overwhelming. It is key to focus on the distinct aspect of the culture at hand rather than compare them to other sea service (USN, USMC, USCG) cultures. A second focus is on the ethnic/cultural background that mirrors the background of the United States as a whole.

Does any single sea service culture have a theology different enough from the other branch of service cultures or civilian culture to warrant its inclusion in the formulation of a local theology?

A clear example of the theology of a military culture can be found in the United States Marine Corps. The USMC has a verbal and written belief in God, Corps, and Country. This theological mixture of religion, devotion to an institution, and patriotism provide serious theological challenges to a preacher. A benefit of this theology for a preacher is the willingness of the institution to link God to its beliefs. In times of crisis, specifically military conflict and death, the preacher has a cultural partner in preaching freely about the association. One is reminded of the

saying; “there are no atheists in foxholes”. On the other hand, a difficulty with this theology is the uncomfortable mixing of God as favoring one nation or military over another – almost like a favored child status.

The theologies of various military institutions may not be written or expressed as overtly as the theologies of religious groups; nevertheless, the culture within each branch of the military does come with its own belief system. These belief systems must be recognized and considered when one is preaching to or addressing a particular culture. One of the easiest ways for a chaplain’s ministry to become trivialized by the military is for the chaplain to appear unaware of the situation found in that particular military culture. The military culture as a whole values directness and relevancy.

Simultaneously the chaplain is faced with an audience that is representative of the ethnic and racial population of the United States. The third chapter of this thesis deals in depth with the training and awareness of chaplains to the multi-cultural nature of the ministry. From a theological perspective individual chaplains seeking to be knowledgeable to the congregation should question the level of his or her own awareness of theologies involved in these various ethnic and cultural backgrounds.

A good example can be found in the theological background and practice of a Euro-American liturgical chaplain. Is a chaplain of this background aware of the importance of several types of liberation theology that may be found in the membership of his or her worshipping unit? Does the chaplain have a sound grasp

of this theology even if it is not a concern from his or her own historical or denominational background?

It is one thing to understand the theory and theology of a different culture, but is it a concern when preparing a sermon? Does the individual chaplain's theology permit a view of God's deliverance in wider terms often expressed in a liberation theology? This is simply one case for considering the theory and practice of theology as it refers to culture.

The aim of a local theology is to consider many of these variables that a chaplain encounters as he or she prepares to preach to such a diverse audience. It is a complex task balancing sound theologies of the Gospel, church, and culture. It is a task that was probably not considered on a weekly basis before entering the Navy chaplaincy.

### **Goals of Understanding Preaching as Local Theology**

The goal of understanding preaching as local theology, in the Naval context, is to aid the chaplain in sound theological reflection while remaining relevant to the unique situation and lifestyle of the various branches of military service that one serves. P.T. Forsyth said:

But among Christians the preacher stands out in a special place and work. And the first requisite for the ministry of a church is a theology, a faith which knows what it is about, a positive faith, faith with not only an experience but a content, not glow only but grasp, and mass, and measure. The preacher who is but feeling his way to a theology is but preparing to be a preacher, however eloquent he may have become. He may be no more than 'the hierophant of an unapprehended inspiration.' And that kind of inspiration may be mantic or romantic, but it is neither prophetic nor apostolic. The faith which makes man a Christian must go on in the preacher to be a theology. He cannot

afford to live *fides non formata*. A viscous unreflecting faith is for the preacher a faith without footing and therefore without authority.<sup>21</sup>

Preaching as local theology should challenge a chaplain who finds oneself in a new ministry. Preaching as local theology will be different and unique to every Navy chaplain as each understands his or her faith beliefs and traditions in combination with the ecumenical ministry in various settings. As a minimum, local theology can seek the following:

1. Local theology seeks an understanding of the Gospel as a series of local theologies. This understanding lays the groundwork to see the Gospel as the model for the message of Christ to a variety of audiences.

2. Local theology seeks to understand the Gospel as the word of God steeped in context. This allows for the Gospel to be interpreted in the present day context.

3. Local theology seeks to honor the belief systems and traditions of the individual chaplain as the base and beginning of preaching in an ecumenical environment.

4. Simultaneously local theology honors the existing beliefs of others and seeks to interpret the new church setting that a chaplain encounters.

5. Local theology engages the belief systems and traditions of denominations other than the chaplain's own in order to understand and develop sermons that reach the wider audience.

6. Local theology seeks to understand the theologies and values of various cultures and sub-cultures within the worshipping unit whether these are written or understood terms.

7. Local theology seeks to be faithful to God and the hearer simultaneously.

8. Local theology seeks to develop preaching that is accessible to a multi-layered audience. This audience can represent many theological and cultural systems.

There is great opportunity and responsibility as one steps into the many preaching pulpits in the Navy chaplaincy. There is a new commissioning and authority that a chaplain must consider carefully in order to preach to such a diverse group. Local theology is indeed a dynamic interaction of Gospel, church, and

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<sup>21</sup> P.T. Forsyth, *Positive Preaching and Modern Mind* (New York: A.C. Armstrong, 1907), 199.

culture. Theology in this arena is exciting, challenging, and not always an easy task. Chaplains are creatures of habit and comfort where worship and preaching are concerned. The following chapter will reveal how that comfort zone will be challenged by the various new regulations and locations encounter by the new chaplain. With a solid theological foundation composed of one's traditional and local theologies, tackling these new challenges can inspire the chaplain to a preaching ministry that will reach a greater cross section of the community of Christians and seekers.

## CHAPTER 2

### INSTRUCTIONS AND LOCATIONS

After a pastor accepts a commission in the United States Navy Chaplain Corps and begins to consider preaching in this theologically diverse atmosphere two concerns need to be addressed that will inform the extent to which the individual chaplain can develop and apply a local theology. First, what key military directive(s) make developing a local theology possible? Second, what do different preaching/ministry locations bring to light in creating a local theology?

As mentioned in the first chapter, the foremost instruction pertaining to Navy chaplains is the Department of Defense Directive 1304.19, which states in section 3:

They (chaplains) shall minister to personnel of their own faith group, and facilitate ministries appropriate to the rights and needs of persons of other faith groups in the pluralistic military environment.<sup>22</sup>

In this sentence alone the Navy has outlined the framework for the chaplain's ability and need to develop a local theology. The framework of the institution is set out as follows:

1. Ministry to one's own faith group.
2. Facilitate directly or indirectly for other faith groups.
3. Understand that Navy ministry operates in the pluralistic environment.

On the first point, new chaplains need to understand that the directive also has a clause in section five that reads:

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<sup>22</sup> DOD Directive 1304.19, 2.

5.1.4. Chaplains whose initial or subsequent ecclesiastical endorsement is withdrawn shall lose their qualification to serve as chaplains and shall be processed in accordance with DoD Directive 1332.31.<sup>23</sup>

This lets the new chaplain know that his or her own church body can withdraw endorsement and thus end the chaplain's military service. Most frequently this withdrawal occurs when a chaplain is in severe disciplinary troubles or has broken theological tenets considered essential by the endorsing church body. Therefore, when constructing a local theology a chaplain is called first to maintain denominational theological beliefs not only by personal and denominational stances, but also by the Department of Defense as well. The tenets of belief that are deemed inflexible vary from tradition to tradition. A good example of this would be a Southern Baptist chaplain who would begin regularly practicing infant baptism. This practice would contradict one of the major tenets of belief, namely believer's baptism. Another example of this would be a Lutheran Church Missouri Synod chaplain who would overtly practice Holy Communion open to all denominations. Major beliefs and practices should be clear in the individual chaplain's mind. If there is a doubt, the individual chaplain should consult his or her denominational endorsing representative. While the cornerstone of one's decision to develop a local theology is one's denominational theology, one cannot stop at ministering to one's own faith group. As a chaplain endorsed by the Evangelical Lutheran Church in America (ELCA) my first responsibility is to members of the ELCA.

However, if I were to stop at that, my ministry would be severely limited since there are only small numbers of ELCA personnel in any given military unit. The Department of Defense directs chaplains in section 5.1.1.2.

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<sup>23</sup> Ibid. p. 3.

To willingly support directly or indirectly the free exercise of religion by all members of the Military Service, their dependents, and other authorized persons.<sup>24</sup>

Once again, the ecumenical nature of one's own personal and denominational beliefs in combination with the directive, support the further development of a local theology. If a new chaplain fully comprehends all the implications of DoD 1304.19 he or she cannot help but view their preaching in an ecumenical light. The second key piece in developing a local theology is set forth in 5.1.1.2.

Finally, the Department of Defense acknowledges that ministry operates in the pluralistic environment. Chapter three of this thesis will cover the implications that training has for the new chaplain in terms of the multicultural and ecumenical setting. The understanding of multiculturalism is the next key piece for developing a local theology. However, pluralism does not stop at multiculturalism and multi-denominationalism for the chaplain. The new chaplain must be aware that preaching appointments differ greatly in the Navy chaplaincy as the chaplain moves between four branches of services (USN, USMC, USCG, USMM). This fourth element, multiple military branches, will have significant bearing on applying a local theology.

One may find it very unusual that the Gospel directive, found in the great commissioning to serve all, and the Department of Defense Directive to serve all would, in part, agree with one another. The free exercise and availability of religion found in the constitution, and upheld by the military, can only aid a chaplain's

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<sup>24</sup> Ibid. p. 2.

understanding of how important having a local theology is when preaching to such a diverse audience.

After considering DoD 1304.19 the chaplain's next step is to understand the variety of preaching locations and what impact they may have on developing and applying a local theology.

The Navy chaplain is unique among its military counterparts in the Army and the Air Force because Navy chaplains serve four distinct branches of service. The mentality and ethos of these four branches vary greatly. Some build structures and some destroy structures. Some save lives and some are trained to take lives. Some will never leave the United States and some will spend their careers deployed or living overseas. It is important to consider branch of service, subsets of each branch, and locations because these will vary to such a great degree that preaching must consider these changes. The same chaplain can serve tours of duty with hospitals, prisons, tanks, jet fighters, search and rescue, administration, etc. The ability to adapt and reach this great variety can define a successful career and ministry.

The following list shows the types, locations, and branches of military that Navy chaplains serve. The list not exhaustive as the nature of the military unit evolves continually to meet current needs of the nation, world, and technological advances that affect each unit's mission. Following this list will be examples of how theology and preaching can differ in these various military units and demonstrate the need for development of a local theology. As one reads the list and its military acronyms it is easy to see that the environments for ministry can be very

specific to certain units. It is also begins to demonstrate the need for a very flexible minister and theology.

### **USN Active Duty Chaplain Billets by Type**

- Administrative – Chief’s office, Reserve oversight, BUMED, BUPERS, HQ USCG/USMC, Detailers
- Supervisory – fleet, large commands, USMC Div/Maw primarily oversight/admin,
- Ground Marines – primarily LTs and LCDRs (subdivisions inside-FSSG, Div, Security, Tanks, Communications, elite forces, MPs, Barracks 8<sup>th</sup> and I)
- Air Wing Marines – primarily LTs, LCDRs, some CDRs (fixed and rotary distinction)
- Naval Air – distinctions within and operational CVW
- Hospitals – duties vary by size and staffing
- Base Chapel – 4 branches of service, vary by size/program/staff, type of base (air, amphib, sub, etc)
- Various shore – i.e. seasyscom
- Brig/Prison
- Teaching/Support to Chaplains – Schoolhouse, NETPDTC, Quantico, Chaplain Resource Board
- Training commands – Accession points and schools commands (transitory nature)
- Academies – USN, USCG, MM
- Shipyard – USN and USCG (high civilian concentration)
- Ships – surface CG to CVN (solo, 2, 3, or 4 Chaplains)
- Submarines – group setting
- Phibron/Desron/Beach Group/RSO – multiple ship units
- Seabees
- Seals – BUDS, Divers
- PG Student – P Codes (identify P coded billets), special War College and Monterey
- USCG
- Overseas – location considerations
- Security/Weapons stations – access and environment
- Funeral Detail - Arlington
- CREDO
- Recruiting
- Joint Commands
- Reserve Commands
- US Health Services
- Foreign Exchange

As one considers the numerous preaching locations the most important consideration in developing a local theology is the differences between the branches of service. The easiest example is to contrast two branches, the United States Marine Corps and the United States Coast Guard.

The missions set forth for the USMC and USCG are polar opposites. The USMC's mission is primarily to secure and hold beachheads or initial landing zones. Marines are trained with a mentality to handle close quarters combat as evidenced by their slogan "Every Marine is a Rifleman". Necessarily most Marines view death, killing, and just war as a part of their mission. Marines also view teamwork and sacrifice for the unit as qualities to be lifted up and praised. It is important to note that the USMC is not just a job to a Marine; rather it is a way of life. This is evidenced by another favorite slogan, "Once a Marine, Always a Marine". The USMC's official motto is "Semper Fidelis" or "Always Faithful".

