# BYU Master of Arts–Chaplaincy Program

## Curriculum Analysis from a Healthcare Chaplaincy Perspective

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## Project Overview

The purpose of my report is to share with Brigham Young University (BYU) administrators and faculty members my academic experience, as the institution's first healthcare chaplaincy[1] student in the Master of Arts--Chaplaincy graduate program[2], as well as to provide them with curriculum-critical information from several other entities that may help inspire future decision making regarding the program. My primary research question is "How well aligned is BYU's graduate program with the educational needs of Latter-day Saint healthcare chaplaincy students seeking to provide professional-level ministry and to obtain national board certification?"[3]

In 2014, leaders of The Church of Jesus Christ of Latter-day Saints made the decision to endorse all types of Latter-day Saint chaplains.[4] Prior to that time, only military chaplains were endorsed by the Church. Likewise, the chaplaincy program at BYU was exclusive to military chaplains. With the 2014 decision, came the question of how to prepare other types of Latter-day Saint chaplains for their ministries. The years 2017-2019 saw the

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1. Roberta Loewy and Erich Loewy. "Healthcare and the Hospital Chaplain," *MedGenMed: Medscape General Medicine* 9, no. 1 (March 14, 2007): 53, accessed May 20, 2019, https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1924976/.
2. Brigham Young University Graduate Studies, "Religious Studies—Chaplaincy," accessed October 31, 2018, https://gradstudies.byu.edu/program/religious-studies-chaplaincy-ma.
3. Board of Chaplaincy Certification Inc, "BCCI Certification," accessed October 31, 2018, http://bcci.professionalchaplains.org/content.asp?pl=25&contentid=25.
4. Genelle Pugmire, "LDS Church Approves Centralized Endorsement of all Chaplains, including Women," *Daily Herald*, accessed October 13, 2014, https://www.heraldextra.com/news/local/central/provo/lds-church-approves-centralized-endorsement-of-all-chaplains-including-women/article_6fb35da1-7128-5b06-971d-c4ffcf48ee83.html.

initial implementation of specialized programing for healthcare chaplain students at BYU. The program's military-specific courses, not pertinent to healthcare, were replaced with other classes from Religion and other departments on campus. As with any new endeavor, much was learned in this initial trial period. My student-view analysis of the program curriculum is what I intend to offer.

In addition to my first-hand knowledge, I will offer research data gleaned from sources such as The Church of Jesus Christ of Latter-day Saints, the Association for Professional Chaplains,[5] and other universities with chaplaincy programs.[6] Additionally, I have interviewed several Latter-day Saint healthcare chaplains, and non-Latter-day Saint chaplain educators who have insight into the unique needs of Latter-day Saint trainees, given our unique faith and preparation for ministry.

Intended uses of this report are 1) to serve Church leaders, BYU administrators, and faculty members who design the BYU Master of Arts--Chaplaincy Program, 2) to serve our future Latter-day Saint healthcare chaplaincy students who seek a religious education that is founded in their own theology, and, 3) by extension, to serve the innumerable people who will benefit from those BYU graduates' spiritual care.

In summary, I hope to provide decision makers with 1) a better understanding of the academic needs of professional, Latter-day Saint healthcare chaplains, 2) an analysis of how the present program compares with those needs, and, 3) some program design

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5. Association of Professional Chaplains: Healing through Spiritual Care, home page, accessed October 31, 2018, http://www.professionalchaplains.org/.
6. Claremont Graduate University School of Arts & Humanities, "MA in Religion," accessed October 31, 2018, https://www.cgu.edu/academics/program/ma-religion/.

ideas for future consideration. I hope to aid the development of a high-quality education for future Latter-day Saint healthcare chaplains. In my opinion, this Christ-like ministry is beautifully consistent with the theology, practices, and covenants embodied in The Church of Jesus Christ of Latter-day Saints,[7] and is well-deserving of continued investment, development, and promotion.

## Definitions of Acronyms used in this Analysis

ACPE—Association for Clinical Pastoral Education

APC—Association of Professional Chaplains

BCC—Board Certified Chaplain

BCCI—Board Chaplains Certification Inc.

CASC—Canadian Association for Spiritual Care

CEU—Continuing Education Unit

CHEA—Council for Higher Education Accreditation

CNA—Certified Nursing Assistant

CPE—Clinical Pastoral Education

CPSE—Counseling Psychology & Special Education

CPSP—College of Pastoral Supervision and Psychotherapy

EMT—Emergency Medical Technician

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7. Russell M. Nelson, "Sisters' Participation in the Gathering of Israel," The Church of Jesus Christ of Latter-day Saints, General Conference, October 6, 2018, https://www.lds.org/general-conference/2018/10/sisters-participation-in-the-gathering-of-israel?lang=eng.

GTU—Graduate Theological Union

LGBT—Lesbian, Gay, Bisexual, Transgender

MBA—Master of Business Administration

MFHD—Marriage, Family and Human Development

MFT—Marriage and Family Therapy

NACC—National Association of Catholic Chaplains

NAJC—National Association of Jewish Chaplains

S&I—Seminary and Institute

SOC W—Social Work

USCCB/CCA—United States Conference of Catholic
Bishops/Commission on Certification and Accreditation

# Introduction

Imagine you awaken one morning to the headline, "Saints Shine as Professional Pastors and Preachers." You see an accompanying photograph of 20-30 women in business dress outside the Church Office Building. Its caption reads, "Latter-day Saint chaplains at the Annual Chaplain Training for The Church of Jesus Christ of Latter-day Saints." The article begins, "An increasing number of faithful, Latter-day Saint men and women are employed in their communities as religious leaders and spiritual caregivers. They are not employed by The Church of Jesus Christ of Latter-day Saints, but the Church fully endorses them in their work.[8] The sisters pictured are among those who provide multi-faith Sunday services, lead Bible study groups in prisons, advise university students on religious matters, conduct funeral services, and counsel people of all faiths. They lead bereavement groups and community inter-faith projects, provide emergency crisis intervention, accompany worried parents in hospitals, and minister in countless other ways.[9] They also maintain active membership in The Church of Jesus Christ, including a calling and a temple recommend, both of which are required for Church endorsement."

You skim the article to where it reads, "The word *chaplain* often invokes images of Christian, military chaplains, like Father Mulcahy in the old T.V. series M*A*S*H.[10] But a chaplain is better defined, more generally, as "an official who is responsible for

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8. The Church of Jesus Christ of Latter-day Saints, Military Relations and Chaplain Services, "General Requirements," accessed June 6, 2019, https://www.lds.org/military/general-requirements?lang=eng.
9. Ibid.
10. Wikipedia, "M*A*S*H," accessed May 7, 2019, https://en.wikipedia.org/wiki/M*A*S*H_%28TV_series%29.

the religious needs of an organization."[11] These 'religious needs' can be nearly anything found in any faith or spiritual tradition. The 'organization' can be of any type: from hospital to police department, from addiction recovery center to multi-national corporation. That said, of the 231 chaplains presently endorsed by The Church of Jesus Christ of Latter-day Saints, the largest group of chaplains is the 103 priesthood-holding men in the military.[12] Still, other chaplaincy types, such as healthcare, are growing among Church members since its 2014 decision to endorse all types of Latter-day Saint chaplains."[13]

The letters "B-Y-U" catch your attention, so you jump to the bottom of the article where it reads, "To learn more about how members of The Church of Jesus Christ of Latter-day Saints become chaplains and serve in various chaplain ministries, see 'General Chaplain Information' and 'Types of Chaplaincies' at www.lds.org/military/chaplains?lang=eng.[14] Information on BYU's Master of Religion—Chaplaincy program is available at gradstudies.byu.edu/program/religious-studies-military-chaplaincy-ma."

## Preface: How This Project Came About

I am approaching completion of the Brigham Young University, Master of Arts—Chaplaincy program. Which, in itself, is not wonderfully unique. BYU has had a chaplaincy program for

11. Cambridge Dictionary, s.v.. "chaplain," accessed May 7, 2019, https://dictionary.cambridge.org/us/dictionary/english/chaplain.
12. Frank Clawson, "Chaplain Graduate Program at BYU April 2, 2019," brief, power point slide, 3.
13. The Church of Jesus Christ of Latter-day Saints "Endorsement of All Latter-day Saint Chaplains" notice, January 28, 2015.
14. "Latter-day Saint Chaplains," accessed May 6, 2019, https://www.lds.org/military/chaplains?lang=eng.

11 years and has graduated 34 fine students. What *is* unique is that prior to 2017, the program was designed entirely to educate military chaplain candidates. My background is in healthcare: nursing (25 years), public health (11 years), and hospital chaplaincy (4 years). My admission to the BYU graduate program was a pioneering effort to see how the needs of Latter-day Saint healthcare chaplaincy students might be accommodated at BYU.

This document is my report on the experience, in terms of the program's alignment with the needs of Latter-day Saint healthcare chaplaincy students. It also includes ideas for achieving a closer alignment. What this analysis is not, is an expert report, as if from an education consultant qualified to give professional recommendations. It is a student-level (and only one student at that) report that incorporates objective data as well as my subjective opinions. It is an offering given in appreciation for the opportunity to be at BYU to help explore the feasibility of offering healthcare chaplain education, and to help explore what the content and design of that education might be. This report is in no way meant to be directive. Responsibility for revelation belongs to those with stewardship for the program. This report might simply inform future decision making regarding the program.

Looking to the future, I imagine graduates of BYU's Master of Arts in Religion—Chaplaincy program positively effecting the Church's public image, as Saints lead and serve in communities. I see Church members blessed, as they live out professional chaplain ministry. Latter-day Saint youth who seek a helping profession where they can use their faith overtly will have another strong option besides teaching seminary. Countless individuals and families will be blessed by Latter-day Saint chaplains' service. I cannot think of a better way to realize our University motto, "Enter to learn; go

forth to serve."[15]

From my BYU letter of intent, 2015: "I see professional healthcare chaplain ministry as a 'ripe field' for a person of faith, of compassion, and specifically, a Latter-day Saint woman who enthusiastically lives out her love for God, for the gospel, and for her temple covenants. It is a vehicle for living out my passion for God, and care for His people . . . Whenever and wherever I can be an extension of God's ears, hands, or heart for someone, that's where I want to be. I'm reminded of the Doctors Without Borders motto, 'We find out where conditions are the worst—the places where others are not going—and that's where we want to be.'[16] I identify with this statement and find that healthcare settings abound in opportunities for a chaplain to be such, providing care to individuals, groups, and a larger community. My expectation is that with a Master's in Religious Studies from Brigham Young University, I will be further prepared to effectively minister to a wide variety of people, in a wide variety of settings, and in healthcare chaplaincy specifically. I seek to develop greater competence in theological understanding and language--my own and that of others. With God's grace, I want to cultivate my intellect and ability to articulate the 'reason of the hope that is in' me (1 Peter 3:15). In terms of pastoral counseling, I want to become more skillful in using both the behavioral sciences and the Spirit's guidance. I also seek the grounding and backing that comes with having an academic credential reflective of my spiritual formation. I have been told a

15. Kevin J. Worthen, "Enter to Learn; Go Forth to Serve," Commencement speech, August 16, 2018, accessed May 20, 2019, https://speeches.byu.edu/talks/kevin-j-worthen_enter-to-learn-go-forth-to-serve/.
16. Scott T. Allison and George R. Goethals, "Doctors without Borders: Heroes Who Heal Others" Heroes: What They do & Why We need Them: A Commentary on Today's Heroes," October 22, 2012, accessed May 20, 2019, https://blog.richmond.edu/heroes/2012/10/22/doctors-without-borders-heroes-who-help-and-heal/.

number of times that 'there is no such thing' as a female, Latter-day Saint chaplain. There is such a thing and I seek to define a clearer pastoral identity and personal function within it. As a result, of prayerful consideration among degree options, I believe that these objectives will be best met at Brigham Young University because of the uniquely Latter-day Saint perspective found there. I desire to continue building the foundational structures of my spiritual, religious, and philosophical 'house' on Latter-day Saint theology. I can then add complementary building materials (truths, ways of understanding, techniques) gathered from other sources."