Contrasting the USMC is the USCG. The Coast Guard is involved primarily in missions of search and rescue, migrant and drug interdiction, and safe navigation practices and aids. This very different mission is also evidenced by the fact that the USCG is a member of the Department of Transportation, not the Department of Defense (unless attached to the Navy in times of war). While the Coast Guard did serve with distinction in World War II much of their mission was in landing other forces troops and homeland defense. Further evidence in this mission is that USCG personnel covering 16 states in the Midwest aid in navigation of major river systems. All USCG persons in this area of operation are unarmed. The Coast

Guard's official motto is "Semper Paratus" or "Always Ready". Their focus is on saving lives.

As one considers lifestyles, training, mission, and mentality that are so different from one another, one can easily assume that both corporate and personal ideologies also vary. This is an important factor for the chaplain to consider as he or she changes branches of service. The chaplain must consider whether the exact same theology will apply to both groups. If the chaplain comes to the conclusion that there is a need to rethink his or her approach to theology and preaching, then a local theology is appropriate.

The same type of differences from other branches of the military is exhibited in the United States Navy. Increasingly the USN is becoming a very technologically advanced service. The USN has the most complex conventional and nuclear engines powering its vessels. The USN also has some of the most complex radar, targeting and weapons systems in the world. Naval ships sit miles off of any coast in international waters to operate in times of war. There is automatically a more detached sense of warfare than in the USMC.

There are also various subsets, or communities, within each branch of service. Navy Seals are a good example. Seals are trained in close in fighting and have incredible discipline that makes them closer in mentality to Special Forces USMC troops. Conversely, Navy Seabees, who also have weapons training, are engaged primarily in construction projects that require a very different mindset.

The subtleties in every branch of service are too numerous to describe in this thesis. Experience and exegetical tools, like those described in depth in chapter four, are crucial for developing a local theology.

Schreiter's outlines for local theology in combination with a biblical mandate to serve all, Department of Defense directives, and the great variety of military branches and locations all point to the ability and necessity of the chaplain to develop a local theology to better inform his or her preaching.

Assuming that a chaplain is willing to accept the ideas set out in these first two chapters, we now direct our attention to see if the Navy's Chaplain Corps is training its new chaplains to meet the next challenge in developing a local theology and better informed preaching; namely understanding the multicultural and multi-denominational setting of the sea services.

### CHAPTER 3

#### TRAINING NEW CHAPLAINS

When one considers the implications of context in developing a local theology it is important to show that one of the biggest shifts for a new Navy chaplain is moving from a monocultural ministry environment to a multicultural environment. Tisdale notes the value of local theology in understanding the multicultural environment:

Yet preaching as local theology also encourages a more ecumenical and multicultural consideration of church doctrine than has sometimes been the case in homiletical practice. One of the dangers that arises when pastors consult only doctrines of their own denominational traditions or theologians with whom they already agree is that preaching may simply reinforce local worldviews and values, rather than also challenging and stretching them.<sup>25</sup>

Since the new Navy chaplain makes a sudden physical shift in ministry environments, one needs to ask if the chaplain is trained to acknowledge, understand, or interpret this shift from theological and ministry points of view.

In order to answer the question of whether the Navy trains its chaplains adequately for a multicultural ministry it is necessary to demonstrate first that the Navy is indeed a multicultural environment. Appendix 3 contains a chart that indicates that minorities represent 35.6% of the Navy population and 34.2% of the Marine Corps.<sup>26</sup> The chart also implies that the chaplain, a member of the officer population, needs to be aware of the multicultural demographic differences between the leadership (officers) and the enlisted. With all services shown to be

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<sup>25</sup> Tisdale, 98.

<sup>26</sup> <http://www.chinfo.navy.mil> links to the Department of Defense Almanac. This is the FY 2000 table on minorities in the uniformed services (Sept. 2001).

grossly out of balance in terms of leadership, (far fewer minorities represented in leadership roles) it is incumbent that the chaplain, often called to be the ethics and morals expert for the command, understand the entire system in order to minister effectively. If the chaplain simply saw the raw totals he or she would not have an accurate picture of how to shape one's preaching.

It is just as important to show the need for multicultural training in the pluralistic make up of the Navy Chaplain Corps. There are over 110 Additional Qualification Designators (AQD) for Navy chaplains.<sup>27</sup> These AQDs represent the faith groups and denominations in the chaplain corps. Protestant faith groups make up over 100 of these AQDs. The implications are profound for training and service. In an environment with so many faith and cultural differences the same chaplain can be called on to replace another chaplain in faith/cultural groups as diverse as Greek Orthodox, Four Square Gospel, NBC, LCMS and so on. In my own experience I have followed chaplains from Church of God (Cleveland, TN), Grace Brethren, Independent Fundamental Churches of America, American Baptist, and United Methodist. When taking into account the fact that chaplains are assigned to commands that are representative of these multicultural statistics we can see that this is very different from the civilian church where the pastor often has the ability to accept or decline a call to a church. The Navy chaplain must be prepared for multicultural ministry by default.

### **Pre-existing Training**

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<sup>27</sup> <http://www.chaplain.navy.mil> links to the Chaplain Resource Board. See Table 1 in the appendix (Sept. 2001)

The majority of the new chaplain's training is assumed to be in place prior to accession to active duty by Department of Defense regulations.<sup>28</sup> The basic requirements for chaplaincy include academic training requiring the Master of Divinity degree or its equivalent in cases where the MDiv is not a traditional degree (Islam and Latter Day Saints are examples). When referring to the large number of faith groups and denominations represented in the chaplain corps one can see that there is only a limited amount of uniformity in training. In fact we can be certain that academic training varies greatly in curriculum and doctrine.

The second major component to qualify for the chaplaincy is experience in a civilian ministry. Unless a waiver is granted, the minimum experience required is three years of ministry in a chaplain's respective faith group. Further the faith group must endorse or certify that the chaplain is in good standing with the denomination. The chaplain corps strives to achieve a balance of denominations to ensure a wide range of faith groups. In response to wider Navy needs, the chaplain corps also recruits to achieve Navy-wide goals for minority accessions.<sup>29</sup>

Does these emphases on minority and denominational recruitment ensure that the chaplain is trained theologically and practically for multicultural ministry? With most churches being monocultural in nature we will assume that likewise, most chaplains have a monocultural background in ministry before coming on active duty. Appendix 2 is a demographic chart of an ELCA church that I served

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<sup>28</sup> Department of Defense Directive 1304.19, "Accession of Chaplain for the Military Services," September 18, 1993. Also U.S.Code, Title 10, Subtitle C, Part II, Chapter 555, Section 6031.

<sup>29</sup> <http://www.chinfo.navy.mil> Testimony of RADM B.E. McGann, Commander Navy Recruiting Command. Statement before the Personnel Subcommittee of the Senate Armed Forces Services Committee, March 4, 1998.

and it represents the fact of serving in a monocultural environment.<sup>30</sup> A denomination of more than five million members, the ELCA lists only 2.4% of its members as those of color or language other than English.

When the facts that the Navy is a multicultural setting and that most churches are monocultural are put in juxtaposition, together with the fact that there is no standardized pre-existing, common theological or practical training in this area, one can see that there is a definite need for training chaplains new to the sea services in order to understand and provide the best possible ministry.

### **Training at the Naval Chaplains School**

When chaplains have applied, been endorsed, cleared a background check, and have been given a commission in the Navy's Chaplain Corps they begin with an intensive six week course of instruction at the Naval Education and Training Center (NETC) in Newport, RI. The six weeks includes learning the basics of military life (uniforms, rank, courtesy, regulations, marching, physical fitness, terminology, basic history, etc). It's important to note this short time period. If another topic, such as multicultural ministry training, is to be added, it must be shown that there is a need and that it is not a significant part of the curriculum. Change in a large institution is difficult. Appendix 4 is a chart of the schedule for the course of instruction.<sup>31</sup>

One can begin by looking at the sections called "Pluralism Presentation", "Pluralism Workshop", and "Pluralism Reflection" found on the following days:

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<sup>30</sup> <http://www.elca.org> St. Enoch Lutheran Church statistics (Sept. 2001).

<sup>31</sup> United States Navy Chaplains School Basic Course Curriculum (Newport, RI: September 2001).

- Thur-Fri 06-07 Sept at 0730
  
- Mon-Wed 10-12 Sept at 0730
  
- Friday 14 Sept at 0730
  
- Mon-Wed 17-19 Sept at 0730
  
- Mon-Tue 24-25 Sept at 0800
  
- Thur-Fri 27-28 Sept at 0800
  
- Mon-Tue 01-02 Oct at 0800
  
- Friday 05 Oct at 0800
  
- Tue-Wed 09-10 Oct at 0730
  
- Friday 12 Oct at 0730

Pluralism used in this schedule of classes deals with ecumenism. “Pluralism Presentations” are devotionals for the entire class of chaplains present (which may also include experienced chaplains at the school house for Intermediate or Advanced Officer Leadership Training Courses). An instructor who is an experienced Navy chaplain leads devotional time. The devotional is ecumenical in nature and a variety of hymns and formats are used. Communion is not observed in these worship services. “Pluralism Workshops” are led by the basic course (new) chaplains. The workshops serve as both a devotional time and a chance to lead an

ecumenical service. The “Pluralism Reflections” are among the last events and are also devotionals led by a number of chaplains. In every case they are designed to allow the entire group of chaplains to worship together. It’s important to note the devotions are Christian. The number of Jewish chaplains in the Navy is small and accessions are low. There is only one Muslim chaplain currently on active duty. This allows these pluralistic devotionals to be held in the Christian-ecumenical format.

One of the Chaplain Corps’ concerns is the ability of chaplains of various denominations to work together. This serves as both worship time and a time to learn about hymnody, preaching styles, etc. During interviews with the basic course instructors I found that this has become a worship time with very little explanation of why different hymns, paraments, crosses, or styles is used. After the second visit to the schoolhouse the Deputy Director is considering the best way to implement a process of identifying the different faith groups present and rotating through as many possible during the six weeks of instruction. They will also use the time to intentionally explain why various faith groups are using certain practices. The Chaplain Corps and the Navy are currently defending two lawsuits brought by former and current chaplain concerning denominational bias within the corps. The suits are both being brought by Non-liturgical Protestant chaplains claiming that Liturgical Protestants and Catholic chaplains have received preference in selection to active duty, better jobs and promotion rates.<sup>32</sup> This education is needed and does help prepare new chaplains not only to work with each other, but to also be more

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<sup>32</sup> U.S. District Court for the District of Columbia Cases No.: 00-056 (RMU) and 99-2945 (RMU). Cases are still undecided.

aware and sensitive to the needs of the variety of denominations that will attend their worship service. While the chaplain's first duty is to his or her own denomination, they are also responsible for providing for or assisting others in their traditions. While solving a piece of the puzzle, this does not address multicultural ministry at its fullest. Also, at 10-30 minutes in length no in-depth work or teaching can be done during these sessions.

The next course of instruction is 2.27 "Introduction to Pluralism" on Thursday 06 September from 1300 to 1420. This is a classroom setting to explain the Navy regulations that govern the responsibilities of the chaplain. Under Title 10 the chaplain cannot be forced to do anything that contradicts the teaching of their faith group/denomination. However, they must provide for the freedom of religion of the entire crew. This means they must know the rules governing that faith group, the Navy, and provide the space, materials and time for that group. This time also begins the introduction of the multi chaplain staff understanding. A chaplain might be one of five or six protestant chaplains at a large base. How does one work and worship together in the varieties of denominations present? Again, multiculturalism is not addressed unless it falls under the "different faith group" discussion.

The section entitled, "Faith Groups" is a worship time where chaplains break out into groups to worship. Usually Catholic Priests, Evangelical Protestants, Liturgical Protestants, etc.gather in their respective groups to worship in their tradition. Again, this session contains very little help in learning about multiculturalism and how it affects worship unless there is an African American, Hispanic American, or other minority in your group.

The next period of instruction is 2.2, the “Interfaith Seminar” held on Monday September 10<sup>th</sup> from 1300 to 1420. This is straight forward as the title implies. It is a time to learn about the major religious groups such as Protestant, Catholic, Jewish, Muslim, Buddhist, Wicca and often brings up discussion of groups people question such as Mormons, Christian Science, etc.that are not understood by many mainline chaplains entering the Navy. This seminar can be of great importance when the new chaplain arrives at his or her command and begins to apply local theology.

2.7 “Worship in the Sea Services”, from 1500 to 1530 on Friday the 14<sup>th</sup> of September, deals with how to setup for services at sea. The Navy has special portable kits and altars that allow worship to be set up nearly anywhere. This class is on the mechanics of worship not the “who is at worship” aspects. It will train chaplains to be aware of traditional differences in worship settings among Christian groups.

2.16/2.29 “Faith Groups with Special Needs; Asian Religions; Port Calls”, from 1300 to 1530 on Tuesday the 25<sup>th</sup> of September, comes the closest to talking about the different cultures that we may encounter. Some of the fastest growing religions are Eastern religions. Combine that with the Navy’s strong presence in the East and Middle East and this was the reason given for this large block of time. There was at one time a large contingency of Philippino sailors in the Navy. The closure of bases in that region coinciding with the eruption of Mt. Pinotubo has stopped the pipeline of sailors allowed enlisting in the Navy for over 10 years. In

light of the events of September 11<sup>th</sup>, 2001, this is one of the strengths of multicultural training in the Basic Course.

One can see a pattern developing that finds training geared heavily toward understanding other faith groups and denominations that is very helpful, but not specifically other cultures.

It needs to be noted that the Navy as a whole does a very good job in observing the traditions and heritages found in our country. Every command will hold observances for Native American, Asian/Pacific Islanders, African American/Black History Month/MLK Day, Hispanic American heritage days and other such significant events. These are not optional events. However, none of these are taught to/about in the chaplain's course. In my opinion and experience leading these events and being involved in them enhances the chaplain's ministry to those from cultures different to his or her own. Navy chaplains have a much better ability than civilian counterparts to know their parishioners closely since chaplains work with them every day. The ability to go where parishioners work and live (especially when deployed for six months) is an outstanding way to minister and inform the chaplain's local theology. Is there an intentional effort on the part of each chaplain to understand the ramifications on local theology of race, culture and religious preference? My own experience would suggest that it is dependent on the individual chaplain. One chaplain used a saying that the Marine Corps uses... "We're all Marine Green here" meaning that we are the color of our uniform first and foremost. To some extent this is true, but that certainly does not consider the journey the African American has to take each day – or for that matter other non-

Euro Americans. Referring to the minority demographic chart, one notes that the leadership of the sea services is not reflective of the enlisted demographic. This calls for even greater sensitivity as chaplains called and able to stand against the prevailing opinion and practices of the institution.

Finally, there is one document left to research. It is the NAVEDTRA Chaplains Orientation Guide.<sup>33</sup> There is no mention in this document about the multicultural nature of the sea services ministry. In the first chapter religious pluralism is mentioned prominently including definitions.<sup>34</sup> This continues the ongoing theme of unintentional ommittance discovered in the basic chaplains training course.

The second ongoing theme is that everyone is treated equally. Again, it does not address the real need to work with parishioners of a multicultural make up. Phrases used are very general and usually refer to understanding the command structure. One such phrase is “Command Credibility. Military people need to know you understand their environment.”<sup>35</sup> Environment refers to where they work and the military structure. The second chapter stresses the greatest advantage the chaplain has – the ability to visit and get to know their people where they work. The guide says, “There is no substitute for personal contact.”<sup>36</sup> This is the smart chaplain’s way to learn about the variety of cultures present in their command.

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<sup>33</sup> <http://www.cnet.navy.mil/cnet/chaplain/cog.html> The Naval Education and Training Chaplains Orientation Guide (Pensacola, FL: Chief of Naval Education and Training 1993).

<sup>34</sup> Ibid, 5.

<sup>35</sup> Ibid, 3.

<sup>36</sup> Ibid, 8.

Under the current system where multiculturalism is not a subject taught to new chaplains this is the best option to learn on the job.

In summation, the military's own statistics prove that ministry in the sea services is a multicultural and ecumenical endeavor. However, preexisting training/experience, training in the basic chaplains course, and Navy training guides and instructions do not address this multicultural framework for ministry. Chaplains are well beyond the time when they can simply consider the individual service member "Marine Green", "Coast Guard Blue", or "Navy Blue".

Marines, Coast Guardsmen, and Sailors all enter the military service from a multicultural society. Knowledge of different cultures, races and religions can only enhance the chaplain's ability to preach to everyone in the command especially when the chaplain may hold the only religious service available.

When all the facts on training and background of chaplains are considered, it is imperative that individual chaplains grasp the importance of local theology to fill in theological and practical areas missed by prior academic and professional experience. With the theory and understanding of local theology, an awareness of multiple preaching settings, and awareness of the ecumenical and multicultural ministry setting the chaplain is prepared to put all of these factors into preparation for preaching. The following chapter gives concrete suggestions in exegeting the congregation in light of what has already been learned.

## CHAPTER 4

### THREE MODELS FOR EXEGETING THE UNIT

Preparation is essential to becoming an effective preacher. Effective preaching occurs best when the preacher gives serious attention to the context in which he or she preaches. Both the sermon text and context should be given equal weight in any exegetical equation that leads to the finished sermon. If these two factors are out of balance when preparing the sermon there is the risk of preaching sermons that either do not connect with the listeners or, even worse, are not faithful to the biblical text. Refer back to Tisdale's goals of contextual preaching on page five of the first chapter.

This chapter offers three models as a way of understanding how one can exegete the congregation. The first model is developed to enable the chaplain to gather information for a quick overview of the unit/congregation after first arriving at the new duty station. This section will demonstrate how the model is used to exegete existing Navy units which include the simplistic base chapel setting, the complex multi worship setting of an aircraft carrier, and the flexible unit setting of the fleet Marine force. The second and third models are more thorough and designed to be used week to week to help the chaplain exegete the congregation. Finally there is a comprehensive table of the existing preaching assignments in the Navy Chaplain Corps.

**First Model for Exegeting the Sea Service Congregation/Unit: 7 Symbols for Congregational Exegesis:**

The first model is based on the seven symbols for congregational exegesis presented in Leonora Tubbs Tisdale's *Preaching as Local Theology and Folk Art*. I refer to Tisdale's work for two reasons. First, the Navy stresses the principle of "not reinventing the wheel". Tisdale has already done superior work that I find both clear and practical. Second, there is very little information in other published works or theses directed specifically to the Navy chaplain in the area of exegeting the congregation. Tisdale's work is favored for its adaptability for the Navy context. Over 100 denominations are represented in the Navy Chaplain Corps<sup>37</sup> and Tisdale's emphasis on local theology is particularly applicable to this diverse ministry.

Tisdale's seven symbols for congregational exegesis are:

- 1) Stories and Interviews
- 2) Archival Materials
- 3) Demographics
- 4) Architecture
- 5) Rituals
- 6) Events and Activities
- 7) People<sup>38</sup>

I make two changes to her categories - Archival Materials becomes Command History and Architecture becomes Worship Setting. The change to Command History is consistent with military nomenclature. The change to Worship Setting more accurately reflects the challenges facing Navy chaplains. Rather than

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<sup>37</sup> [Http://www.chaplain.navy.mil](http://www.chaplain.navy.mil) links to the Navy Chaplain Resource Branch (CRB) Denominational AQD (additional qualifications data) is available from the CRB website. Appendix 1.

<sup>38</sup> Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress Press, 1997), 64-77.

finding the architecture of a church, a Navy chaplain will find worship settings in ship messdecks, on the tops of Humvees, in tents, in aircraft hangars, on top of mount out boxes, in chapels, on ship decks, and often anywhere there are military personnel. The setting used depends on the needs of the crew and imagination of the chaplain who carries a portable worship kit. Each of the seven categories applies to the sea service ministry as follows:

**1) Stories and Interviews:** This model is similar to the visitation a pastor does when arriving at a new parish. One of the greatest advantages a Navy chaplain has is going to work with his or her parishioners every day. With that in mind, when a chaplain first reports on board for duty he or she needs an effective way of beginning the process of interviews and learning the stories of the people in the work place.

As a part of any chaplain turnover the incoming chaplain meets with the outgoing chaplain. The first exegetical stop in a new assignment is getting to know the outgoing chaplain, their style and approach to ministry, and his or her denomination. One may be judged as a chaplain by the command's prior experience with the chaplain that is being replaced. Come into the turnover process with some general questions about worship setting, denominational makeup of the congregation, worship materials in place, availability of music and the like written down to ask the outgoing chaplain. Being aware of his or her faith group traditions and if they were followed is critical especially if the new chaplain is from a denomination with different worship traditions and pastoral expectations.

If the outgoing chaplain has already detached from the command try to speak to him or her on the phone with a list of questions. If that is not possible then a key source of information is the Religious Program Specialist (RP) who is assigned to the command. If a chaplain is stationed with the United States Coast Guard (USCG) and will not have an RP, then a face-to-face turnover with the outgoing chaplain is very important. Take notice if the RP tells a different story from that of the chaplain. Further exegeting and investigating may be warranted.

Gathering the stories of the command should follow the proper protocol and include the key members of the command in the following order:

- a) Commanding Officer (CO): The chaplain works for the CO and should know his or her feelings on the command, religion and worship services/preaching of the past chaplain. Does he or she have any expectations or direction for the chaplain?
- b) Executive Officer (XO): As the second in command the XO may have more direction and influence over the chaplain than any other person in the command.
- c) Command Master Chief (CMC) or Command Sergeant Major: The senior enlisted advisor to the CO is often the best resource for exegeting command's history and rituals.
- d) Department heads and leading enlisted persons in each department: They are the key to exegeting the people and can also get the chaplain plugged into the events and activities of the command.

This list is not exhaustive and the structure of each command is different.

Find out from the outgoing chaplain or the RP who are the key people to interview.

At a base chapel there may be a Director of Christian Education (DCE) and an organist. One would certainly want to visit with them soon after arrival. If the chaplain is assigned to a fleet unit, visit with the person who leads music at worship if there is such a person.

When the new chaplain is interviewing and gathering the stories make sure that this is done at a convenient time just as one would with a civilian congregation. Do an informal denominational and geographical survey. Compare this to the command members who come to worship. Make sure to learn the stories of those who are regular worship attendees. What do they like about worship and preaching? What would they like to see done differently? Please note that it is unusual to make home visits unless asked. Military protocol is very different from civilian customs. For example, dropping in at the house of the CO, XO, or CMC is a breach of protocol in the sea services.

A chaplain should be intentional and comprehensive in gathering the stories of the command. If the chaplain gather stories only from some of the troubled young sailors, Marines, and Coasties who show up at the office in the first few days he or she may wind up with a very skewed picture of the command.

## **2) Command History:**

Every command should have a historian, photo albums, or old copies of cruise books (much like a high school year book) that can help the chaplain to understand the unit that will be participating in worship. When I served as the ship's chaplain for the USS PRINCETON (CG 59) it was the sixth U.S. Navy ship to bear that name. Knowing this history was key to understanding the crew because PRINCETON's history is jaded. The first ship bearing this name killed the Secretary of State and two senators while testing a new cannon on February 28, 1844. The fourth ship in the lineage was sunk in the battle of the Surigao Straits in 1944. Finally, the present USS PRINCETON took severe damage from two

underwater mine detonations in the Persian Gulf during Desert Storm. As we set sail for another six-month deployment this history was very important to the concerns of the worshipping community.

Another piece of command history is the immediate past of the Commanding Officer. The CO has incredible influence on the ship. When one ship's Captain, an active Roman Catholic, began attending mass regularly the number in attendance jumped as did the understanding of the importance of worship in both Catholic and Protestant worship services. Under this CO funding for worship items was never a problem. Conversely, his replacement, the next CO, was such an abrasive person that his frequent attendance at Protestant worship often reduced the number of people in attendance. Under the first Captain everything stopped during worship hours at sea but with his replacement it was business as usual with the exception of keeping the ship's intercom as quiet as possible during divine services. While the Navy stipulates that worship will be held in accordance with the freedom of religion<sup>39</sup>, it can be up to the commanding officer to determine the location and time of the worship. Obviously this can have impact on the worship and preaching style employed.

Command history and influence can be something as simple as the worship service being allotted only one half hour for the past five years. Some preachers are just getting warmed up at that point much less having to limit the entire service for that duration. One can either attempt to change the command history gracefully or adjust his or her preaching and worship style.

### **3) Demographics:**

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<sup>39</sup> US Code Title 10 section 6031.

Table 3 shows the demographics of the sea service communities in general. A chaplain needs to exegete the demographics of their command specifically. The demographics at the Marine Corps Recruit Depot at Parris Island, SC will be significantly different from those of the Marine Corps Headquarters at Quantico, VA. A quick look at the demographics of the command may show that the ship based in San Diego will have a significant population of Filipino sailors compared to the same class of ship on the east coast. A submarine crew may have a much higher education level than other commands due to the intense screening and abilities one needs to complete nuclear classroom training. The nuclear community has tougher standards due to its mission and confined quarters. Perhaps a chaplain will preach a more complex theological sermon for this group.