That was 2015. And, interestingly, I feel much the same way today, only now I can speak with the added knowledge and conviction gained over the past 22 months studying at BYU.

# The Healthcare Chaplain Profession and Ministry

## Introduction to Healthcare Chaplaincy

Professional healthcare chaplains are practitioners in spiritual care. Similar to its medical counterpart, spiritual care has various settings, various specialties, and various levels of practitioner development. In the most basic sense, anyone can "doctor" a physical wound, and anyone can "chaplain" a spiritual wound. In more specialized circumstances, for both, a specialist is preferred! Likewise, with medicine, healthcare chaplaincy is growing and evolving with societal changes, needs, and innovation. Indeed "chaplains bring a high value . . . to spiritual health. This work is not an add-on to a context; it speaks to the very core of health care, education, criminal justice reform, emergency services, military service, and increasingly corporate, industrial, and business

settings."[17] For an audio-visual overview of modern chaplaincy, I recommend the trailer to a 2016 chaplaincy documentary at http://journeyfilms.com/chaplains/.[18]

There is growing demand for all types of chaplain services in community settings. This reflects an important societal shift toward more of a "market" model for accessing religion and spiritual resources. Like on-demand T.V., people want to be able to "dial up the God-people"[19] whenever and wherever needed. For better or worse, "data from the Bureau of Labor Statistics . . . shows that between 1972 and the present growing numbers of clergy worked outside rather than inside of congregations . . . The sector in which the most clergy worked and in which there was the largest increase over these years was healthcare."[20] Interestingly, an increasing number of the Joint Commission (for hospital accreditation) requirements pertain to religion and spirituality, including to assess for and provide access to spiritual care.[21]

As economic principles of supply and demand would predict, "we have documented growth in the number of theological schools offering training specifically in chaplaincy. Of the 319 schools in the United States and Canada that offer graduate theological degrees

17. *The Impact of Professional Spiritual Care,* 36, accessed May 19, 2019, http://www.professionalchaplains.org/Files/resources/The%20Impact%20of%20Professional%20Spiritual%20Care_PDF.pdf.
18. Journey Films, "Chaplains," documentary, 2016, accessed May 21, 2019, http://journeyfilms.com/chaplains/.
19. Dahniel Ferris, Informal Conversation Regarding Chaplaincy, 2015.
20. Wendy Cadge and Michael Skaggs, "Chaplaincy? Spiritual Care? Innovation? A Case Statement," Under Review (Brandeis University, 2018), 11, accessed May 20, 2019, https://www.spirit-filled.org/documents/Cadge-and-Skaggs-2018.pdf.
21. The Joint Commission. "Standards FAQ Details," accessed May 14, 2019, https://www.jointcommission.org/standards_information/jcfaqdetails.aspx?StandardsFaqId=1492&amp;ProgramId=46.

(including Christian, Jewish, Buddhist, Muslim, and interreligious institutions), we identified 81 that offer at least one specialized chaplaincy program, or about a quarter of the schools."[22] Increased market demand for chaplains is increasing the number of educational programs producing chaplains.

## What's in a name?

An effort to understand who these chaplains are, and what they do, can begin with the challenge of defining their name. Present "growing pains" in the chaplaincy field include what we should call ourselves, given the changed religious landscape in which we minister. The term *chaplain* is not well recognized in modern vernacular, especially for those in the Millennial generation and younger. *Chaplain* also historically connotes Christianity, as does the descriptor of what they do--*pastoral care*. These are increasingly problematic misnomers for our pluralistic work environment, which includes people of all faiths, no faith, and those specifically injured by Christianity.

We are seeing more use of the terms *spiritual caregivers* and *spiritual care specialists* as titles, but these neither capture the level of clinical expertise that chaplains have, nor the level of training required to become a professional chaplain. The word *practitioner* may be a closer approximation, although "chaplains are spiritual care practitioners, but not all spiritual care practitioners are chaplains."[23] We are "what religious studies scholar Winnifred Sullivan describes as 'secular priests' or 'ministers without portfolios.'"[24]

22. Cadge and Skaggs, "Chaplaincy? Spiritual Care? Innovation? A Case Statement," 10.
23. *The Impact of Professional Spiritual Care,* 3.

## What "they" do

By whatever name, a healthcare chaplain could be defined as either a cleric or a lay member of a religion engaged in the healing work of ministering to those in distress--be it a social, mental, emotional, physical, and/or spiritual distress. This healing work is to help suffering people "find comfort and meaning"[25] in their difficulties. The shape the ministering takes is as diverse as the suffering being experienced, and the context in which it is found. Healthcare chaplains serve in hospitals, hospice agencies, addiction treatment facilities, international aid organizations, migrant farm worker camps, residential care centers, emergency response agencies, street and shelter ministries, to name a few. And their job descriptions vary widely. These might include visiting inmates, individual and group counseling, conducting public and private services (worship, weddings, funerals), serving on ethics committees and interfaith councils, and coordinating efforts with community clergy.

In a hospital setting, "chaplains provide emotional support, ease anxieties during times of uncertainty, and help patients and family members find strength during stressful times. Chaplains also help patients and family members navigate through difficult medical choices, grounding their decision-making process in their values, beliefs, and preferences . . . Chaplains see the same patients and family members that health care providers see, but they view

24. Winnifred Fallers Sullivan, *A Ministry of Presence: Chaplaincy, Spiritual Care and the Law* (Chicago, IL: University of Chicago Press), 6.
25. "The Chaplaincy Taxonomy: Standardizing Spiritual Care Terminology," Healthcare Chaplaincy Network, accessed May 20, 2019, https://www.healthcare-chaplaincy.org/docs/about/chaplaincy_taxonomy_standardizing_spiritual_care_terminology.pdf.

patients and family members through a different lens."[26] Researcher George Fitchett adds, "We listen to the joys and sorrows they are experiencing. When people feel heard, they feel less alone. My favorite research comes from a satisfaction survey at Mayo Clinics, where 78% of respondents stated that part of the reason for seeing a chaplain was to remind them of God's love and presence during a stressful time."[27]

Speaking of stress, as a nurse of 25 years, spiritual care for staff members is a high priority for me personally. Surely, "for every nurse whose load you lighten even a little, you've helped all their patients, too."[28] In this respect of "caring for your own," healthcare chaplaincy is similar to military chaplaincy: participation in the daily functions and relationships of the hospital (or military unit) makes the chaplain a known member of that community. Healthcare chaplains not only minister to patients, their family members and friends, but to paid and volunteer caregivers, medical staff, agency employees, visitors, and other community members. They are involved at every level as part of the interdisciplinary patient care team, ethics committee, administrative groups, and community outreach efforts.

To illustrate, a hospital chaplain may be leading a meditation in the inpatient mental health unit one minute, take a call from a funeral home the next, then found in the emergency department

26. "Part 1. Body, Mind, Spirit: Chaplains Contribute to Patient Satisfaction and Well-being," *The Joint Commission The Source*, 16, Issue 1 (January 2018), accessed May 14, 2019, https://www.seattlecca.org/sites/default/files/page_content/2018-02/The-Joint-Commission-January-2018-edition.pdf.
27. "Part 1. Body, Mind, Spirit: Chaplains Contribute to Patient Satisfaction and Well-being," 9.
28. "Part 1. Body, Mind, Spirit: Chaplains Contribute to Patient Satisfaction and Well-being," 11.

calming a panic-stricken parent, checking on a non-English-speaking family in the ICU, praying with a staff member whose spouse recently died by suicide, then called to Labor & Delivery, and on the way back heed an inspiration to check the surgery waiting room one more time. A chaplain's ministry is oftentimes informal, in the moment, as the Holy Spirit weaves them through the hospital fabric of the day. Chaplain ministry can be difficult to quantify and describe because sometimes it is beyond words, or touch, or observable actions. Sometimes it is purely a ministry of presence, of being there, "willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God."[29]

In short, the role of a chaplain is well summarized in the motto of the Association of Professional Chaplains: "Healing through spiritual care."[30] This type of healing is for wounds that are deeper than medicine can reach. This "healing happens in the quiet corners of the soul when pain is softened, illness wanes, or the spirit is strengthened."[31]

## Some Chaplaincy Entities and Resources

Association of Professional Chaplains® (APC®) - www.professionalchaplains.org

Association for Clinical Pastoral Education (ACPE) - www.acpe.edu

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29. Book of Mormon, Mosiah 18:9.
30. Association of Professional Chaplains, accessed May 20, 2019, www.professionalchaplains.org.
31. Elaine S. Marshall, "The Power of God to Heal: The Shared Gifts of Joseph and Hyrum," in Mark E. Mendenhall, *Joseph & Hyrum: Leading as One* (Provo, Utah: Religious Studies Center, Brigham Young University), 166–167.

Joint Commission-- https://www.jointcommission.org/accreditation/hospitals.aspx

Journal of Pastoral Care & Counseling-- https://journals.sagepub.com/home/PCC

Transforming Chaplaincy-- www.transformchaplaincy.org

Chaplaincy Innovation Lab-- http://chaplaincyinnovation.org/

Healthcare Chaplaincy Network-- https://www.healthcarechaplaincy.org/

Global Network for Spirituality & Health-- https://smhs.gwu.edu/gwish/global-network

Pediatric Chaplains Network-- http://pediatricchaplains.org/

Disaster Chaplaincy Services--http://www.disasterchaplaincy.org/

# Healthcare Chaplain Ministry and the Latter-day Saints

## Know Thyself

In the prior section we established that although anyone can "doctor" a physical wound, and anyone can "chaplain" a spiritual wound, sometimes more specialized and intensive care is helpful. Professional healthcare chaplains are clinically trained practitioners in spiritual health who differ in important ways from congregational clergy, such as bishops and Relief Society presidents in The Church of Jesus Christ of Latter-day Saints.

Following a presentation at BYU on healthcare chaplaincy, a Seminary and Institute graduate student asked me, "Is healthcare chaplain ministry much different than what a bishop or Relief Society President does?" The answer is both *yes* and *no*. One could use a Venn diagram with two circles: 1) lay Latter-day Saint ministry by set apart leaders and 2) professional chaplain. The two overlap in some respects and are distinct in most others.

To illustrate, one of my peers was working in a hospital as a Clinical Pastoral Education student counseling with patients on a particular floor. Later, on the same day, he returned to that floor to visit one of the same patients, but in the role of the ward Elder's Quorum President accompanying another ward leader. He said the two visits were vastly different because of the distinct contexts— different authority, roles, relationships, skills, and expectations. The Church Department of Military Relations and Chaplain Services makes the distinction clear: "Serving as a chaplain is not a Church calling. It is a profession that . . . provides opportunity for a religious voice within the institution."[32]

Many people in the world are unfamiliar with healthcare chaplain work and do not know what chaplains have to offer. For Latter-day Saints, there are additional, cultural factors that contribute to our unfamiliarity with it. The Latter-day Saints have a long heritage of religious persecution and misunderstandings, so we are often wary of people of other faiths and seek to avoid potentially contentious conversations. We are often protective of our Church, doctrine, and protocols, and bristle when something seems unorthodox. As a female, Latter-day Saint chaplain, I experienced this from my fellow Saints. I am hopeful that recent changes in

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32. The Church of Jesus Christ of Latter-day Saints, Military Relations and Chaplain Services "New Chaplain Orientation" power point. October 2016.

the Church (both inside and outside the temple), articles such as chaplain Barbara Morgan Gardner's on women and priesthood,[33] and the growth of chaplain professionals among Latter-day Saints will help educate and encourage. For more about Latter-day Saint women in chaplaincy, I recommend this podcast with our first female, Latter-day Saint chaplain, Tami Harris: https://www.byuradio.org/episode/c8adf5f2-46b2-465f-b6c3-55dec0df674e/in-good-faith-chaplain-tami-harris.)[34]

In many respects, chaplain ministry is foreign to the ways we minister in The Church of Jesus Christ of Latter-day Saints. In the Church, we do not have paid clergy and professional chaplains are paid. In the Church, we highly value authority and professional chaplains' authority is not clearly obvious. In the Church we highly value the chain of command and the chaplain is decidedly off our organizational charts. In the Church *ministration* is often confined to a priesthood blessing. How often does the hospital chaplain hear from Latter-day Saint patients, "No thank you, my _____ can give me a blessing." The patient does not consider other spiritual support a chaplain could offer.

Not only do Latter-day Saints, at large, lack understanding about chaplain ministry, but, in the initial stages of our professional development, we Latter-day Saint chaplains often do as well. Because of our unique organizational structure, gospel teaching systems, leadership training, and thoughts on topics such as stewardship and authority, we can have difficulty defining ourselves in these terms, especially along-side chaplains of other

33. Barbara Morgan Gardner "Helping Female Students Rise to Their Spiritual Privileges," *Religious Educator* 18, no. 3, 2018. 117–39.
34. BYU Radio, "In Good Faith" episode Chaplain Tami Harris. Originally aired: Jun 24, 2018. https://www.byuradio.org/episode/c8adf5f2-46b2-465f-b6c3-55dec0df674e/in-good-faith-chaplain-tami-harris.

denominations who speak of their call to ministry, seminary education, pastoral formation, and religious authority much differently than we do.

### And to thine own self be true

The aspect of healthcare chaplain ministry that members of The Church of Jesus Christ of Latter-days Saints *are* well aware of is the spirit of it. Healthcare chaplaincy is very well aligned with our doctrine, theology, and covenant-keeping lifestyles. It embodies many aspects of Christ's gospel as understood by Latter-day Saint people. For example, our beliefs about resurrection, eternal relationships, eternal progression, that there is hope for all people, that all can be saved, the meaning of life, suffering, a plan of salvation, the power of agency, and forgiveness for sin all help Latter-day Saint chaplains see those we minister to in an eternal and hopeful light.

Ministering to the sick and comforting the afflicted is a long-standing Christian imperative, as manifest in beautiful charitable works throughout the world. Christian caregivers can easily point to Matthew 25: 34-40[35] and to James 1:27[36] for

35. King James Version Bible, Matthew 25: 34-40 "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.  Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
36. King James Version Bible, James 1:27 "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction,

marching orders. We also have unique, Latter-day Saint scripture that is instructive on said ministry. Revelation preparatory to an 1831 conference reads, **"And they shall look to the poor and the needy, and administer to their relief that they shall not suffer."**[37] And, "Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief."[38] In conjunction with the conference, the Lord instructed the Elders to "remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple."[39] Book of Mormon prophet Mormon warned that it is sin to "suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not."[40] Drawing on the action words of these passages, the chaplain's work is **to notice, look, witness, visit, accompany, administer, succor, and relieve.**

Latter-day Saints believe that "service is the very fiber of which an exalted life in the celestial kingdom is made . . . Service is what gives our Father in Heaven fulfillment, and . . . we want to be where He is and as He is."[41] **We sing "Because I have been given much I too must give."**[42] **We believe in** civic engagement, especially in terms of religious conversations where we can be known as people of faith and good will and can use our spiritual gifts in overt and meaningful ways. Chaplaincy is all of these: service to God, neighbor, and community.

and to keep himself unspotted from the world."
37. Doctrine and Covenants 38:35
38. Doctrine and Covenants 44:6
39. Doctrine and Covenants 52: 40
40. Book of Mormon, Mormon 8:39
41. Marion G. Romney, "The Celestial Nature of Self-reliance," *Ensign,* November 1982, 93.
42. The Church of Jesus Christ of Latter-day Saints Hymns, "Because I Have Been given Much," 219. 1985.

## Latter-day Saint Heritage in Healthcare Ministry

For me, part of the thrill of working in healthcare (formerly in nursing and public health, and now, even more so, in spiritual care) is the connection I feel with the vast corps of faith-based, care providers throughout the ages—Jesus being the ultimate Physician, Healer, Counselor, and Friend.

From our restored Church history,[43] in Nauvoo 1842, the women's Relief Society was organized to give both temporal and spiritual aid--"Relief of poverty, relief of illness; relief of doubt, relief of ignorance—relief of all that hinders the joy and progress of []man."[44] Shortly thereafter, the Prophet Joseph Smith set apart "noble and lofty women . . . to go about among the sick and minister to their wants."[45] Expanding further on the work, "Brigham Young established a Council of Health [wherein] women . . . 'were blest and set apart for their professional work.'[46]"[47]

Predating both the Relief Society and the Council of Health, were the grim months of the 1839 malaria epidemic in Commerce, Illinois that took 175 lives.[48] Joseph Smith not only spent day and

43. Delacie James Barney, Joseph, "Joseph Smith's Healthcare Chaplain Ministry: Causes and Effects," BYU Fall 2017, unpublished.
44. John A. Widtsoe, *Evidences and Reconciliations,* arr. G. Homer Durham, 3 Vols (SLC, UT: Deseret Book Company, 1943), 308.
45. Irene B. Woodford, "Nursing in the Relief Society," *Relief Society Magazine* 2, no. 7 (July 1915): 316-317.
46. "Home Affairs, Classes in Obstetrics," *Woman's Exponent* 10, no. 6 (15 August 1881): 44. Quoted in Elaine S. Marshall, "Learning the Healer's Art," *Brigham Young University 2002-2003 Speeches*, October 8, 2002, 2.
47. Elaine S. Marshall, "Learning the Healer's Art," *Brigham Young University 2002-2003 Speeches*, October 8, 2002, 1-6.

night making house calls, but he and Emma turned their own home and property into a hospital to care for the afflicted: "The sick filled every bed in Emma's house and spilled over onto makeshift bedrolls outside. She and Joseph moved into a tent in the yard."[49] In addition to the care they provided in their own hospital-home, they "would ride on horseback, from place to place visiting the sick, anointing with oil, and lay hands on them, and heal them and relieve their wants."[50]

**Like Latter-day Saint men and women in our history, Latter-day Saint chaplains today respond in times of extremity. We too are 'blessed and set apart for our professional work.' We live out** President Hinckley's mandate that "As members of the Church of Jesus Christ, ours is a ministry of healing, with a duty to bind the wounds and ease the pain of those who suffer."[51] Healthcare ministry has taken many forms throughout our Latter-day Saint legacy and it continues, globally, in our serving today. The spirit of modern healthcare chaplaincy is, in a sense, a professionalized extension of the same.

## Church Support for Latter-day Saint Healthcare Chaplains Today

The Church Department of Military Relations and Chaplain Services provides continuous training and as-needed guidance on

48. Deaths in Early Nauvoo, Illinois, 1839–46, and in Winter Quarters, Nebraska, 1846–48, accessed November 2017,.https://rsc.byu.edu/archived/volume-10-number-3-2009/deaths-early-nauvoo-illinois-1839-46-and-winter-quarters-nebraska
49. Linda King Newell and Valeen Tippetts Avery, *Mormon Enigma Emma Hale Smith*, 2nd ed. (Champaign, IL: University of Illinois Press, 1994), 84.
50. Wandle Mace, Journal, 41, L. Tom Perry Special Collections and Manuscripts Division, Harold B. Lee Library, Brigham Young University, Provo, Utah.
51. Gordon B. Hinckley, "The Healing Power of Christ," *Ensign,* November 1988, 59.

both becoming and functioning as a healthcare chaplain. There is a Church handbook that guides Latter-day Saint chaplains from endorsement, to code of ethics, protocols, and scope of function.[52] There is a sense of community among Latter-day Saint chaplains that is fostered via the responsiveness of Department personnel, a Latter-day Saint chaplain newsletter, an annual Church-wide chaplain training, and an informal chaplain Facebook group.

> From the Church website,

> "Healthcare chaplains serve in a variety of settings, such as Veterans Affairs hospitals, civilian hospitals, state mental hospitals, hospice organizations, and assisted living centers. They serve people of all faiths. They ensure that individuals are afforded religious freedom and help to accommodate religious and spiritual needs. . . . Healthcare chaplains perform and provide a variety of ministries. They offer spiritual guidance and ministry to patients and family members in a healthcare setting. They serve on healthcare teams to provide a unified approach to patient care. They function as patient advocates and act as religious advisers on medical ethics boards. Chaplains in the healthcare arena also provide pastoral counseling and help to meet end-of-life needs of dying patients. They seek to meet the religious needs of those they serve."[53]

Like other types of Latter-day Saint chaplains, those in healthcare

> "serve people of all faiths. They must be able to minister effectively in a pluralistic religious environment without

52. *Guidelines for Latter-day Saint Chaplains, 2017* (SLC, UT: The Church of Jesus Christ of Latter-day Saints).
53. Military Relations, and Chaplains Services, accessed May 20, 2019, https://www.lds.org/military/healthcare-chaplains?lang=eng.

compromising their own religious beliefs. They ensure that individuals are afforded religious freedom and help to see that the religious and spiritual needs of individuals are accommodated. If a chaplain is unable to provide certain religious rites, he or she seeks assistance from other chaplains or local religious leaders."[54]

And this is because of our "special love and concern for the eternal welfare of all men and women, regardless of religious belief, race, or nationality, knowing that we are truly brothers and sisters because we are sons and daughters of the same Eternal Father."[55] Like Saints in an ancient time, Latter-day Saint chaplains today are "liberal to all . . . whether out of the church or in the church, having no respect to persons as to those who [stand] in need."[56]

## Conclusion

Healthcare chaplaincy is a worthwhile profession for Latter-day Saint people interested in a life of ministry. Not only does the world need uniquely, Latter-day Saint chaplains, but our church needs members with the character, skills, and testimony forged through lives of chaplain work. Healthcare chaplain ministry has made me a better Latter-day Saint, living out my covenants to mourn with those that mourn and comfort those that stand in need of comfort.[57] I'm a better disciple of Christ--being his hands, ears, and heart in a hurting world. I'm a better family member, friend, citizen, and a more personally grounded human being.