The best way to find the demographics of a Navy command is to check the most recent command climate survey. The command climate survey, administered and compiled by the Command Assessment Team (CAT), is usually done annually and provides the ages, ethnicities, and general educational levels of the command. By becoming a member of this team the chaplain can get to know the command intimately. If the chaplain cannot get a survey, a quick assessment of those attending worship can be helpful. Asking the CO or CMC for their perspective on the demographics is also a valid and helpful exercise.

#### **4) Worship Setting(s):**

Preaching at a sunrise service from the deck of a ship in the South Pacific is a unique experience. The water is a deep, opaque blue and the vast expanse of water seems endless. The humid breeze surrounds the chaplain with the smell of

the salty ocean. Can any word of preaching describe the creative power of God better than just allowing the worshippers to soak it all in? Imagine being in Kuwait with hundreds of Marines huddled close together just hours before pouring over the breach into Iraq. The acrid smell of burning oil wells fills the nostrils and lungs. Marines, tough and well trained, look at the chaplain with eyes filled with a combination of fear and adrenaline boosted excitement. The chaplain launches into the scripture for the sermon, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me...” (Psalm 23:4 KJV). These two settings demonstrate that context of the worship setting makes a difference in what and how one preaches.

The second chapter provides a list of possible preaching settings. Some chapels are ornate and majestic. The chapel at the Marine Corps Mountain Warfare Training Center in Bridgeport, CA has a front wall of glass that looks out across Pickle Meadows to the Sierra Nevada Mountains beyond challenging the preacher to keep the attention of the congregation. Some settings consist of nothing more than wooden crates and a portable altar. Some settings involve holding worship between the take off and landing cycles of F-18s and Harrier jets.

Worship settings in the sea services can give more meaning to Schreiter’s category of ‘church’ in regards to preaching as local theology than many other ministries. A “one size fits all” preacher is doomed to fail with a magnificent sermon if he or she has not taken into account the worship setting or context.

## **5) Rituals:**

One of the keys for effective worship and preaching in the sea services is being aware of the customs, traditions, and rituals that each branch of the sea services follows. Rituals of patriotism are blended in with the usual of worship rituals at funerals. The actual memorial service is run by the command of the deceased, not the chaplain or chapel staff. Understanding the ritual means that the chaplain knows that two or three other people may get up in a memorial service to make remarks before the chaplain will speak. Has the chaplain prepared the funeral sermon knowing what will be said prior to the sermon since the chaplain generally speaks last? Checking with the Chaplain Resource Branch (CRB) concerning rituals and customs can save the chaplain and the command embarrassment.

The effective chaplain remembers that rituals differ from command to command. An outstanding example of this is a wedding performed at the Naval Academy. There is a detailed set of instructions that must be followed. A tight schedule must be adhered to during the days and weeks following graduations since many cadets marry during this time. Other customs are not always in the local instructions, such as no swords allowed in the chapel. Wherever a chaplain is assigned, he or she should make sure to check with current personnel as well as the past chaplains about the local customs.

In a multi-denominational ministry like the sea services some of the most important rituals to know and understand are those of other faith groups. One of the best resources to have is the current edition of the Handbook of Denominations.<sup>40</sup> As one prepares to preach, be aware of what were the rituals of one's predecessor.

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<sup>40</sup> Frank S. Mead and Samuel S. Hill, *Handbook of Denominations in the United States 11<sup>th</sup> Edition* (Nashville: Abingdon Press, 2001).

What will happen if the chaplain changes some or all of these rituals suddenly?

While all chaplains are responsible for the practice of his or her own faith group, it is also important to remember larger ecumenical ministry as laid out by the

Department of Defense in part as follows:

They shall minister to personnel of their own faith group, and facilitate ministries appropriate to the rights and needs of persons of other faith groups in the pluralistic military environment.<sup>41</sup>

Each chaplain, in exegeting the existing rituals, has to determine carefully what will remain in place and what will be changed as he or she assumes responsibility for worship. Sacramental ministry is very important to many faith groups and must be adhered to strictly. However, sometimes when one chaplain comes in and makes sweeping changes he or she disrupts the entire worshipping congregation. Is it all change for the sake of one or is there room to educate the congregation over time? Only the individual chaplain can make that appraisal. Sometimes that can be a difficult task in the ecumenical setting to which God has called us. Choose carefully between hard and fast rules that be followed and those traditions that can give way for the greater cause of serving in the pluralistic setting.

Finally a word must be said about the rituals where the unit is located geographically. A female chaplain tells a story of how different it was to be a Protestant female chaplain stationed at Naval Station Rota, Spain. In a region dominated by Roman Catholic tradition and ritual, a female Protestant from the Free Church tradition faced different challenges. An example was when the Navy

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<sup>41</sup> Department of Defense Directive 1304.19 Section 3 (Washington DC September 18, 1993).

sent a chaplain to preach at a joint event off base. The female chaplain was sent to an audience that had no experience with a woman in that role. Even in the continental United States many service members try to get stationed close to home where they are comfortable with local rituals and customs. For the chaplain, the following are the kinds of questions that need to be asked: Does the style of a Southern Baptist from Alabama best suit Coast Guardsmen serving in New England? Does the style of a liturgical Lutheran go ever well with Coast Guardsmen in Greenville, Missouri? Making adjustments after exegeting the local rituals will lead to fewer problems.

The richness of the sea service ministry is that it thrives in three branches of service and in locations around the world because of its ability to adapt, appreciate, and draw from the traditions of others.

#### **6) Events and Activities:**

What is unique to the command or worshipping congregation? Branches of service differ from one another. Subsets within each branch differ from each other. The most important event to consider is the command's immediate and short-term future employment.

The unit has three weeks to get ready to deploy for six months. Will this affect what is said from the pulpit to families present at worship? The unit is leaving for a two-week exercise being held two states away. Will this affect the preaching? In the first case the impending six-month deployment will most likely what is preached. In the second case there is a greater chance that the preaching or text will not be concerned with an exercise of such short duration.

Other events affect one's preaching as they do any other pastor. The base has just survived the full force of a hurricane with considerable damage. Obviously this is a concern to the chaplain as the spiritual leader of a military congregation the same as it would be for the local church out in town.

The following event happened to one of the units I served at Marine Air Group 29 in Jacksonville, NC. Two helicopters were involved in a mid-air collision. Of the sixteen people onboard both helicopters fourteen were killed. Of those fourteen, three are members of your unit and the two survivors are from the same unit. As one of six chaplains on base I was called on to preach at the base chapel the Sunday following the accident. In attendance was the Commandant of the Marine Corps (4 star general), the head of the Marine Forces Atlantic (3 star General), the base commanding officer (Colonel) and my commanding officer (Colonel). I was called on Saturday afternoon by the base chaplain (senior to me) and asked to preach since units I served were involved in the accident. In this case the event informed a large part of my sermon. Many people were in chapel that Sunday to hear a word of reassurance and comfort. Ignoring the events of the past week and simply preaching from the lectionary would have disregarded the tragedy and the people of this tightly knit community.

In exegeting events and activities one must use some common sense. In her book, Tisdale suggests the following helpful, "common sense" questions:<sup>42</sup>

- Which types of activities/events receive the most attention, time, energy and investment of resources?
- Which activities /events in congregational life are the most controversial?

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<sup>42</sup> Tisdale, 75.

- Of which activities/events in congregational life do local church members speak with greatest pride?
- Which activities/events in congregational life have been added or omitted in recent years and what do they suggest about the direction of the church?
- Which activities/events distinguish this congregation from others in its surrounding environment?

## 7) **People:**

Exegesis of the people of the congregation/unit takes in many of the other concerns listed in the seven symbols of congregational exegesis. Consider some of the following questions:

- Is the age range present at worship a product of demographics or is the chaplain unintentionally reaching a limited audience?
- What are some of the common interests of the unit's members that encourage them to spend more time together than with their families?
- Do the majority of people worshipping live on base or off? Are they single or married?
- On a base chapel that serves many different communities which ones are represented at worship?
- Is the worshipping community or the congregation becoming more like the chaplain as time goes by? Has there been a shift in the people attending worship?

We all have to be intentional critical of our preaching and worship style.

Being called to an ecumenical ministry means accepting the fact that one may have to stretch his or her comfort zone instead of expecting the congregation to change. Knowing the people in the pews is critical for effective preaching. Preaching does not exist in a vacuum. Staying in dialogue with the people and seeking their input will help to inform one's preaching. Don Wardlaw in "Preaching as the Interface of Two Social Worlds: The Congregation as Corporate Agent in the Act of Preaching" writes these words of wisdom:

This elevated view of congregational responsibility and participation in the preaching moment presupposes that the people in the pews can serve as active sources of theological insight. Preachers who understand that the Word seeks dialogue with the body of the faithful, even in the preparation and delivery

of the sermon, will so structure their sermon preparation regimen and alter their rhetorical strategies that they make room for the whole people of God in the pulpit.<sup>43</sup>

How one involves the congregation in the actual sermon event can take many forms. My point here is that this is about preparing to preach. It is my opinion that the best sea service preachers are also those who are the best at “deckplate ministry” that is, ministry which is always centered through visiting the crew in their workspaces on a regular basis. Knowing your people equates to a better insight about what to preach to/with your people.

### **Examples of Exegesis Using the 7 Symbols For Congregational**

#### **Exegesis:**

The following examples are how three chaplains exegeted their congregational/unit setting. They were each sent the 7 Symbols for Congregational Exegesis in a question form with a brief explanation. They were chosen because they are quite distinct from one another and represent each of the three branches of service that Navy chaplains serve. A brief description of each unit precedes the exegesis using this model.

#### **USS HARRY TRUMAN (CVN)/ USCG Training Center Yorktown (CG)/Marine Air Group 29 (MAG)**

The USS TRUMAN is a nuclear carrier and among the largest class of ships in the U.S. Navy. Three chaplains, two Protestant chaplains and one Roman Catholic priest currently staff the carrier. The crew varies in size and composition.

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<sup>43</sup> Don M. Wardlaw, “Preaching as the Interface of Two Social Worlds: The Congregation as Corporate Agent in the Act of Preaching” in *Preaching as a Social Act: Theology and Practice*, edited by Arthur Van Seters (Nashville: Abingdon Press, 1988), 62.

When fully loaded for deployment there are more than five thousand personnel aboard. Answers were received from the junior chaplain (Lieutenant) and the second chaplain (Lieutenant Commander – priest).

The US Coast Guard Training Center in Yorktown, VA trains predominantly young, first term Coasties. As a training command there is a very transient population as students rotate through classes. There is also a significant number of retirees in the area who worship in the chapel as their home church. Two chaplains, a Protestant (Lieutenant Commander) and Roman Catholic (Lieutenant) staff the command religious program. Answers are from the Protestant command chaplain.

Marine Air Group 29 is composed of seven squadrons of helicopters or support/training personnel. Approximately one thousand seven hundred Marines compose MAG 29. At any given time three hundred to four hundred Marines are deployed away from home (Jacksonville, NC). Two chaplains, both Protestants, staff MAG 29. Answers are from the junior chaplain (Lieutenant). The answers of the four responding chaplains are compiled as follows:

**Question: 1)** Stories and Interviews: Who were the key people to talk with when you arrived and the key people to get to know in your worshipping communities?

**Answers:**

Junior chaplain CVN: Commanding Officer, Command Chaplain, lay leader who does a Bible study, Gospel Choir Director.

Priest CVN: Executive Officer, Commander Air Group, Deputy Commander Air Group, Battle Group Commander, Khaki (officers and chief petty officers), lector, music leader.

Command chaplain CG: Retirees!

Chaplain MAG: Commanding Officer of each squadron and group, Base Chaplain, Senior Chaplain, Chaplains in MAG 26 (sister squadron), Squadron Sergeants Major.

**Question: 2)** Command History: Give a brief history of your command, mission and chapel.

**Answers:**

Junior chaplain CVN: The ship had been newly commissioned only a year and a half before I arrived. The pre-commissioning chaplain had put a lot of the structures in place as far as facilities and supplies go. The second Command chaplain ran the Protestant program single-handedly once the ship began to get underway. The Protestant community held a general service Sunday mornings and a Gospel service on Sunday evenings. The Command chaplain preached at both and the same music leader sang at both. The congregation was mostly made up of the same people. When I arrived the Command chaplain was very tired and grateful for the help. He took the evening service, which more than doubled in attendance. I started a liturgical service and the two of us share the Sunday morning general Protestant service. The total number of people involved in the Protestant community aboard dramatically increased because each service took a distinct style and reached its own group of people.

Priest CVN: CVN 75 is three years old. Deployed six months November 2000 – May 2001. Presently she is in the yards awaiting workups.

Command chaplain CG: The Olde York Chapel came about after WWII when the Navy turned over the current site to the Coast Guard in 1946. The current facility was fully constructed in 1993 at a cost of 1.3 million dollars. The purpose of the Chapel was to provide a place for students, staff, and the entire Coast Guard community in the region a place to worship.