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54. Military Relations and Chaplain Services "Introduction," accessed May 21, 2019, https://www.lds.org/military/chaplains?lang=eng.
55. The Church of Jesus Christ of Latter-day Saints "Statement of the First Presidency regarding God's Love for All Mankind." Feb. 15, 1978
56. Alma 1:30
57. Mosiah 18:9

Even though I have spent my life in helping professions and service efforts of many kinds, I lament that I did not know about professional chaplaincy sooner. It deliciously satisfies my desires for constant reliance on the Spirit, Christ discipleship, covenant keeping, loving God and learning to love my neighbor. I cannot help but promote professional chaplaincy for other Latter-day Saints who may feel similarly.

I believe that Latter-day Saint people will flock to professional healthcare chaplaincy (and other types of chaplaincy) once they know it is available to them. Social workers, mental health professionals, nurses, counselors and other Latter-day Saint people in helping professions have responded to me with 1) amazement that "it's okay for a Latter-day Saint woman to be a chaplain," and, 2) personal interest in the process of becoming a chaplain. If you build it (the opportunity), and get the word out, they will come.[58]

## Latter-day Saint Chaplains and Theological Studies

### Primary Objectives

The primary objectives of theological studies for healthcare chaplains are different than those of other chaplain types, and different than those of other-denomination clergy who work in congregational settings. In my personal view (backed by my collective research), healthcare chaplains' main objectives in seeking graduate studies are the following:

1) To become fully grounded in one's own faith tradition, understanding it in context with other religions

58. Wikipedia, "Field of Dreams," accessed May 21, 2019, https://en.wikipedia.org/wiki/Field_of_Dreams.

2) To become articulate in religious scholarship, sufficiently to converse with other chaplains/clergy, and to follow relevant literature

3) To earn graduate credit hours applicable toward national board certification and to meet the educational requirements of hiring institutions

4) To be on par with other educated and trained health care professionals

Please note that job training and pastoral skill building are not listed above. They are of value, but less so for healthcare chaplains because of the 1600 hours (1-3+) years spent in Clinical Pastoral Education (CPE)—"on the job training." CPE covers topics such as crisis intervention, pastoral counseling, social issues, developmental theory, psychology, communication, etc. BYU courses like Marriage and Family Therapy (MFT) Gender & Ethnicity and MFT Addiction & Violence contribute wonderfully to the chaplain's overall education. They are, however, secondary to the prioritized needs indicated: number one being—grounding in and understanding of one's own religion.

A Latter-day Saint healthcare chaplaincy student can effectively take job training and skill building courses at nearly any university. What they cannot get elsewhere are courses such as Doctrinal Contributions of the Restoration, Latter-day Saint Church History, Doctrine and Covenants, Book of Mormon, Pearl of Great Price, Christian Theological Thought, and World Religions from a Latter-day Saint perspective. (Faith-specific courses such as these are part of the APC Theological Education 1.1-1.4 requirement for board certification, discussed in the following section.)

### The Need for Grounding in One's Own Faith, in context with Others'

My years of Clinical Pastoral Education (CPE) were in an environment that was, at best, antagonistic to members of the Church. While the training was in Salt Lake City, I was the only member of The Church of Jesus Christ and an easy target for frustrated leaders of other, locally-minority faiths. Often highlighted in class were my ignorance of Christian church history, the Bible (as they understood it), religious terminology (theodicy, eschatology, hermeneutics, exegesis), and problematic topics in my own religion (such as our scripture, temple ordinances, the Restoration, gender and sexual orientation). My often "deer in the headlights" reactions to their challenges, further confirmed their image of Latter-day Saints as unthinking, unquestioning, and blindly obedient followers. I had been a faithful and studious member of the restored Church for nearly 30 years, yet I was woefully unprepared to either comprehend their grievances or to articulate responses they could understand. My CPE classmates and instructors consistently admired my general sincerity and love for Christ, but their stronger impressions were of my ignorance and (supposed) gullibility.

I wanted to quit CPE after the first unit (semester) and go to theology school before continuing further. I explored schools such as Claremont Graduate University[59], Graduate Theological Union[60], and Iliff School of Theology[61]. I spoke with several experienced, Latter-day Saint chaplains who attended non-Latter-day Saint schools. They were unanimously sympathetic that it is difficult for us, citing that "LDS theology is so unique and being

59. Claremont Graduate University, accessed May 13, 2019, https://www.cgu.edu/.
60. Graduate Theological Union, accessed May 13, 2019, https://www.gtu.edu/.
61. Iliff School of Theology, accessed May 13, 2019, https://www.iliff.edu/.

in another religion's graduate program is basically being alone in a foreign country where you don't speak the language." Some of these chaplains reported personal, spiritual darkening during their years in theology school. They were discouraged that they did not have a functional framework for understanding others or for conceptualizing their own faith in others' terms. One sister withdrew from school (at great financial cost) because she felt her testimony of the restored Church wavering. Many others have decided against trying other-denomination graduate studies altogether, remaining at the entry levels of the profession by default. [62]

The very introduction to the chaplain section on our Church website reads,

> "Chaplains endorsed by The Church of Jesus Christ of Latter-day Saints serve people of all faiths. They must be able to minister effectively in a pluralistic religious environment without compromising their own religious beliefs. . . . Chaplains must be firmly grounded in the teachings and doctrines of The Church of Jesus Christ of Latter-day Saints . . . and have a strong and abiding testimony of the restored gospel."[63]

From our Church-wide chaplain training: "Interfaith work, particularly Chaplaincy, requires constant tending of our roots in order to stretch our branches into the world." Similarly, to growing a tree with the below-ground and above-ground aspects in balance, "while we are growing and stretching to connect in an interfaith world, we need to actively seek to understand our theological

62. Delacie Barney, Informational Interviews with Various Latter-day Saint Chaplains, 2015-2016.
63. Military Relations and Chaplain Services, accessed May 5, 2019, https://www.lds.org/military/chaplains?lang=eng.

roots."[64] My experience is that many of our Latter-day Saint chaplains, as "trees," are kept artificially small because their roots are bound by lack of educational opportunity.

In a recent training by the Church Department of Military Relations and Chaplaincy, it was emphasized that

> "Chaplains are expected to attend their own denominational seminaries or university. They feel that this will help ensure they are grounded in their doctrines and teachings. From a practical standpoint, it seems prudent to us for our chaplain candidates to attend BYU, so they are exposed to Latter-day Saint doctrine and teachings rather than the teaching of other denominations."[65]

## Benefit of Mixing and Matching with Non-Latter-day Saint Education

The absolute requirement for grounding in one's own faith need not be interpreted absolutely, as an all or nothing dilemma. There is great value in a religiously blended education. It is partly for this purpose that all ACPE Clinical Pastoral Education classes are comprised of a wide variety of students. We need to know ourselves, and to our own selves be true, in context with others. I observed that the two military chaplains in the newest BYU cohort, who have undergraduate degrees in religion from Utah State University, arrived in the program measurably ahead of the rest of us in terms of religious studies, terminology, and how The Church of Jesus Christ fits into a larger context.

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64. Gerald Jones, "Maintaining our Theological Roots in an Interfaith World," Latter-day Saint Chaplain Training ppt., October 2016.
65. Frank Clawson. "Chaplain Graduate Program at BYU April 2, 2019," brief, ppt. slide 4.

Since I did not experience theological studies other than at BYU, I will quote from my communications with Gerald Jones, BCC. Gerald is, by far, our most highly nationally ranked, Latter-day Saint healthcare chaplain and a wonderful resource and mentor. He studied at the Graduate Theological Union (GTU) in Berkley, California. I find his insights invaluable as we advise future Latter-day Saint healthcare chaplaincy students and seek ways to support them in various settings.

> "In my case, I learned to value the rich theological heritage of Catholicism and Protestantism. I also appreciated the ability to explore my own theology without the need to 'get it right' since none of my professors were Latter-day Saints. As a chaplain [now], I also have a common language and experience based on my GTU experience. . . [I] learned to defend my faith when needed, but also to discover where my personal theology or that of the Church was hurtful. One of my most memorable experiences was in my Constructive Theology class where the professor, in tears, shared how meaningful it was for him to 'know' that God was willing to become flesh in order to know him as a person. I was fascinated because he had the same depth of love of the Trinity that I had in knowing God and Jesus are separate. There is good that can come out of going to a non-Latter-day Saint seminary. I would not have traded that experience for a Latter-day Saint education."

Continuing,

> "I think the variables at play in interfaith education vary. In my case, I was raised by a father who was involved in the interfaith world. I was encouraged early on to look for the

truth in other religious traditions and see how they could enhance my own faith. I was raised in the SF Bay Area, with a lot of diversity around me. (My best friend was Baha'i and I had a number of Muslim and Jewish friends as well). I also served my mission in Italy where I became accustomed to Catholicism. So, in my case, going to the GTU was not as much a feeling like a fish out of water, but more a recognition that I could learn some new ways of understanding God and faith. Yes, there were uncomfortable moments, like being told I could only explain my faith in a forum as long as a 'recovering' Latter-day Saint were there as well. While it stung, I realized that these students were the ones with a problem, not me. They taught love, tolerance and grace, but they could not extend it to a Latter-day Saint. I learned where to find support (The Latter-day Saint Institute) and had my dad to bounce ideas off of. I realize I was a direct challenge to them to live their theology. I also wanted to prove that I could do this theology thing as good as any of them, which helped in my CPE training and in Greek [and] other Theology classes. We [students and faculty] learned, over 3 years, to talk and understand each other. This is something a BYU education would not be able to offer. I may be a unique case, but I think proper support for any student who choses non-BYU training would be vital. Our Facebook group, the Institute program and others should be able to offer a soft landing as students are asked to deeply question who God is and how (or even if) God interacts with human kind. I have found that, while my answers are found in the scriptures, each answer had to be my own, not an answer given to me by a teacher, my parents or a talk I read. I may agree with what their answers ultimately are, but I had

to take the journey to find my way on my own. Because of that, I feel I am a better chaplain and am more comfortable with patients who question their beliefs. I know, like me, they will eventually come to find their own answers."[66]

## Conclusion

Latter-day Saint chaplains need to be knowledgeable and articulate about the fundamentals of our own faith first--who we are and how we differ from other faiths. From there, we can effectively reach out, connecting with, comparing and contrasting with, and ministering to our brothers and sisters of other faiths and beliefs. The Apostle Peter may have been writing about both a personal, spiritual "home base" and an ability to effectively express it when he wrote, "But sanctify the Lord God in your hearts: *and* be ready always to give an answer to every man that asketh you a reason of the hope that is in you."[67]

In this section, we have explored the first and second objectives of graduate studies for healthcare chaplains. The following section addresses the third--graduate credit hours toward certification-- along with the other requirements for advancing in the profession.

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66. Gerald Jones, Various Unpublished Emails to Delacie Barney, May 2019.
67. King James Version Bible, 1 Peter 3:15.