Chaplain MAG: The mission varies depending on the airframe. These include attack, transport and heavy lift. MAG 29 doesn't have it's own chapel per se. The Marine Corps Air Station chapel serves as the chapel for MAG 29, MAG 26 and the other base commands.

**Question: 3)** Demographics: What is your command made up of (units and people)?

**Answers:**

Junior chaplain CVN: Underway we have about 3000 ship's company and about 2000 personnel from the Air Wing and tenant commands.

Priest CVN: Three thousand ship's company and two thousand five hundred Air Wing.

Command chaplain CG: The demographics cover 7000/Gen X & Y, 600/Gen Boomer and about 150/Silent Gen/Retired population. The balancing act for sermon preps comes in balancing a more traditional approach to a modern presentation. There is constant tension.

Chaplain MAG: MAG 29 is about ninety five percent male. There is a rainbow of people represented from every part of the United States. There seems to be an increasing number of Hispanic and Puerto Rican Marines. We have one training squadron, one support squadron, one heavy lift squadron, three transport squadrons, one attack squadron and the group offices.

**Question: 4) Worship Setting: Where is worship held?**

**Answers:**

Junior chaplain CVN: Multiple settings such as chapel, flight line, etc...The largest services take place in the Foc'sle with smaller services held in the hangar bay or flight deck.

Priest CVN: Chapel, Foc'sle and holy helo to fly to other ships for Mass.

Command chaplain CG: Chapel

Chaplain MAG: Flight line, hangar, in the field worship is held in a large tent or wherever we can set up mount out boxes and a place to sit down.

**Question: 5) Rituals/Traditions: What Navy or local traditions affect your preaching?**

**Answers:**

Junior chaplain CVN: Obviously, our preaching addresses an audience that is almost all sailors. The contexts of their particular lives and problems constantly surface in the preaching.

Priest CVN: Ship's life and deployment have the biggest influence on preaching.

Command chaplain CG: No traditions noted.

Chaplain MAG: The USMC stresses the history and traditions of their service. Their core values make it easy to preach fundamental values of Christianity.

**Question: 6) Events and Activities:** This can be command employment – does it affect your preaching?

Junior chaplain CVN: The emotional cycle of the deployment including significant events such as operations, accidents, time away from home, and irritations with shipboard schedules affected both the style and the content of preaching.

Priest CVN: This always affects my preaching – very existential.

Command chaplain CG: The high volume of turnover causes me to repeat some of the same sermon topics over and over again. This is very frustrating!

Chaplain MAG: It affects preaching if we are in the field. My preaching when I'm invited to preach at the base chapel is very different – more formal.

**Question: 7) People:** How do you use your personal knowledge of your people to influence worship?

**Answers:**

Junior chaplain CVN: Within the parameters of the unchanging message, sermons were applied to things we knew about our people's lives e.g. one of the most powerful sermons based upon feedback, was a sermon on the affects of adultery delivered just prior to a port visit.

Priest CVN: I tie in major issues, milestones, accomplishments and challenges to make worship apply.

Command chaplain CG: Greatly, the demographics are a core focus! The student population is seeking faith through different avenues, i.e. drama, art, music, etc...! This places tremendous pressure on the clergy to change and blend, the seekers with a more traditional matrix.

Chaplain MAG: My ministry is based on knowing my people and spending time with them. As such preaching is simply an extension of this relationship. Without this relationship I couldn't preach to them with any authority.

As we can see, there are many ways of seeing how conditions affect preaching and worship. In phone conversations with the Command chaplain of the TRUMAN and the Command chaplain of TC Yorktown they both mentioned how much Sailors and Coasties have changed significantly in the past 10 years as technology has changed. The responses of all the chaplains, who live and work with their congregants, show how integral it is to know the lives of their people. This shows a place for preparing to preach as an effective means to improve preaching in the sea services ministry.

**Second Model: The Van Seters Model:**

Arthur Van Seters concludes his book, *Preaching as a Social Act, Theology and Practice*, with an extensive model for congregational and biblical exegesis.<sup>44</sup> By his admission the model is often too large to use at once and is set up to be used in sections depending on the text and situation of the sermon. His model is based loosely on the work of Fred Craddock's landmark book, *Preaching*, which is a text that should be on every chaplain's shelf. In total, Van Seters presents thirty different questions from a grouping of five areas. Like any other model, to be most effective we should adjust, subtract, or add questions that seem fitting for our particular context. I find Van Seters' list of questions helpful in reminding us to be critical of our task in presenting the Gospel. We need to be our own critic at times when others will not challenge our preaching or pastoral authority. Van Seters' model follows:

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<sup>44</sup> Arthur Van Seters, editor, *Preaching as a Social Act, Theology and Practice* (Nashville: Abingdon Press, 1988).

### **The Wider Context**

1. What is happening in the world as this sermon is being prepared?
2. Which news reports are we talking about most?
3. Which issues for events are we avoid?
4. How do we as a congregation or parish view the world and what are our attitudes toward change?
5. On which views of what is going on around us do we find a consensus and which are controversial?
6. What is the general mood of life in our community as the sermon is being preached?

### **Congregational Context**

1. How diverse is the congregation or parish and how are minorities viewed and treated?
2. How is this congregation or parish organized, who gives leadership, officially and unofficially, and who is left out of decision-making processes?
3. What are our present preoccupations as a faith community and where is this sermon coming in the movement of our corporate life?
4. What spectrum of theological viewpoints is represented among us, how are they respected, and what sense of mission do we, together, hold?
5. How do we as a congregation or parish view preaching and how do we see related to our lives?
6. Who do I, as a preacher, tend to think of in the congregation as I prepare my sermon and why?

### **Personal Socialization of the Preacher**

1. What in my own life journey is influencing me in the preparation and delivery of this sermon?
2. How have my peak experiences of faith shape my theology and the expression of my faith?
3. What negative life experiences, circumstances, or influences have a bearing on my preaching and how?
4. How has my socialization influenced the way I involved, or am reluctant to involve the congregation/unit in the preaching process?
5. How has my socialization shaped my views about preaching on social or political issues?

### **Biblical Interpretation**

1. Why has this text, or these texts, been chosen for this sermon?
2. How has this scripture been shaped by and for its social setting?
3. How is the theological thrust and social strategy of the text related?

4. How does the text affirm and or confront us in our present social setting?
5. What vested interests of ours prevent us from hearing what this text is saying?
6. With whom or what in this text do we identify and how does this reflect our socialization?
7. What genre, language, symbols, or metaphors that shape the text and how did they affect the fabric of the sermon?

### **Language**

1. What is the language of the congregation/unit? How has the media influenced it and how does it reflect our view of social relationships such as race, gender?
2. When do we find helpful language that explains and clarifies, and when do we prefer imaginative language that is open to multiple meetings?
3. When and how do poetic and narrative elements in preaching create a new openness to God and to the world?
4. How does the sermon combine explication, inflammation, and illustration to enable the hearing of the gospel in its societal scope?
5. How does the use of adjectives and adverbs, as well as the voice modulation of the speaker, affect the social hearing of the Word of God?

### **A Final Question**

How is God calling us to respond, quite concretely in our situation, to our hearing this sermon today and are we willing to pay the cost?

The enormity of this list of questions demonstrates that Van Seters' model is not one that is quickly implemented in full. For this model to be used effectively I would suggest using only a few of the questions or maybe just one set as the chaplain goes about the weekly task of preparing the sermon. The idea is to be open each week to seeing the worshipping unit in a slightly different light. Sea service congregations are populated predominately by people of habit and discipline. The congregation will often look the same even after a short while. Using these exegetical questions can help one's approach to remain fresh.

### **Third Model: Preaching to Every Pew:**

This model is taken from a recent book, *Preaching to Every Pew, Cross-Cultural Strategies*<sup>45</sup> and adapts the research questions that were used as a part of developing Nieman and Roger's work. This model is presented because it moves the exegetical work from the congregation/unit as presented in the Seven Symbols model to the actual sermon event. This model works more generally in regards to preaching and the social context is better addressed in the Van Seters model. The original questions are twelve in number. For this study the twelfth question is dropped since it deals directly with the research the authors were conducting. I have added some helpful suggestions to adapt for the sea service ministry.

**1. Describe the unit you currently serve in terms of its cultural diversity and your place in that mix.**

This is similar to some aspects of Tisdale's seven symbols. In this model one tries to describe the unit before looking at the command assessment demographics. In comparison to the Command Climate Survey was the description accurate? Next, add the chaplain's background into the mix. Where does the chaplain stand in regards to these demographics? Do the results indicate any need to shift any of the existing preaching paradigms?

**2. What is important to learn about preaching to this unit? (For example, what would an outsider coming in to preach need to know in order to preach as effectively as possible?)**

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<sup>45</sup> James R. Nieman and Thomas G. Rogers, *Preaching to Every Pew: Cross-Cultural Strategies* (Minneapolis: Fortress Press, 2001), 19.

In describing the preaching setting and dynamics to another chaplain be as succinct as possible. To answer this question in an effort to understand the situation, rank the most important factors. Do the same exercise in six months. Would the results be the same? Commands change over time, especially during the summer transfer months. Can exegetical work be done on an ongoing basis? This may determine one's commitment to improving preaching.

**3. What are the goals, purposes, or nature of preaching to this unit?**

Make sure the goals are balanced against sound biblical exegesis. If the chaplain is at a recruit command perhaps the goals may be centered on conversion and decision. If one is at a headquarters command with senior personnel perhaps the nature of the preaching includes more emphasis on teaching and dialogue with the parishioners.

**4. How do this unit's expectations of preaching affect what you do?**

Some units will have few or no expectations. The chaplain might experience a big change however if the unit's expectations are for a Pentecostal style of preaching and he or she is used to a very different style. Expectations may have been set by two to three years of the preaching style from the chaplain being replaced. The new chaplain should not be afraid to ask the congregation what they expect or what they like.

**5. What background concerns about the listeners (such as justice or socioeconomic issues) affect how the biblical text is approached and the sermon is crafted?**

In real economic terms the chaplain, as an officer, will often be making two to three times as much money each month as many of the younger enlisted

members of your congregation. Living conditions may be completely different. If the chaplain is Euro American, what is the difference in the understanding of justice compared to an African American in the congregation?

**6. How does this unit view the authority of the biblical text, the sermon, and the preacher?**

The Marine Corps espouses God and Country as a part of their ethic. Many service members consider their service to their country as a calling. Some members will hold preachers in high authority and some will hold preachers in contempt. Expect to find people in the congregation who believe in the literal, inerrancy of scripture seated next to a member who believes that scripture often contradicts itself. Something as simple as what translation of the Bible the chaplain uses in his or her preaching can be a concern for members. Ultimately all chaplains are responsible to their faith beliefs first and then for the greater ecumenical ministry.

**7. How does preaching relate to other forms of strong speech (like storytelling or sayings) or vibrant expression (like music or dance) in this unit?**

The sea services have a magnificent tradition of telling stories. Listen to many of the stories told by members of the congregation. Sailors like to hear about Jesus in rough seas in Matthew 8:24. They can relate to conditions in the boat when so many feared for their lives. Marines have an understanding of the battles that the Israelites fought over and over in the Old Testament. Knowing these small tidbits can open a window of opportunity in preaching and relationship with the command.

**8. What gets in the way of good preaching to this unit?**

Does the time of worship get in the way? While serving as the chaplain onboard USS PRINCETON I had to adjust worship times inport to include both the

offgoing and oncoming duty sections. Does worship location get in the way? The chapel onboard the USS ABRAHAM LINCOLN is located directly below the flight decks. The noise of the catapult can be deafening and a real detriment to the sermon. Is the music program a help or hindrance to preaching?

**9. What seems to work well in preaching to this unit?**

If the sermon works well and feedback is positive from the listeners then take note of the reasons behind the feedback. Do not be afraid to ask someone in the crew what he or she liked about the worship service and the sermon. Using the same style every Sunday may not work, but if the chaplain finds a way to reach people then take note of why a particular style has been effective. Also, check with chaplains in similar types of units to see what works for them.

**10. How does preaching connect with other elements in the worship service?**

Most often preaching connects with the music during worship. This can be difficult at times. If the set up for worship in the field has no electrical power or instruments think about having a portable, battery powered hymn maker to help with music. These portable hymn players now come in sizes about the same size as a hymnal. If worship is in a chapel setting and there is an organ, piano, guitar or other instruments available use them to create an atmosphere that enhances the worship experience. Does the theology of the hymns for that Sunday agree with the sermon? Many liturgical traditions such as Lutheran, Methodist, and Presbyterian have guides that coordinate music to go with the appointed readings in their respective church calendars. Soloists can set the stage for a sermon with a song that begins to make the congregation think about the text before the sermon.

Music is not the only consideration. The entire worship service is linked with readings, prayers, children's sermon (if appropriate), banners and paraments. While the sermon is very important to worship it is also a part of the entire worship experience.

**11. How does this unit show its involvement in the preaching event itself (such as call and response, movement, silence, or eye contact)?**

What if the last chaplain used dialogue as a part of preaching? Will the congregation continue to respond to a different chaplain who does not expect a response to rhetorical questions? Find a person whose opinion is valued to critique sermons. This is very applicable if there is more than one chaplain on staff. Record or videotape sermons and critically evaluate what has been preached. Each unit is comprised of different individuals from various backgrounds and being able to "read" the expressions on the faces of the unit may be helpful.

**Summary**

Just as there are several ways to preach a sermon, there are several ways to exegete the unit or congregation. Asking questions and reviewing methods brings the chaplain to greater situational awareness. The goal is to be flexible while remaining faithful to the gospel of Jesus Christ, one's faith group and individual beliefs, and fitting to the context of the gathering of hearers.

## CHAPTER 5

### TWO SERMONS: REFLECTIONS OF LOCAL THEOLOGY

This chapter contains two sermons that serve as examples of the diverse theological and homiletical challenges a Navy chaplain will face. The first sermon is an example of how local theology and situational exegesis can be important factors in preaching. I preached this sermon for the memorial service of a Marine who committed suicide. The Marine was also, by his own admission, one who did not believe in God. The sermon was a part of a service targeted for the deceased Marine's squadron. As a part of the memorial service it was important to restore some dignity to the deceased and to teach those in attendance about the help available to any Marine who feels suicidal. Like all sermons, it must remain true to the preacher's theological views of suicide and the ecumenical service in which the sermon takes place.

12 Nov 96 MCAS New River

Memorial Service for LCPL Julian Levine

IF I AM INCLINED TO DOUBT, STEADY MY FAITH, IF I AM  
TEMPTED, MAKE ME STRONG TO RESIST, IF I SHOULD MISS THE  
MARK, GIVE ME COURAGE TO TRY AGAIN.

The Marine's Prayer realizes that there is doubt, temptation, and failure. The Marine's Prayer is printed in today's bulletin and I ask that you take it with you when you leave today.

Perhaps that may help you today because I have for you No easy answers.

Doing this service is difficult!

And no doubt for many of you it is difficult as well.

I like the catch phrase that the USMC is America's 911 force. The Corps is trained to handle a multitude of situations, various foes, and any climate. Marines are prepared to handle just about anything that comes down the road...None of us however were ready for the events of this past Thursday morning when LCPL Levine ended his life. It is important that we accept this as fact.

So, where does that leave us today?

As you sit here today remembering LCPL Levine it is ok to be a bit frustrated...and it is certainly ok to be disappointed...and it is certainly ok to be angry. Any psychologist will tell us that these are perfectly normal reactions when someone we know has taken his life. LCPL Levine's death will leave us with some questions that will never be answered.

However this afternoon...there should be in each one of us a sense of profound sorrow. Somewhere along the line LCPL Levine's life became filled with either a sadness or futility that none of us will ever understand. There should be in us a profound sense of sorrow because he was a Marine. No matter what happened – he was a Marine! No matter what happened – he was a Thunder Eagle!

LCPL Levine was the recipient of the.....

National Defense Medal, SW Asia Service Medal, Sea Service Deployment Ribbon, Expert Marksman Medal, Armed Services Expeditionary Medal and the Good Conduct Medal.

He was a member of this incredible family called the United States Marine Corp. I don't know how many of you were at the Birthday Ball on Friday night, but COL Wallace talked about the great attitude and spirit of our family. There is no other group like the USMC...no other group on this planet compares with the USMC. You see, no matter what happens in my life no one can ever take away from me that I'll be a War Eagle and a member of this same family. I know, a lowly squid, who for one tour gets to stick his chest out and say proudly that he serves with the Marines. This is an organization like no other...especially in the tradition of caring for its own.

When a family suffers an unexplainable tragedy like this it's time to close ranks - That no matter how difficult or frustrating LCPL Levine's death is he was still a part of our family. We are a family that cares when one its own suffers so greatly that we cannot comprehend the end result. We are a family that cares enough to shed tears of anger and sorrow at the same time.

You see, I have a profound belief that with God's help and the help of another Marine that there is nothing that a Marine cannot overcome...let me say that again...with the help of God and the help of a fellow Marine there is nothing that you cannot overcome. Marines have proved that in every corner of the globe.

So today we call on the help of God and fellow Marines to bring us through LCPL Levine's death.

This is why I chose the reading today that said...Don't be anxious about anything, but in everything, by prayer and petition, present your requests to God...

Furthermore it says: Whatever is true, whatever is right, whatever is noble, whatever is pure, whatever is admirable if anything is excellent or praiseworthy - think about such things.

Today we are here to remember the good part of LCPL Levine's life and service to the Corps...and we are here today to pray for God's help and the help of a fellow Marine. For if ever any one of us should be in a situation of despair, doubt, or profound trouble let each of us know that we have that to turn to and to carry us through. Finally, I ask you today to pray...whether you are Christian, Jewish, Muslim, or even of no religious belief that God be with LCPL Levine to take away whatever incredible sorrow or despair that was so great that he ended his life. I ask you to pray this because he was A Marine, and a Thunder Eagle...a part of this family that draws together in any crisis.

May God rest the soul of LCPL Julian Levine.

And as our lives move forward may God bless the Corps.

AMEN.

This second sermon reflects a totally different set of concerns than the first sermon. It is an Easter sermon delivered on the USS CONSTITUTION, the oldest naval warship in the United States Navy. It is a part of an ecumenical Christian service. Chaplains participating in the service were American Baptist, United Church of Christ, and Evangelical Lutheran Church in America. The service was

held outdoors on the deck of the ship in forty-eight degree overcast weather. The entire service was scheduled for a forty-five minute time window. These concerns made the sermon shorter in length. Note that location also figures significantly into the text of the sermon.

31 March 2002 USS CONSTITUTION – Boston Harbor

### THREE DAYS

Three days can be a long time. Imagine being one of the 450 men on the USS CONSTITUTION two hundred years ago. You would live below decks, sleeping in hammocks. The rows are so tight that you could not walk between them. Think of any modern condition or luxury and it did not exist on this ship.

Imagine being onboard for three long days in the stifling heat of summer in the cramped quarters – no showers, running water, or air conditioning. I served 3 years on the USS PRINCETON – a modern cruiser with air conditioning so cold that inside the ship you had to wear a sweater in the summer in the Persian Gulf where outside heat indexes reach over one hundred and thirty degrees. We had televisions, laundry, a ship's store, soda machines, an ATM, and cappuccino machines. Three days on the USS CONSTITUTION two hundred years ago could be a long time.

Imagine three dangerous days of stormy, wintry seas on this ship with such a shallow keel, pitching and rolling, having to scurry up and down the masts

tending to sails and rigging, treacherous and slippery decks, lightening, waves breaking over the forecastle, howling winds, freezing conditions and little – if any sleep. Three days on the USS CONSTITUTION could be a long time.

Imagine three intense days of battle at close range, cannon balls firing, wood splintering, the ever present fear of any sailor's two worst enemies – fire and flooding, young men injured and suffering unsure if one will even survive for another three days. Three days on the USS CONSTITUTION could be a long time.

On this historic ship men and women have served and sacrificed continuously to secure our earthly freedom for longer than any other United States Naval ship. She floats here today in Boston Harbor to remind us of this great cost of our freedom.

Three days was a long time for the family and disciples of Jesus. Imagine being Jesus disciple giving up everything – money, family and standing in the Jewish community to follow a man you believe to be the Messiah. Then, in a bizarre set of circumstances, including a triumphal entry into Jerusalem on Palm Sunday you watch with dismay as first Jesus is arrested and deserted; denied, and tried; brutalized and crucified all during the Passover celebration. The man whom you have believed, followed, come to love, and expected to liberate the masses is hung on the cross and taunted. For three long days you agonize. Do you celebrate the Passover? Do you continue in his teachings? Do you seek retribution against those who had him put to death? Do you hide, fearing that as one of his followers, you may be next to suffer the same fate? What do you say to Jesus' family? What do you say to your fellow disciples? What do you say to your own family who asks

you now about your decision to be a follower of Jesus of Nazareth? The three days after Jesus death was a long, agonizing time.

Imagine that you are Mary, the mother of Jesus. You remember how the angel spoke to you about his immaculate conception over thirty years ago. You saw how knowledgeable Jesus was even as a young boy in the temple. You watched as he miraculously healed the sick and raised the dead. You, as a mother, watched as your first-born child suffers a brutal end to his life. You have cried until there seems to be no more tears to shed and then you cry again. In the midst of his death you are expected to prepare the traditional Passover meal for your family. You will console Jesus disciples while you seek you own consolation. For Mary, the three days after Jesus death may have been the longest three days of her life.

For three days Jesus laid in the tomb and when Mary Magdalene and the other Mary came to the tomb he was gone – an angel in his place. In three days time through his death and then rising from the tomb Jesus secured our heavenly freedom.

You and I are truly blessed. On this Easter, during this tumultuous past year, we gather here on the decks of the USS CONSTITUTION to celebrate.

We gather to celebrate and celebrate as sailors have on this ship for two hundred and five years as they secured and guarded the earthly freedom of a young country. We gather today with this generation's Navy stationed on her now, willing to continue in that tradition to give us our earthly freedom.

We gather to celebrate the Easter event where Jesus secured and continues to guard our heavenly and eternal freedom.

Three days of harsh conditions never deterred the crew of the  
CONSTITUTION.

Three days of death could not deter God from fulfilling his gift of salvation  
through Jesus Christ.

I can think of no better place today to celebrate than on this magnificent  
ship – a symbol of our American freedom. We celebrate our Christian freedom  
today...freedom from sin and freedom from death. Today we gather and we say  
that Christ has died, Christ has risen, and Christ will come again!

AMEN!

These sermons differed in audience, the first ecumenical, and the second  
Christian ecumenical. The sermons differed in the reasons for the sermons, the first  
a suicide, and the second Easter. The sermons differed in location, the first in a  
Marine Corps chapel, and the second on a ship. These are major differences that  
had to be taken into account theologically and homiletically. These sermons are  
examples of the contrast of the many challenges a chaplain will face.

Navy chaplains will be asked to preach in variety of settings throughout  
their careers. Situational awareness will keep the chaplain informed of important  
factors that will aid in the theology, content and delivery of the sermon. In part, this  
awareness will make the sermon an effective part of the overall worship  
experience.

AQD	FAITH GROUP	SHORT TITLE
500	Roman Catholic	RC
501	Jewish	J
502	The Episcopal Church	EC
503	Orthodox	ORTH
504	Associated Gospel Churches	AGC
505	American Council of Christian Churches	ACCC
506	Assemblies of God	AG
507	Christian Church (Disciples of Christ)	CC(DC)
508	Christian Science	CS
509	Churches of Christ	CC
510	Church of Jesus Christ of Latter-Day Saints	CJCLDS
511	Church of the Nazarene	CN
512	Independent Fundamental Churches of America	IFCA
513	National Fellowship of Brethren Churches	NFB
514	Plymouth Brethren	PB
516	Reorganized Church of Jesus Christ of Latter-Day Saints	RCJCLDS
517	Church of God General Conference	CGGC
518	Brethren Church	BRETH
519	United Church of Christ	UCC
520	Church of God of Prophecy	CGP
521	Church of God in Christ	CGC
522	Pentecostal Church of God in North America	PCGNA
523	Baptist Bible Fellowship	BBF
524	American Baptist Association	ABA
525	American Baptist Churches	ABC
526	General Association of Regular Baptist	GARB
527	Southern Baptist	SB
528	General Association of General Baptists	GAGB
529	Baptist Missionary Association of America	BMAA
530	African Methodist Episcopal	AME
531	Christian Methodist Episcopal Church	CMEC
532	African Methodist Episcopal Zion	AMEZ