# What Is Required to Be A (Successful) Healthcare Chaplain?

## Introduction to Healthcare Chaplaincy Career Development

As presented in the prior section, healthcare chaplaincy is as broad a field as any. The qualifications and job requirements are determined by the hiring institutions and there is no centralized licensing or regulatory body, as in other professions. There are varying levels of education, preparation, and proficiency among healthcare chaplains. For example, at the most basic level, a healthcare chaplain might be a completely untrained, lay volunteer at a small hospice agency who does not subscribe to any religion or spiritual practice per se, but who is willing to pray at their semi-annual memorial events for staff and client families. In contrast, at the most professional level, a healthcare chaplain will be nationally board certified with the BCCI—Board of Chaplaincy Certification Inc. an affiliate of APC (the Association of Professional Chaplains)[68] and employed as both a critical member of a healthcare team providing direct services to patients and a member of administrative teams.

The main objective of my report is to show the graduate education requirement for professional healthcare chaplaincy and to offer options for complying with the requirement. This section of the report situates the education requirement within the larger process of becoming a nationally board-certified chaplain. A description of these other components will be helpful in designing an education that is supportive of the whole. The following seven elements build

68. Board of Chaplaincy Certification Inc., "Becoming a Board Certified Chaplain: Procedures, Guidelines, Resources," Webinar slide 5 "Requirements for Certification," 2016.

a chaplain's qualifications and chances for successful ministry. They are presented in order from the most basic to the most advanced.

1) Endorsement

2) Undergraduate degree

3) Clinical Pastoral Education

4) Graduate degree

5) 2,000 Work hours

6) Common Competencies

7) National board certification

## 1. Endorsement

Any level of chaplain can seek endorsement by the governing body of their religion. Endorsement serves as an approval, a check, a validation for them as a person of faith in good standing with their religious community. Endorsement for Latter-day Saints is managed by the Department of Military Relations and Chaplain Services housed at the Church Office Building in Salt Lake City, Utah.[69] It is unknown how many Latter-day Saint chaplains are practicing without endorsement: some do not know about it, some do not wish to, some do not meet endorsement standards and intentionally avoid Church contact.

The standards for Latter-day Saint annual endorsement include maintaining a temple recommend, a church calling, interviewing with priesthood leaders, and attending the annual Latter-day Saint Chaplains Training[70] each October. Details about

69. Military Relations and Chaplain Services, accessed May 8, 2019.

initial and continuing endorsement are found online[71] and in the "Guidelines for Latter-day Saint Chaplains" handbook. [72]

## 2. Undergraduate Degree

An undergraduate degree from a school accredited by the Council for Higher Education Accreditation (CHEA)[73] is required for BCCI certification. It is especially useful if it is in a field related to healthcare chaplaincy such as counseling, social work, human development, or psychology.

## 3. Clinical Pastoral Education

Clinical Pastoral Education (CPE) is a combination of mentored experiential learning in a healthcare environment, small group interpersonal work, and small classroom instruction. It is measured in "units" (similar to academic semesters). A typical unit of CPE is a minimum of 400 hours, with 100 hours being supervised time. The remaining hours are spent in clinical visits. A minimum of four units (1600 hours) is standard for BCCI certification. If CPE is done full-time, four units typically take at least 1 year to complete. Extended (part-time) units are spread over more time with some programs offering 1 unit over 9-12 months. Clinical Pastoral

70. Military Relations and Chaplain Services, "Chaplain Training and Resources," accessed May 8, 2019, https://www.lds.org/military/chaplain-training-and-re-sources?lang=eng.
71. Military Relations and Chaplain Services, "General Requirements," accessed May 8, 2019, https://www.lds.org/military/general-requirements?lang=eng.
72. The Church of Jesus Christ of Latter-day Saint, "*Guidelines for Latter-day Saint Chaplains 2017*," 4-5.
73. Council for Higher Education Accreditation, accessed May 8, 2019, https://www.chea.org/.

Education is offered in healthcare facilities, primarily hospitals, and are led by board-certified supervisors who have completed additional training (3-5 years for ACPE) to become CPE educators.

The end goals of CPE are an increased awareness of oneself, one's interacting in the world, and a broadened repertoire for providing spiritual care to a wide diversity of people. The amount of Clinical Pastoral Education a student takes varies, depending on needs. For example, some students complete just one unit of CPE as a complement to their clerical, military, or other training, as in the case of our BYU military students. Some CPE students are sufficed with one unit because of their agency's needs and/or requirements.

A complicating matter in the world of CPE and board certification is that various entities offer CPE[74] and various other entities offer board certification. The various CPE training organizations feed the certifying body with whom they are aligned. The student cannot mix and match between systems, they are separate. The two systems that effect BYU are ACPE/APC and CPSP.

ACPE/APC-- The Association for Clinical Pastoral Education (ACPE)[75] is the oldest, most respected CPE organization, and is the only one recognized by the U.S. Department of Education as an accrediting agency for Clinical Pastoral Education. It is the most widely recognized by chaplains and employers as "the gold standard" in chaplain training. ACPE CPE prepares students for national board certification with the Board of Chaplaincy

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74. Brandies University, accessed May 6, 2019, http://chaplaincyinnovation.org/training-credentials/clinical-training-organizations.
75. ACPE: The Standard for Spiritual Care & Education, accessed May 8, 2019, https://www.acpe.edu/.

Certification Inc (BCCI)[76] which is an affiliate of the Association of Professional Chaplains (APC).[77]

CPSP—The College of Pastoral Supervision and Psychotherapy (CPSP) broke off from ACPE in 1990. Its emphasis is "recovery of soul in the clinical pastoral movement."[78] True to its mission, CPSP is known for a strong sense of community. Members find mentoring, continuing education, accountability, and support in local chapters. Some chaplains from the ACPE/APC system have joined CPSP chapters for the valuable community aspect. CPSP offers board certification more liberally than BCCI; for example, graduate studies are not required.  A quick, online job search will show the limited recognition of CPSP certification by employers. It is best suited for smaller, local agencies such as residential care facilities and hospices.

At present, BYU military chaplaincy students take one unit of CPSP CPE together, as a cohort, at Utah Valley Hospital, as part of their 90-credit hour program. Additional options for BYU and CPE will be addressed later in this report.

### 4. Graduate Degree or Equivalent

BCCI certification requires a graduate theological degree, or equivalent, of 72 credit hours from a school accredited by the Council for Higher Education Accreditation (CHEA). The type of degree, or whether there is a degree, is immaterial to the BCCI. Mixing and matching of credit hours from various schools' is

76. BCCI: Board of Chaplaincy Certification INC, accessed May 8, 2019, http://bcci.professionalchaplains.org/content.asp?pl=25&contentid=25.
77. Association of Professional Chaplains: Healing through Spiritual Care, accessed May 8, 2019, http://www.professionalchaplains.org/.
78. College of Pastoral Supervision and Psychotherapy, accessed May 8, 2019, http://www.cpsp.org/About.

common. The requirements are A) 72 total credit hours, and, B) 24 of those credits being in area 1.1-1.4 (history, tenants, scripture, ethics. See below.). If a chaplain attains BCCI certification, how they met the graduate education requirement is irrelevant in the chaplain community and to employers. The "core 24" and 72 total credits are the requirement. Compliance is met according to the following from the BCCI website Q&A section.[79] Points especially pertinent to our needs are marked in bold:

> "Q38: **What course work meets the education standards for certification?**
> A: If applying for BCC, you need a minimum of **72 semester credits** (category 1 and 2) . . . , you need to have **24 semester credits in items 1.1 through 1.4** alone. **The rest of your course work hours can be earned from 1.5 to 1.13.** See list below.
> *Graduate Education Category 1* (minimum of 48 semester credits with at least 24 semester credits in 1.1 through 1.4). Graduate courses completed in theological, religious, spiritual studies and studies in chaplaincy, religious or spiritual care, counseling and practice:
> **1.1    History of the faith.**
> **1.2    Teaching and tenets of the faith.**
> **1.3    Sacred texts.**
> **1.4    Moral tenets or faith-based ethics.**
> 1.5    World religions.
> 1.6    Ethnic and cultural diversity.
> 1.7    Chaplaincy, religious or spiritual care of persons.
> 1.8    Practice of religious or spiritual counseling.

79. Board of Chaplaincy Certification Inc. "Certification Frequently Asked Questions, Q38," accessed May 7, 2019, http://bcci.professionalchaplains.org/content.asp?pl=25&sl=26&contentid=26#about_education.

1.9    Practice of communication.

1.10    Religious or spiritual education.

1.11    Ethics of professional practice.

1.12    Religious or spiritual leadership in organizations including:

　　a.    Leadership in a local faith community (e.g. church, synagogue, temple, mosque, intentional spiritual communal living).

　　b.    Spiritual care of institutions including education, consultation and employee development in the areas of organizational mission, vision and values, spiritual dimension of workplace environments, and spiritual dimensions of service.

　　c.    Spiritual dimensions of lay or 'secular' leadership.

1.13    Faith-based internships supervised by master or doctorate prepared faith-based supervisors.

*Graduate Education Category 2* (maximum of **24 semester credits**). Graduate courses from Category 1 (above) or a graduate level study or degree program appropriate to chaplaincy . . . (e.g. education, counseling, etc.)

2.1 Courses **from a complimentary degree** program."

For example, someone, like myself, with a prior graduate degree relevant to chaplaincy, would only need 48 credit hours, mostly in religion, either from BYU or mixed and matched with other graduate-level schooling. Note that item 1.10 is religious education. A second career chaplaincy student could complete BYU's 37-hour **Religious Education degree** for Seminary and Institute (S&I), as is, leaving only 11 more credits remaining to fill in. All of the credits in BYU's Religious Education degree apply toward BCCI certification. This, and other curriculum considerations, are presented later in this report.

## 5. 2,000 Work Hours

For full, national board certification with BCCI, 2,000 hours of chaplain work experience post-CPE are required. Provisional board certification is possible prior to completion of the time requirement, and simply a letter verifying the completion of the hours removes the provision. This is unlike the military system which begins counting work hours post-degree. For healthcare chaplains, it is post-CPE.

## 6. Common Competencies

Common competencies are agreed upon by the largest, oldest chaplaincy organizations and are the standard for BCCI certification. The competencies are measured via essays, interviews, supervisor evaluations, and patient interaction reports. Writing on the competencies for BCCI certification typically takes about 6 months. The following is from the Board of Chaplaincy Certification Inc. (BCCI) website. Items of special interest are in bold:[80]

Common Qualifications and Competencies for Professional Chaplains

Common Qualifications and Competencies for Professional Chaplains have been reviewed and affirmed in 2016-2017 by the following Spiritual Care organizations: Association for Clinical Pastoral Education (ACPE) Association of Profession Chaplains (APC) Canadian Association for Spiritual Care/Association Canadienne de Soins Spirituel (CASC/ACSS) National Association of Catholic Chaplains (NACC) Neshama: Association of Jewish

80. Board of Chaplaincy Certification Inc. "Common Qualifications and Competencies for Professional Chaplains," accessed May 7, 2019,.http://www.professional-chaplains.org/files/2017%20Common%20Qualifications%20and%20Competencies%20for%20Professional%20Chaplains.pdf.

Chaplains (NAJC)

Qualifications for Board and Associate Certification. The candidate for certification must:

QUA1 Provide documentation of current **endorsement** or of good standing in accordance with the requirements of his/her own faith/spiritual tradition.

QUA2 Be current in the payment of the annual fees as designated by one's professional association.

QUA3 Have completed an undergraduate degree from a college, university, or theological school accredited by a member of the Council for Higher Education Accreditation (CHEA) and a **graduate-level theological degree** from a college, university or theological school accredited by a member of the CHEA. **Equivalencies** for the undergraduate and/or graduate level theological degree will be granted by the individual professional organizations according to their own established guidelines.

QUA4 Provide documentation of a minimum of **four units** (Levels I & II) of Clinical Pastoral Education (CPE) accredited or approved by the Association for Clinical Pastoral Education (**ACPE**), by programs that were accredited by the former United States Conference of Catholic Bishops Commission on Certification and Accreditation (USCCB/CCA), or the Canadian Association for Spiritual Care (CASC/ACSS). Equivalency for one unit of CPE (two units in CASC) may be considered.

Section I: Integration of Theory and Practice Competences. The candidate for certification will demonstrate the ability to:

ITP1 Articulate an **approach to spiritual care, rooted in**

**one's faith/spiritual tradition that is integrated with a theory of professional practice.**

ITP2 Incorporate a working knowledge of **psychological and sociological disciplines** and **religious beliefs and practices** in the provision of spiritual care.

ITP3 Incorporate the spiritual and emotional dimensions of **human development** into one's practice of care.

ITP4 Incorporate a working knowledge of different **ethical theories** appropriate to one's professional context.

ITP5 Articulate a conceptual understanding of **group dynamics** and **organizational behavior**.

ITP6 Articulate how primary **research** and research literature inform the profession of chaplaincy and one's spiritual care practice.

Section II: Professional Identity and Conduct Competencies. The candidate for certification will demonstrate the ability to:

PIC1 Be self-reflective, including identifying one's professional strengths and limitations in the provision of care.

PIC2 Articulate ways in which one's feelings, attitudes, **values, and assumptions** affect professional practice.

PIC3 Attend to one's own physical, emotional, and **spiritual well-being**.

PIC4 Function in a manner that respects the physical, emotional, cultural, and spiritual boundaries of others.

PIC5 Use one's professional authority as a spiritual care provider appropriately.

PIC6 Advocate for the persons in one's care.

PIC7 Function within the Common Code of Ethics for Chaplains, Pastoral Counselors, Clinical Pastoral Educators, and Students.

PIC8 **Communicate effectively orally and in writing**.

PIC9 Present oneself in a manner that reflects professional behavior, including appropriate attire, and grooming.

Section III: Professional Practice Skills Competencies. The candidate for certification will demonstrate the ability to:

PPS1 Establish, deepen and conclude professional spiritual care relationships with sensitivity, openness, and respect.

PPS2 Provide effective spiritual support that contributes to well-being of the care recipients, their families, and staff.

PPS3 Provide spiritual care that respects **diversity** and differences including, but not limited to culture, gender, sexual orientation and spiritual/religious practices.

PPS4 Triage and **manage crises** in the practice of spiritual care.

PPS5 Provide spiritual care to persons experiencing **loss and grief**.

PPS6 Provide religious/spiritual resources appropriate to the care recipients, families, and staff.

PPS7 Develop, coordinate, and facilitate **public worship/ spiritual practices** appropriate to diverse settings and needs.

PPS8 Facilitate **theological/spiritual reflection** for those in

one's care practice.

PPS9 Facilitate **group processes**, such as family meetings, post trauma, staff debriefing, and support groups.

PPS10 Formulate and utilize spiritual assessments, interventions, outcomes, and care plans in order to contribute effectively to the well-being of the person receiving care.

PPS11 Document one's spiritual care effectively in the appropriate records.

Section IV: **Organizational Leadership** Competencies. The candidate for certification will demonstrate the ability to:

OL1 Promote the integration of spiritual care into the life and service of the institution in which one functions.

OL2 Establish and maintain professional and interdisciplinary relationships.

OL3 Understand and function within the institutional culture and systems, including utilizing business principles and practices appropriate to one's role in the organization.

OL4 Promote, facilitate, and support ethical decision-making in one's workplace.

OL5 Foster a **collaborative relationship with community clergy** and faith group leaders.

Requirements for the Maintenance of Board and Associate Certification. In order to maintain status as a Certified Chaplain, the chaplain must:

MNT1 Participate in a peer review process every fifth year.

MNT2 Document fifty (50) hours of annual continuing education as designated by one's professional association.

MNT3 Provide documentation every fifth year of current endorsement or of good standing in accordance with the requirements of his/her own spiritual/faith tradition.

MNT4 Be current in the payment of the annual fees as designated by one's professional association.

MNT5 Adhere to the Common Code of Ethics for Chaplains, Pastoral Counselors, Clinical Pastoral Educators, and Students.

## 7. National Board Certification

Again, there are various certifying bodies. The oldest and largest CPE organizations feed into the Board of Chaplaincy Certification Inc. (BCCI) an affiliate of APC. Achieving BCCI certification is a rigorous process that typically takes 4-6 years full-time, at the earliest, to complete. This includes the graduate education requirement. At present, there are 10 Latter-day Saint chaplains who are certified with the APC. Of them, 7 are military chaplains, 2 are healthcare chaplains (Gerald Jones and Lyanna Lee), and 1 is an affiliate. Of the total number of APC chaplains, The Church of Jesus Christ of Latter-day Saints has 0.2% representation. We have one ACPE Certified Educator (Gerald Jones), which equates to 0.15% Latter-day Saint representation.

## Additional Competencies for Latter-day Saint Chaplain Students

The prior discussion on qualifications and requirements for healthcare chaplaincy is mostly generalizable to healthcare

chaplains at large. In addition to knowing how to help Latter-day Saint students meet the general requirements for professional healthcare chaplaincy, it is important to know what we, Latter-day Saint students and chaplains, tend to lack in our pastoral preparation because of the uniqueness of our religion.

I surveyed a half dozen CPE supervisors and chaplain employers who work with Latter-day Saint students and chaplains. My question to them was "What do Latter-day Saint chaplains especially need in order to understand, converse with, work with, and serve people of other faiths?" Their responses congregated around the following themes:

- Understanding Christian theology, history, the Bible
- Understanding how Latter-day Saint theology is both similar and distinct.
- Broader vocabulary, terminology, and how others use the words
- Assuming too much similarity, or difference, with others
- More inclusive language, for example, in prayer.
- Exposure to and interaction with diverse faith traditions
- How to address concerns of LGTB individuals in a compassionate manner
- Understanding diverse, faith-based beliefs in bioethics, for example, abortion
- Understanding their own pastoral identity, call to ministry, formation process

All of these point toward the 4th objective in the BYU Graduate Handbook for the chaplaincy program, which is to "enhance and strengthen the effectiveness of chaplains working in a pluralistic environment."[81] Latter-day Saint chaplains need to know

81. Brigham Young University. "Graduate Handbook Master of Arts Chaplaincy,"

how to be true to our unique faith, while reaching to connect with others.

## Conclusion

My experience is that there are many Latter-day Saint healthcare chaplains who do not subscribe to the faith and are not endorsed. Others, who are faithful and endorsed, are not sufficiently trained in terms of a relevant undergraduate degree and/or CPE units. Others who complete four units of CPE, meet insurmountable roadblocks when seeking graduate studies in religion. As a member of the Church of Jesus Christ of Latter-day Saints, I want Latter-day Saint healthcare chaplains to be highly trained, skilled, effective and respected in the field. My hope is that this report helps decision-makers create ways for my fellow and future chaplain companions to obtain the education needed to be their most successful in healthcare ministry.

In this section, we have addressed the list of measurable, check box, qualification for the healthcare chaplain profession, as well as some specific proficiencies for Latter-day Saints. These are important rudiments of the pastoral formation process--how one develops the art and skills of spiritual caregiving.

## A Closer Look at Graduate Education in Chaplaincy

There are important shifts presently underway in chaplaincy education. Today's chaplain is not your grandpa's chaplain. It is a different religious world with diverse demands on spiritual leaders

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accessed May 27, 2019, https://religion.byu.edu/sites/default/files/Religious%20 Studies%20-%20Graduate%20Program%20Handbook%20(Military%20Chaplain-cy).pdf.

and care providers: "Growing numbers of people, especially under the age of 30, are not affiliated with a religious tradition. By 2050, the Pew Research Center predicts, more than a quarter of the U.S. population will not be affiliated with any formal religious group."[82] With the U.S. population shift away from organized religion and congregational church communities, "in times of spiritual crisis, [people] are unlikely to have an established relationship with a member of the clergy to whom they can turn for help."[83] Chaplain generalists, attached to community institutions and agencies, rather than to churches, appear in the times and places where spiritual support is needed.

One shocking prediction is that "chaplaincy might someday become *the* primary model for professional religious leadership"[84] in our country because "chaplains work with people from a range of spiritual and religious backgrounds, including those who do not belong to any religious group," in their times and places of need.[85] Chaplains are becoming, "a strangely necessary figure, religious and legally speaking, in negotiating the public life of religion today."[86] Fortunately, graduate education in chaplaincy is changing to meet the increasing, and altering, work demands of today's chaplains.

82. Wendy Cadge, Chaplaincy Innovation Lab Webinar, "Chaplaincy Education," given February 27, 2019, http://chaplaincyinnovation.org/2019/03/webinar-recording-chaplaincy-education.

83. Wendy Cadge and Beth Stroud. "Spiritual Care in Changing Times: Initial Glimpses from Theological Education," 12-18-17, accessed May 6, 2019, https://www.huffpost.com/entry/spiritual-care-in-changing-times-initial-glimpses_b_5a3841d7e4b0c12e6337b004.

84. Wendy Cadge, Chaplaincy Innovation Lab Webinar, "Chaplaincy Education," given February 27, 2019, http://chaplaincyinnovation.org/2019/03/webinar-recording-chaplaincy-education.

85. Ibid.

86. Winnifred Fallers Sullivan, *A Ministry of Presence: Chaplaincy, Spiritual Care and the Law* (University of Chicago Press, 2014), ix–x.

First, there is a growing number of theological schools offering chaplaincy programs. According to a study by the Chaplaincy Innovation Lab, about a quarter of theology schools in the USA and Canada offer a chaplaincy program.[87] A list of programs, searchable by various criteria, is available on their website.[88]

Second, the content of the education is changing. "Unlike the congregational leaders for whom theological education was traditionally designed, chaplains need an education that is both broader and more practical. Today's chaplains . . . need to know a great deal about multiple religions. They must also have skills such as deep listening, thinking through ethical and theological questions from multiple religious and scientific perspectives, [as well as] responding to crisis and trauma."[89] According to a survey of theology graduates, they reported needing more administrative skills, including financial literacy, fund raising, leadership, and how to manage an organization.[90] Additionally, and wisely, more graduate programs are designing their curriculum content around the professional competencies (discussed in the prior section), which is quite a shift from a traditional Master of Divinity degree.[91]

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87. Wendy Cadge, Chaplaincy Innovation Lab Webinar, "Chaplaincy Education," given February 27, 2019, http://chaplaincyinnovation.org/2019/03/webinar-recording-chaplaincy-education.

88. Chaplaincy Innovation Lab, "Chaplaincy Degree Programs," accessed May 6, 2019, http://chaplaincyinnovation.org/resources/education.