AQD	FAITH GROUP	SHORT TITLE
533	Baptist General Conference	BGC
534	Christian Reformed Church	CR
535	Church of God (Anderson, Indiana)	CGAI
536	Church of God in North America	CGNA
537	Evangelical Covenant Church in America	ECCA
538	Free Will Baptist	FWBAPT
539	Moravian	M
540	National Association of Congregational Christian Churches	NACCC
541	National Baptist Convention of America	NBCA
542	National Baptist Convention in the U.S.A.	NBCUS
543	Reformed Church in America	RCA
544	Progressive National Baptist Convention, Inc.	PNBC
545	Seventh-Day Adventists	SDA
546	Unitarian Universalist Association	UUA
547	Salvation Army	SA
548	Liberal Catholic Church	LRC
549	Evangelical Congregational Church	ECC
550	National Association of Baptist Churches	NABC
551	Pentecostal Assemblies of the World	PAW
552	United Pentecostal Church International	UPCI
553	Apostolic Catholic Assyrian Church of the East	ACACE
554	Elim Fellowship	EF
555	North American Baptist Conference	NABAPC
556	Bible Presbyterian Church	BPC
557	Church of the Living God	CLG
558	International Council of Community Churches	ICCC
559	Evangelical Methodist Church	EMC
560	Christian and Missionary Alliance	CMA
561	Christian Churches and Churches of Christ	CHCCC
562	Church of the United Brethren in Christ	CUBC
563	Central Bible Church	CBC
564	Conservative Baptist Association of America	CBAA

AQD	FAITH GROUP	SHORT TITLE
565	Conservative Congregational Christian Conference	CCCC
566	Evangelical Free Church of America	EFCA
567	Kansas Yearly Meeting of Friends	KYMF
568	International Church of Foursquare Gospel	ICFSG
569	Open Bible Standard Church	OBSC
570	Pentecostal Church of God in America	PCGA
571	Pentecostal Holiness Church	PHC
572	Missionary Church Association	MCA
573	Church of God (Cleveland, Tennessee)	CGCT
574	Presbyterian Church in America	PCA
575	The Missionary Church	MISS
576	Churches of Christ in Christian Union	CCCU
577	Full Gospel Fellowship of Church and Ministry International	FGFCMI
578	Pentecostal Free Will Baptist Church, Inc.	PFWB
579	Chaplaincy Full Gospel Churches	CFGFC
580	Presbyterian Church, USA	PUSA
581	Associated Reformed Presbyterian Church	ARP
582	Westgate Chapel	WC
583	Cumberland Presbyterian	CP
584	Orthodox Presbyterian	OP
585	Reformed Presbyterian Church of North America	RPCNA
586	Evangelical Presbyterian Church	EPC
587	Central Conference of American Rabbis (Reform)	JR
588	Reformed Episcopal Church	REPIS
589	Liberty Baptist Fellowship	LBF
590	United Methodist	UM
591	Free Methodist of North America	FMNA
592	Primitive Methodist	PM
593	Wesleyan	W
594	Anglican Church in America	ACA
595	Conservative Lutheran Association	CLA
596	Evangelical Lutheran Church in America	ELCA

AQD	FAITH GROUP	SHORT TITLE
597	United Episcopal Church of North America	UEPISNA
598	Anglican Catholic Church	ACC
599	Lutheran Church, Missouri Synod	LCMS
600	TBD by Department of Defense <b>American Association of Lutherans</b> <b>Assemblies of God, International Fellowship</b> <b>Charismatic Episcopal</b> <b>Church of the Lutheran Brethren</b> <b>Church of the Rock, International</b> <b>Cooperative Baptist</b> <b>Evangelical Presbyterian</b> <b>International Ministries Fellowship</b> <b>Muslim</b> <b>Trinity Full Gospel</b> <b>World Baptist Fellowship</b>	UNK

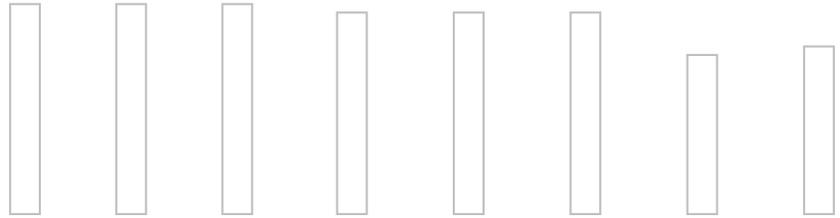
**Evangelical Lutheran Church in America Congregation Trend Report**  
**Department for Research and Evaluation**  
**Source: Congregational Annual Reports**

Congregation: St Enoch Lutheran Church Kannapolis NC 28081  
 North Carolina Synod Conference: Central  
 Year Organized: 1835

<b>From 1993 TO 2000</b>	<b>1993*</b>	<b>1994*</b>	<b>1995*</b>	<b>1996</b>	<b>1997*</b>	<b>1998*</b>	<b>1999</b>	<b>2000</b>	<b>%Chg 93-00</b>
Baptized Membership	420	420	420	433	433	433	409	408	-2.9%
Members Received By:									
a. Baptism: Children	0	0	0	13	13	13	0	3	
b. Baptism: Adults	0	0	0	2	2	2	0	0	
c. Affirmation Of Faith	3	3	3	19	19	19	0	3	
d. Transfer From:									
1. ELCA Congregations	0	0	0	3	3	3	0	0	
2. Other Lutheran	0	0	0	0	0	0	0	0	
3. Other Non-Lutheran	0	0	0	16	16	16	0	0	
e. Other & Stat. Adjustment	0	0	0	0	0	0	0	0	
Total Members added	3	3	3	53	53	53	0	6	
Members Removed By:									
a. Death	8	8	8	9	9	9	24	5	
b. Transfer To:									
1. ELCA Congregation	7	7	7	0	0	0	0	0	
2. Other Lutheran	0	0	0	1	1	1	0	0	
3. Other Non-Lutheran	0	0	0	3	3	3	0	2	
c. Other & Stat. Adjustment	0	0	0	27	27	27	0	0	
Total Members Removed	15	15	15	40	40	40	24	7	
Membership Change	-12	-12	-12	13	13	13	-24	-1	
Baptized Youth Confirmed	0	0	0	3	3	3	0	2	
Confirmed Membership	358	358	358	352	352	352	328	324	-9.5%
Conf-Communing Members	178	178	178	287	287	287	189	189	6.2%
Conf-Comm-Contrib Members	178	178	178	258	258	258	189	189	6.2%

**Average Worship Attendance 1993 to 2000**

130	130	130	126	126	126	100	105	-19.2%
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Year	1993*	1994*	1995*	1996	1997*	1998*	1999	2000	%Chg
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Percent Attending Worship	31.0%	31.0%	31.0%	29.1%	29.1%	29.1%	24.4%	25.7%	-16.9%
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#### Racial/Ethnic Composition of Baptized Members

African American/Black Non-Hispanic	0	0	0	0	0	0	0	0	
Asian/Pacific Islander Non-Hispanic	0	0	0	0	0	0	0	0	
Hispanic/Spanish (All Races)	0	0	0	0	0	0	0	0	
Amer. Indian/Native Alaskan Non-Hisp	0	0	0	0	0	0	0	0	
White Non-Hispanic	417	417	417	433	433	433	409	408	
Other Non-Hispanic	3	3	3	0	0	0	0	0	

#### Regular Giving Per Confirmed- Communing Member

Regular Giving Per Confirmed- Communing Member	481.76	481.76	481.76	335.63	335.63	335.63	577.21	630.80	30.9%
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#### Regular Giving Per CC Member in 1993 Dollars

Regular Giving Per CC Member in 1993 Dollars	481.76	470.01	458.03	311.05	305.20	301.42	509.59	542.02	12.5%
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#### Regular Giving by Members

Regular Giving by Members	85753	85753	85753	96325	96325	96325	109093	119222	39.0%
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#### Designated Giving by Members

Designated Giving by Members	10362	10362	10362	31921	31921	31921	0	500	-95.2%
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#### Grants & Partnership Support

Grants & Partnership Support	0	0	0	20000	20000	20000	0	0	0.0%
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#### Total Income

Total Income	97454	97454	97454	149263	149263	149263	113530	133222	36.7%
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#### Current Operating Expenses

Current Operating Expenses	79187	79187	79187	135212	135212	135212	100901	106322	34.3%
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#### Payments on Debts

Payments on Debts	0	0	0	0	0	0	0	0	0.0%
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#### Total Disbursements

Total Disbursements	87833	87833	87833	149840	149840	149840	113401	124222	41.4%
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#### Mission Support

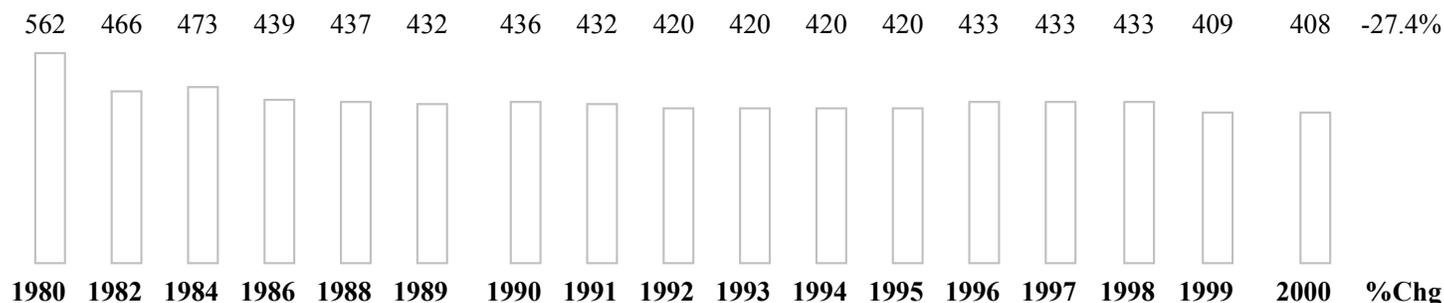
Mission Support	7557	7557	7557	10800	10800	10800	12000	12000	58.8%
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#### Mission Support as % of Current Operating Expenses, Debt

Mission Support as % of Current Operating Expenses, Debt	8.7%	8.7%	8.7%	7.4%	7.4%	7.4%	10.6%	10.1%	16.4%
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Total ELCA Benevolence	8646	8646	8646	13347	13347	13347	12500	13500	56.1%
Other Benevolence	0	0	0	400	400	400	0	4400	0.0%

**Baptized Membership 1980 to 2000 (-1 = Missing Data)**



**Population of Congregation's ZIP Code 28081 for 1980, 1990 and 2000**

16525	-	-	-	-	-	18368	-	-	-	-	-	-	-	-	-	-	21650	31.0%
<b>1980</b>	<b>1982</b>	<b>1984</b>	<b>1986</b>	<b>1988</b>	<b>1989</b>	<b>1990</b>	<b>1991</b>	<b>1992</b>	<b>1993</b>	<b>1994</b>	<b>1995</b>	<b>1996</b>	<b>1997</b>	<b>1998</b>	<b>1999</b>	<b>2000</b>	<b>%Chg</b>	

**2000 VALUE OF CONGREGATIONAL ASSETS**

Church edifice and lot	\$483,000	Parsonage(s) and lot(s)	\$100,000
Parish house and lot	\$500,000	Other real estate	\$167,000
Endowment and memorial funds	\$250,000	Other assets	\$0
Cash, savings, bonds, etc.	\$0		
Total indebtedness	\$0	Capital improvements this year	\$0

Wheelchair accessible? Community Context: Suburb near medium sized city

Size of 2000 Sunday School: 45 Pupils and 13 Leaders

Zip Codes Served: 28081 28023 28115

\*No Congregational Report was received for this year. The previous year's data was carried forward.

This data from Congregational Report Forms is updated weekly.

To make corrections or updates, contact the ELCA Office of the Secretary.  
E-mail alderfer@elca.org or call 800/638-3522 extension 2803

**NAVAL CHAPLAINS SCHOOL  
CHAPLAIN BASIC COURSE CLASS B01030  
WEEK 1 03 Sept-07 Sept 2001**

	Monday 03	Tuesday 04	Wednesday 05	Thursday 06	Friday 07
0600	<b><i>Labor Day</i></b>	Reveille	Reveille	Reveille	Reveille
0605		Grooming & Chow	Grooming & Chow	Grooming & Chow	Grooming & Chow
0720		0730-Staff Intro 0745-Dental Inprocessing 0830-CO Welcome	0630- Immunizations (KH)	Duty Turnover	0630- Immunizations (KH)
0730			0720- Duty Turnover	Pluralism Presentation	Pluralism Presentation
0745			0730- Faith Groups	Faith Groups	Faith Groups
0820			Plan of the Day	Plan of the Day	<b>0815: O'Club/MWR Brief</b>
0830-0920			0900-Medical Inprocessing	1.2 Course Orientation LCDR Targonski, CHC, USNR	1.3 Military Grooming & Naval Officer's Uniforms LCDR Kaprow, CHC, USNR LT Stallard, CHC, USNR
0930-1020		1000-Admin Inprocessing	1.37 G.I. Bill RPC Berry, USN		1.11 Computer Orientation RPC Berry, USN
1030-1120			1.7 USN Rates, Ratings & Ranks RPC Berry, USN	1.5 Naval Customs & Courtesies SSgt Sears, USMC	<b>ID CARD ISSUE</b> SSGT Sear
1120-1230		Lunch	Lunch	* Lunch	* Lunch
1230-1320		<b>UNIFORM PURCHASE</b>	1.34 Moving and Personal Effects Ms Shirley Roy	<b>1300</b> 2.27 Introduction to Pluralism LCDR Targonski, CHC, USNR LT Stallard, CHC, USNR	<b>1300</b> 1.17 Chaplain Primary & Collateral Duties LCDR Targonski, CHC, USN
1330-1420					
1430-1520			Navy Federal Credit Union MS Linda Crowley	1.36 Military Drill  3.1 Physical Training/PFA SSgt Sears, USMC	<b>1430</b> 1.58 Naval Officer Records LCDR Kaprow, CHC, USNR LT Stallard, CHC, USNR
1545-1630			1.36 Military Drill Weigh-In - Schoolhouse Tour SSgt Sears	1.36 Military Drill Exchange Call SSgt Sears, USMC	
1730		Dinner	Dinner	Dinner	Dinner
1900			<b>FIELD DAY</b>		
Day #	1	2	3	4	5

**NAVAL CHAPLAINS SCHOOL  
CHAPLAIN BASIC COURSE CLASS B01030  
WEEK 2 10 Sept-14 Sept 2001**

	Monday 10	Tuesday 11	Wednesday 12	Thursday 13	Friday 14
0600	Reveille	Reveille	Reveille	Reveille	Reveille <b>0530 Conditioning Hike SSGT Sears, USMC</b>
0605	<b>0630-UNIFORM INSPECTION -KHAKI</b>	Grooming and Chow	Grooming & Chow	0600-0800 Swim Quals (Pool 307) <b>Cammies/swimsuits</b>	Grooming & Chow
0720		Duty Turnover	Duty Turnover		Duty Turnover
0730		Pluralism Presentation	Pluralism Presentation		Pluralism Presentation
0745		Faith Groups	Faith Groups		Faith Groups
0820	Plan of the Day	Plan of the Day	Plan of the Day	Plan of the Day	Plan of the Day
0830-0920		0900 - Active Duty Dental Screening		1.27 Overview of Military Justice Naval Justice School	2.17 American Red Cross Mr. Kilday
0930-1020	TRICARE Brief Ms L Parent (0930-1020)				2.1 Role of the Chaplain/Shape of Ministry LCDR Targonski, CHC USNR LT Stallard, CHC, USNR
1030-1120					1.14 Seapower History LT Stallard, CHC, USNR
1120-1230	* Lunch	* Lunch	* Lunch	Lunch	Lunch
1230-1320	<b>1300</b> 2.2 Interfaith Seminar LCDR Targonski, CHC, USNR LT Stallard, CHC, USNR			1.27 Survey of Admin Law Naval Justice School	<b>1300</b> 1.6 Naval Social Customs CAPT Atwater, CHC, USN
1330-1420					<b>1400</b> 1.10 Working through Structure LCDR Targonski, CHC, USNR
1430-1520	1.36 Military Drill SSGT Sears, USMC	<b>1500</b> 1.36 Military Drill SSGT Sears, USMC		1.36 Military Drill SSgt Sears, USMC	<b>1500</b> 2.7 Worship in the Sea Services LT Stallard, CHC, USNR
1545-1630	3.1 Physical Training SSgt Sears, USMC		ADMIN TIME		3.1 Physical Training SSgt Sears, USMC
1730	Dinner	Dinner	Dinner	Dinner	Dinner
1900		Touro Synagogue Tour (Opt)		<b>FIELD DAY</b>	
Day #	6	7	8	9	10

**NAVAL CHAPLAINS SCHOOL  
CHAPLAIN BASIC COURSE CLASS B01030  
WEEK 3 17 Sept-21 Sept 2001**

	Monday 17	Tuesday 18	Wednesday 19	Thursday 20	Friday 21	
0500	Reveille	Reveille	Reveille	Reveille	Reveille	
0605	<b>0630-UNIFORM INSPECTION-Summer Wh.</b>	Grooming & Chow	Grooming & Chow	0600-0800 Swim Quals (Pool 307) <b>Cammies/swimsuits</b>	<b>0500 Conditioning Hike</b> SSgt Sears, USMC	
0720		Duty Turnover	Duty Turnover			
0730		Pluralism Presentation	Pluralism Presentation			
0745		Faith Groups	Faith Groups			
0820	Plan of the Day	Plan of the Day	Plan of the Day	Plan of the Day		
0830-0920	1.9 Pay Allowances & Benefits/NMCRS Ms E. Liberty-Topliff	1.38 Naval Message Writing and AMCROSS Delivery RMCM St. Onge, USN  <b>At Comm School</b>	1.42 Code of Conduct Professor Halyburton Naval War College	PSD- Port Calls	KNOWLEDGE TEST #1	
0930-1020			1.22 <b>1030</b> Chapel Ministry/Pizza lunch CDR Demy, CHC, USN	<b>0900 CME0</b>	<b>Directors Time</b> CDR Fisher, CHC, USN	
1030-1120						Debrief with Basic School Officer and Instructors
1120-1230	* Lunch	* Lunch	Lunch (Chapel)	Lunch	Lunch	
1230-1320	<b>1300</b> 1.25 Leadership, Management & Supervision RPC Berry, USN	<b>1300</b> 1.52 CRP Design LCDR Targonski, CHC, USNR LT Stallard, CHC, USNR	1.35 Senior and Supervisory Chaplains CDR Demy, CHC, USN	1.21 General Damage Control SWOS Damage Control Staff At SWOS (requires 3.5 periods)	1.43 Chaplain Corps History CDR CASH, CHC, USNR	
1330-1420						Memorial Service Chaplain at Sea Presentation Change of Guide On
1430-1520			1.8 USN Organization RP2 Campbell, USN			
1545-1630	1.36 Military Drill SSgt Sears, USMC	3.1 Physical Training SSgt Sears, USMC		<b>KNOWLEDGE TEST REVIEW</b>	<b>0900 SATURDAY: SHIP FAMILIARIZATION: USS DONALD COOK (DDG 75)</b>	
1730	Dinner	Dinner	Dinner	Dinner	Dinner	
1900				<b>FIELD DAY</b>		
Day #	11	12	13	14	15	

**NAVAL CHAPLAINS SCHOOL  
CHAPLAIN BASIC COURSE CLASS B01030  
WEEK 4 24 Sept-28 Sept 2001**

	Monday 24	Tuesday 25	Wednesday 26	Thursday 27	Friday 28
0600	Reveille	Reveille	Reveille	Reveille	0430-Reveille
0605	<b>0630-UNIFORM INSPECTION-SDW</b>	Grooming & Chow	Grooming & Chow	Grooming & Chow	<b>0500-Conditioning Hike</b>
0720		Duty Turnover	<b>USS BUTTERCUP</b>	Duty Turnover	
0730	Faith Groups	Faith Groups		Faith Groups	Faith Groups
0800	Pluralism Workshop	Pluralism Workshop		Pluralism Workshop	Pluralism Workshop
0820	Plan of the Day	Plan of the Day		Plan of the Day	Plan of the Day
0830-0920	2.8 Lay Leaders LT Stallard, CHC, USNR	2.10/2.11 Weddings & Occasional Services/Funerals & Memorial Services LT Stallard, CHC, USN		2.14 Humanitarian Transfers and Hardship Discharges LCDR Cherry, CHC, USNR	2.19 Chaplain Resource Branch LCDR Cherry, CHC, USNR
0930-1020	1.41 Law of Armed Conflict Naval Justice School				2.15 Conscientious Objectors LCDR Targonski, CHC, USNR
1030-1120	2.17 AMCROSS/NMCRS Mr. Kilday	2.5 Casualty Assistance Calls LCDR Targonski, CHC, USNR	2.18 CREDO LCDR Atwater, CHC, USNR		
1120-1230	* Lunch	* Lunch	* Lunch/Class Photo	* Lunch	* Lunch
1230-1320	2.12 Privileged Communication/Naval Justice School CDR Fisher, CHC, USNR LCDR Kaprow, CHC, USNR	<b>1300</b> 2.16/2.29 Faith Groups with Special Needs; Asian Religions; Port Calls LCDR Targonski, CHC, USNR LCDR Kaprow, CHC, USNR LT Stallard, CHC, USNR	<b>1300</b> 2.6 Hospital Ministry LCDR Targonski, CHC, USNR	2.13 Family Service Center at FSC - Bldg 1260 Ms. L. Smith-Martin	1.13 USN CO Perspective CAPT McCabe, USN
1330-1420					1.29 Security and Classified Information SSgt Sears, USMC
1430-1520			1.36 Military Drill SSgt Sears, USMC		1.32 USNR Organization CAPT Stahl, USN CDR Lantz, USN
1545-1630	3.1 Physical Training SSGT Sears, USMC	1.36 Military Drill SSgt Sears, USMC	1.36 Military Drill SSgt Sears, USMC	3.1 Physical Training SSgt Sears, USMC	ADMIN TIME
1730	Dinner	Dinner	Dinner	Dinner	Dinner
1900				<b>FIELD DAY</b>	
Day #	16	17	18	19	20

**NAVAL CHAPLAINS SCHOOL  
CHAPLAIN BASIC COURSE CLASS B01030  
WEEK 5 01 Oct-05 Oct 2001**

	Monday 01	Tuesday 02	Wednesday 03	Thursday 04	Friday 05	
0600	Reveille	Reveille	Reveille	Reveille	0400-Reveille	
0605	<b>Uniform Inspection- SDB</b>	Grooming & Chow	<b><i>Coast Guard Academy Groton, CT</i></b>	Grooming & Chow	<b>0430-Conditioning Hike</b>	
0720	Duty Turnover	Duty Turnover		<b><i>Firefighting</i></b>	Faith Groups	
0730	Faith Groups	Faith Groups			Pluralism Workshop	
0800	Pluralism Workshop	Pluralism Workshop			Plan of the Day	
0820	Plan of the Day	Plan of the Day			1.43. USMC Organization SSgt Sears, USMC	
0830-0920	2.9 Pastoral Care in the Sea Services LCDR Targonski, CHC, USNR	1.54 Reporting Aboard LCDR Targonski, CHC, UNSR			LCDR Inman Brief	
0930-1020		2.24 Deployment Ministry LT Stallard, CHC, USNR				
1030-1120	1.59 Anti-Terrorism Brief RPC Berry, USN					
1120-1230	Lunch	Lunch	Lunch	Lunch	Lunch	
1230-1320	2.3 Alcohol/Drug Rehab and Education Jim Davis, CAC	<b><i>Active Duty Pictures</i></b>	<b><i>Submarine Base New London, CT Nautilus Museum</i></b>	<b><i>Firefighting</i></b>	1.40 USMC: CO Perspective Col Hartenstein, USMC	
1330-1420					2.25 Fraternalization & Sexual Harassment Naval Justice School	
1430-1520	1.51 Master Chief of the Command Master Chief St. Onge				SAVI CDR Nix, CHC, USN	
1545-1630	3.1 Physical Training SSGT Sears, USMC					1.44 Fitreps, Admin & Statutory Boards LT Stallard, CHC, USNR
1730	Dinner	Dinner	Dinner	Dinner	Dinner	
1900				<b>FIELD DAY</b>		
Day #	21	22	23	24	25	

**NAVAL CHAPLAINS SCHOOL  
CHAPLAIN BASIC COURSE CLASS B01030  
WEEK 6 08 Oct-12 Oct 2001**

	Monday 08	Tuesday 09	Wednesday 10	Thursday 11	Friday 12
0600	Reveille	Reveille	Reveille	Reveille	0430-Reveille\ 0500- <b>Conditioning Hike</b>
0605	<b>COLUMBUS DAY</b>	Grooming & Chow	Grooming & Chow	Grooming & Chow	
0720		Duty Turnover	Duty Turnover	Duty Turnover	Duty Turnover
0730		Pluralism Workshop	Pluralism Reflection	<b>JOINT TRAINING</b>	Pluralism Reflection
0800		Faith Groups	Faith Groups		Faith Groups
0820		Plan of the Day	Plan of the Day		Plan of the Day
0830-0920		USS Halyburton- Pier Two	1.52 Women in the Sea Services LCDR Cherry, CHC, USNR		<b>SPIRITUALITY RETREAT</b>
0930-1020					
1030-1120					
1120-1230		Lunch	Lunch		
1230-1320		1.60 Ethics Training CDR Fisher,CHC,USN	<b>KNOWLEDGE TEST II</b>		
1330-1420		1.55 Command Religious Program Briefs			
1430-1520					
1545-1630	<b>Knowledge Test Review</b> <b>3.1 Physical Training</b>				
1730	Dinner	Dinner	Dinner	Dinner	
1900				<b>FIELD DAY</b>	
Day #	26	27	28	29	30

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