89. Ibid.

90. Frank Yamada, Chaplaincy Innovation Lab webinar, "Chaplaincy Education," given February 27, 2019, http://chaplaincyinnovation.org/2019/03/webinar-recording-chaplaincy-education.

91. Frank Yamada, Chaplaincy Innovation Lab webinar, "Chaplaincy Education," given February 27, 2019, http://chaplaincyinnovation.org/2019/03/webinar-recording-chaplaincy-education.

Third, the chaplaincy student demographic is also changing in graduate education. Historically, chaplains were Christian, as was the Master of Divinity degree. Today's chaplains and chaplaincy students are more non-Judeo-Christian, more female, and more second-career professionals.[92] We can expect to see an increase in Master of Arts in Chaplaincy programs, which are more practical and broadly inclusive than the traditional Master of Divinity degree.[93]

## How Other Schools Are Meeting the Needs

With increased demand for chaplains, changed education content needs, and a changed chaplaincy student demographic, theological schools are designing graduate programs to meet new needs. I researched all of the CHEA-accredited graduate chaplaincy programs I could find, the most helpful sources being 1) the Chaplaincy Innovation Lab list at http://chaplaincyinnovation.org/training-credentials/education, and 2) the Council for Higher Education Accreditation website www.chea.org. The following are my top schools of interest, with snapshot explanations of various aspects of each. All are CHEA-accredited programs per BCCI requirement.

**1) Boston University School of Theology** is historically United Methodist, but it emphasizes diversity and ecumenism. It offers a Master of Divinity—Pastoral Ministry degree including worship, preaching, ethics, religious education, mission and evangelism,

92. Frank Yamada, Chaplaincy Innovation Lab Webinar, "Chaplaincy Education," given February 27, 2019, http://chaplaincyinnovation.org/2019/03/webinar-recording-chaplaincy-education.
93. Wendy Cadge, Chaplaincy Innovation Lab Webinar, "Chaplaincy Education," given February 27, 2019, http://chaplaincyinnovation.org/2019/03/webinar-recording-chaplaincy-education.

pastoral care, and spirituality. "The 73-credit-hour program will take you three years of full-time study to complete."[94] Boston emphasizes Contextual Education: "Boston University School of Theology supports a remarkable variety of research, travel, and contextual study opportunities. Some of these are our annual travel seminars and study abroad opportunities . . .. The School also offers . . . funding for students giving papers at conferences and other contextual action reflection projects."[95]

**2) Cairn University** is a Christian school in Pennsylvania. It offers a Master of Arts—Religion that is based in Bible preaching and teaching. It is 42 hours in a 2-year set plan, with no electives, "advance standing is available for those who qualify."[96] The Master of Arts is available both on campus and online. The campus-wide student to faculty ratio is 11:1. Cairn's emphasis is on Christian community: "Christian community involves covenantal responsibility and mutual obligation to one another. . . exercising wisdom in evaluating the ideas and activities of others. Christians living in harmony share a deep concern for the Body of Christ, defer to one another, reason together, and express genuine Christian love, as outlined in Romans chapter fourteen."[97]

**3) Christian Theological Seminary** is an ecumenical school related to the Christian Church (Disciples of Christ) in Indianapolis. It offers a Master of Divinity degree that is more interactive and application-based than traditional "MDivs." It is "72 credit hours, offers

94. Boston University School of Theology, accessed May 27, 2019, http://www.bu.edu/sth/academics/degrees/.
95. Boston University School of Theology, accessed May 27, 2019, http://www.bu.edu/sth/academics/travel/.
96. Cairn University, "Master of Arts (Religion), accessed May 27, 2019,https://cairn.edu/programs/mar/
97. Ibid.

flexible course formats and an emphasis on community life, cohort learning, and supervised ministry experiences. . . . Unique to CTS is the intentional diversity of the classroom experience. Students, faculty and staff represent a wide variety of denominations, races, cultures, ethnicities, and theological perspectives. We believe that the interaction created by such diversity enriches every area of instruction, providing a deepened understanding of people and ministry—the best preparation possible for serving today's church and world. All students receive a year or more of field education experience."[98] Interestingly, courses are designed in Weeklong Intensives.

**4) Claremont School of Theology** is a California school "for students seeking . . . primarily Christian contexts,"[99] but with a wide interfaith reach resulting in a "a well-informed and caringly embodied knowledge of religious diversity and interfaith encounter,[100] as the name of the degree implies: Master of Divinity—Interfaith Chaplaincy. It is 72 units, offered on campus only, and is designed toward "eligib[ility] to seek professional certification by the Association of Professional Chaplains and other such agencies. This includes 12-15 credits in the student's own faith and 6 credits for one unit of CPE. Over 20 of the 72 total credits are free electives. Claremont also offers a shorter Master of Arts in Theological Studies that is 48 units covering "biblical studies, ethics and social change, interreligious studies, ministry, religious education, spiritual formation and theology . . . The final

98. Christian Theological Seminary accessed May 27, 2019, https://www.cts.edu/academics/degree-programs/mdiv/.
99. Claremont School of Theology, "Academics," accessed May 27, 2019, http://cst.edu/academics/
100. Claremont School of Theology, Master of Divinity, Interfaith Chaplaincy," accessed May 27, 2019. https://cst.edu/academics/m-div/master-of-divinity-inter-faithchaplaincy-track/.

summative exercise will be akin to a portfolio that corresponds with the student's interests, connecting their education with the practical tools needed to work in a certain area."[101] Campus-wide, Claremont emphasizes student spiritual care with chapel services, prayer rooms, and meditation gardens on campus, various religious/spiritual groups, spiritual direction services, and counseling.[102] The two Latter-day Saint students I know at Claremont highly recommend it.

**5) Columbia Biblical Seminary of Columbia International University** is a very Bible-based school in South Carolina that seems conservative and military-friendly. It offers two MA-chaplaincy programs: 36 hours and 48 hours.[103] They are available both on-campus and online with a high degree of flexible. Columbia programs include fieldwork classes and internships.

**6) Denver Seminary** is an interdenominational Protestant school that offers a Master of Divinity with chaplaincy concentration.[104] It is available on-campus and online. It is 78 hours and includes one unit of Clinical Pastoral Education (CPE) and 6 credits of Mentored Formation (training and mentoring). There are few electives, but the plan of study is solid for chaplain needs (the curriculum pdf is linked in the footnotes).[105] Denver is the only school I encountered in my

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101. Claremont School of Theology, "Master of Theological Studies," accessed May 27 2019, https://cst.edu/master-of-theological-studies/.
102. Claremont School of Theology, "Spiritual Life and Care," accessed May 27, 2019, https://cst.edu/spiritual-life-and-care/.
103. Columbia Biblical Seminary, "Master of Arts in Chaplaincy," http://seminary.ciu.edu/content/master-arts-chaplaincy
104. Denver Seminary, "MDiv with a Concentration in Chaplaincy, accessed May 27, 2019, https://denverseminary.edu/academics/master-of-divinity/chaplaincy/.
105. Denver Seminary, "Courework," accessed May 27, 2019, https://4a237a-6396211b46a519-07bb804b57961d253f8e71486003596d.ssl.cf2.rackcdn.com/up-loaded/d/0e6058537_1537222791_degree-worksheet-mdiv-chaplaincy-2018-19.pdf.

research that has a final oral exam.

**7) Graduate Theological Union** is in Berkley, California. It "is . . . a consortium of schools, institutes and centers [Baptist, Episcopal, Catholic, Lutheran, United Church of Christ, Presbyterian, Unitarian Universalist, Hindu, Islam, Jewish, Buddhist, Orthodox, . . .] in close geographical proximity, students have access to the expertise of 126 full-time faculty members offering a wide range of courses. It is an ecumenical and interfaith union of resources brought together in a spirit of commitment and cooperation. "[106] The GTU itself offers a 48-hour Master of Arts degree that is quite academic and ill-suited to chaplaincy. A better fit among the GTU consortium members is the following:

**Pacific Lutheran Theological Seminary**'s 73-hour Master of Divinity degree. The "contextual education requirements include Ministry in Context, Clinical Pastoral Education, and Internship. . . If internship is not required [by their denomination], the program may be completed in two years. . . [Interestingly] students have two language requirements: Spanish for Worship and Biblical Greek."[107] Pacific Lutheran also offers CEUs.

**8) Iliff** is a United Methodist-founded school in Denver, Colorado know for diversity, social justice, and military friendliness including military courses. It offers a Master of Arts in Pastoral and Spiritual Care that is 80 credits, including 8 credits of CPE (6 is typical), and a flexible 20 credits in electives. The program is available on-campus, online, and hybrid (meeting 3 times a year for 3-7 days).

**9) Liberty University** is a Christian school in Virginia that offers

106. Graduate Theological Union, "About the Graduate Theological Union," accessed May 27, 2019,  https://www.gtu.edu/about
107. Pacific Lutheran, "MDiv Curriculum," accessed May 27, 2019, https://www.plts.edu/programs/master-divinity/curriculum.html.

two chaplaincy programs. Both are 100% online and both accept up to 50% of the credits transferred in from other schools. There is a 93-hour Master of Divinity in Healthcare Chaplaincy degree[108] and a 36-hour Master of Arts in Pastoral Counseling—Community Chaplaincy that has two optional intensives, and an internship.[109]

**10) Loma Linda University School of Religion** is a Seventh-day Adventist school in California with 65 religions represented in the student body that offers a Master of Science in Chaplaincy program. It is measured in 108 quarter units (72 semester credit hours)[110], taking three years, full time, to complete. There is no thesis, there is a Dean's exit interview. The curriculum follows the BCCI certification requirements for CPE, graduate education, and the 29 Common Competencies "which meets all requirements for employment as a full, board-certified chaplain as defined by the Association of Professional Chaplains (APC) . . . Students may transfer approved graduate-level courses from other accredited institutions, up to a maximum of 14 quarter units. . . .One of the four CPEs can be counted towards both graduation and the APC board certification."[111] In addition to being strong in ethics--Christian, social, and bioethics-- the following four courses are unique and relevant to this report:

108. Liberty University Online Programs, "Master of Divinity I Healthcare Chaplaincy," accessed May 27, 2019, https://www.liberty.edu/online/divinity/masters/divinity/healthcare-chaplaincy/.
109. Liberty University Online Program, "MA in Pastoral Counseling—Community Chaplaincy, accessed May 27, 2019, https://www.liberty.edu/online/behavioral-sciences/masters/pastoral-counseling/community-chaplaincy/.
110. Phi Theta Kappa Honor Society, "Converting Quarter Hours to Semester Hours," accessed June 1, 2019, https://support.ptk.org/hc/en-us/articles/115001941473-Converting-Quarter-Hours-to-Semester-Hours.
111. Loma Linda University, "Master of Arts in Chaplaincy," accessed May 27, 2019, https://religion.llu.edu/academics/degrees/ms-chaplaincy.

RELG 696 Project. Students will articulate in writing all 29 APC competencies based on their theoretical understanding, reflection, and experiences; toward the end of the academic and clinical experience.

RELR 525 Healthcare Leadership. Christian principles of leadership in the community and in the practice of health care.

RELR 526 Pastoral and Professional Formation. An introduction to the professional requirements of working as a chaplain in a health care setting; how to function pastorally within boundaries and using pastoral authority. Group dynamics and organizational behavior, as well as organizational culture, systems, and relationships will also be explored.

RELT 557 Theology of Human Suffering. Suffering and evil in relation to the creative and redemptive purposes of God for this world.[112]

**11) Loyola University Chicago Institute of Pastoral Studies** is Roman Catholic school. It offers a Master of Arts in Pastoral Counseling degree and a Master of Arts in Pastoral Studies--Health Care Chaplaincy Concentration. Both programs are offered on-campus and online. Contextual Education is emphasized: community-based collaborative projects which "allows them to bring the research and knowledge they gain in the classroom to these specific settings while, at the same time, allowing the realities of those settings to inform their theological education."[113] There is no thesis, but an Integration Project (35-50 pages). There is a large career center with "one of the largest, global networks of ministerial

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112. Ibid.
113. Loyola University Chicago "Contextual Education," accessed May 27, 2019. https://www.luc.edu/ips/resources/contextualeducation/.

alumni."[114] They also have non-degree seeking and continuing education students.

**12) New York Theological Seminary** is a multifaith school that offers a 48-credit Master of Arts in Pastoral Care and Counseling. It is offered on-campus and online. On-campus courses are mostly evening classes. There are two overnight retreats and a year-long practicum. Interestingly, they have a "rolling application process. Applications are received at any time during the year"[115]

**13) Pittsburg Theological Seminary** is a Presbyterian school that offers a Master of Arts in Pastoral Studies. It is 48 hours that can be taken either part or full-time with day and evening classes available. The program is highly flexible. There is a year-long Field Education course and an integrative final project.[116]

**14) Seminary of the Southwest** is an Episcopal school in Austin, Texas with a Master of Arts in Chaplaincy and Pastoral Care. It is 72 hours, full time over 3 years in evenings and weekend classes. Part time studies are also available. "The curriculum provides the requisite 72 credits specified by the Association of Professional Chaplains (APC) for recognition as a Board Certified Chaplain (BCC)."[117] Seminary of the Southwest emphasizes community worship: "attending at least one worship service each day one is

114. Loyola University Chicago "Degree Programs," accessed May 27, 2019, https://www.luc.edu/ips/degrees/

115. New York Theological Seminary, "Master of Arts in Pastoral Care & Counseling," accessed May 27, 2019, http://www.nyts.edu/prospective-students/academic-programs/master-of-arts-in-pastoral-care-counseling/.

116. Pittsburg Theological Seminary, "Master of Arts in Pastoral Studies, accessed May 27, 2019, https://www.pts.edu/ma-pastoral-studies.

117. Seminary of the Southwest, "Master of Arts in Chaplaincy and Pastoral Care," accessed May 27, 2019, https://ssw.edu/admissions-2/apply-to-southwest/master-of-arts-in-chaplaincy-and-pastoral-care/.

present on campus, at least one office service each week, and the Monday Eucharist with assembly."[118] CEUs are also available.

### Brigham Young University's Graduate Programs in Religion

BYU offers a 90-hour Master of Arts—Military Chaplaincy and a 37-hour Master of Arts in Religious Education. Both are on-campus programs, with some students attending remote-live during the school year and joining on-campus for Summer intensives. Both have a thesis or project. There is no Contextual Education or CEUs offered. One might ask, "why the inclusion of the Religious Education program in a discussion on chaplaincy?" I hope to show how both the content and design of BYU's Religious Education degree program have much to offer healthcare chaplaincy education. An initial tendency would be to pair BYU healthcare chaplaincy students with the military chaplaincy students. I will offer a breadth of alternatives to that tendency in the next section. First, description of BYU's two religious graduate programs in existence today:

### Master of Arts—Military Chaplaincy

According to an external reviewer, BYU's military chaplain training program, established in 2008, "is a well-conceived, well-executed program, with an outstanding reputation."[119] It is 90 credit hours, in 22 months ("a blistering pace"[120]), and meets the requirements of the U.S. Armed Forces. In terms of healthcare chaplaincy, it covers the "core 24" and surpasses the 72 credits total, meaning, if a graduate of this program wanted to pursue BCCI certification, the graduate education requirement is more than

118. Seminary of the Southwest, https://ssw.edu/southwest-and-you/worship/
119. Brigham Young University, Religious Education Graduate Programs Academic Unit Review Final Report February 2017, "External Review," 9.
120. External reviewer.

sufficiently met. There are elective options and a final oral exam. The current coursework in MA Chaplaincy is as follows:[121]

**Master of Arts in Chaplaincy**

## College of Religious Education

**Brigham Young University**

**90 Credit Hours**

**22 Courses**

| Course Require-ments | Course Title | Hours | Pro-jected Se-mester Offer-ings |
|---|---|---|---|
| Religious Education: Complete nine courses—27 hrs. | | | |
| REL E 610 | Graduate Seminar Old Testament | 3.0 | Winter even years |
| REL E 611 | Graduate Seminar New Testament | 3.0 | Winter odd years |

121. Graduate Handbook, "Master of Arts in Chaplaincy, 6-7, accessed May 27, 2019, https://religion.byu.edu/sites/default/files/Religious%20Studies%20-%20Graduate%20Program%20Handbook%20(Military%20Chaplaincy).pdf.

| REL E 621 | Graduate Seminar Book of Mormon | 3.0 | Summer odd years |
|---|---|---|---|
| REL E 624 | Graduate Seminar in Doctrine & Covenants and Church History (1820-1900) | 3.0 | Fall odd years |
| REL E 625 | Graduate Seminar in Doctrine & Covenants and Church History (1900-present) | 3.0 | Winter even years |
| REL E 635 | Graduate Seminar in Fundamentals in Religious Studies | 3.0 | Summer odd years |
| REL E 640 | Graduate Seminar in History of the Christian Church | 3.0 | Summer odd years |
| REL E 641 | Graduate Seminar in Christian Theological Thought | 3.0 | Fall even years |
| REL E 650 | Graduate Seminar in Doctrinal Contributions of the Restoration | 3.0 | Summer even years |
| **Military Chaplaincy Emphasis: Complete ten courses—24 hrs.** | | | |
| REL E 600 | Pastoral Counseling and Chaplain Care Ministry | 3.0 | Fall |
| REL E 600A | Pastoral Counseling and Chaplain Care Ministry Lab | 1.0 | Fall |
| REL E 601R | Interfaith Lecture Series | 1.0 | Summer |
| REL E 602 | Ethics Professional Roles and Standards of the Armed Forces Chaplaincy | 3.0 | Fall |
| REL E 604 | End of Life and Bereavement | 3.0 | Winter odd years |
| REL E 630 | World Religions and Area Analysis | 3.0 | Fall odd years |

| REL E 631 | World Religions and Security Analysis | 3.0 | Winter even years |
|---|---|---|---|
| REL E 641 | Military Ministry 1 (Armed Forces Chaplaincy History) | 3.0 | Fall even years |
| REL E 642 | Military Ministry 2 (Homiletics and Worship) | 3.0 | Winter odd years |
| REL E 642A | Homiletics Lab | 1.0 | Winter odd years |
| **Project: Complete two courses—9 hrs.** | | | |
| REL E 595 | Fundamental of Research in Religious Education | 3.0 | Summer even years |
| REL E 698R | Project Development and Defense | 6.0v | Summer, Fall, Winter |
| **Practicum: Complete one course—6 hrs.** | | | |
| REL E 688R | Clinical Pastoral Education (CPE) | 6.0v | Winter |
| **Development in the Field of Counseling: Complete eight courses (electives)—24 hrs.** | | | |
| Electives change according to availability and resources  *Electives taken in the past from various departments | | | |
| CPSE 608* | Biological Basis for Behavior | 3.0 | Spring |
| CPSE 644* | Career Dev/Assessment | 3.0 | Fall |

| CPSE 646* | Counseling Theory Intervention | 3.0 | Fall |
|---|---|---|---|
| CPSE 648* | Group Counseling and Intervention | 3.0 | Spring |
| CPSE 649* | Human Growth and Development | 3.0 | Fall |
| CPSE 655* | Crisis intervention | 3.0 | Spring |
| CPSE 656* | Spiritual Values and Psychotherapy | 3.0 | Winter |

**Development in the Field of Counseling: Complete eight courses (electives)—24 hrs.**

Electives change according to availability and resources

*Electives taken in the past from various departments

| CPSE 751* | Counseling Multi Diverse Population | 3.0 | Winter |
|---|---|---|---|
| MFHD 514 | Theories of HDFS | 3.0 | Fall |
| MFHD 611 | Advances in Human Development | 3.0 | Winter |
| MFT 649* | Addiction and Violence in Families | 3.0 | Winter |
| MFT 650* | Theoretical foundations of marital and Family Therapy | 3.0 | Winter |
| MFT 651* | Psychopathology and Assessment in Marriage and Family Therapy* | 3.0 | Winter |
| MFT 654* | Issues in Gender and Ethnicity in Marriage and Family Therapy | 3.0 | Fall |
| MFT 663 | The Individual and Family Over the Life Course | 3.0 | Spring |
| PSYCH 611 | Psychopathology | 3.0 | Fall |
| PSYCH 656 | Mindfulness & Psychotherapy | 3.0 | Fall |
| PSYCH 645 | Cultural Diversity and Gender Issues | 3.0 | Winter |
| SOC W 620 | Human Behavior and Social Environment | 3.0 | Fall |
| SOC W 622* | Social Work Assessment | 3.0 | Winter |

| | | | |
|---|---|---|---|
| SOC W 623* | Social Justice & Diversity | 2.0 | Fall |
| SOC W 624* | Social Work Practice w/ Couples & Families | 3.0 | Fall |
| SOC W 661 | Social Work Practice Models | 3.0 | Fall |
| SOC W 662 | Social Work Practice w/ Groups | 3.0 | Fall |
| SOC W 675 | Substance Abuse Treatment | 3.0 | Winter |
| SOC W 676 | Spirituality in Social Work | 3.0 | Winter |
| SOC W 682* | Motivational Interviewing | 3.0 | Fall |

**Graduation Requirements and Other Information**

**90 hours of completed coursework for graduation.**

72 hours must be completed on campus *(transfer courses need to be verified Fall of 1st semester). Transfer credits cannot be from a previously earned Masters.* Application for graduation must be submitted the final winter semester (January) before the student's graduation date (April).

**Electives:** A total of 24 credits (counseling electives) must be in the plan of study requirements.  Where there are conflicts in scheduling students determine in consultation with their advisors other courses that may be included from CPSE, MFHD, MFT, or SOC W **Note:** When course changes are made concerning electives, your plan of study needs to be updated on your **Program of Study** ADV Form 3 and sent to BYU Graduate Studies. This needs to be accomplished in Fall semester of last year of study.

> **Master's Project:** A Final Comprehensive Project will be written and defended (presented) in-accordance with BYU's Religious Education Department's academic standards and procedures. Students in consultation with advisors begin project development during their first semester (see Chaplain Candidate Graduate Handbook for details).

> **Oral Examination:** Each student is required to stand for an oral examination at completion of coursework in their area of emphasis. (See Chaplain Candidate Graduate Handbook for details).

## Master of Arts in Religious Education

BYU's Master of Arts in Religious Education is designed for Church seminary and institute professionals. It is a 37-credit hour program with 10 of its 12 courses concurrent with the chaplaincy program. Only REL E 500 and 501 are not taken by chaplaincy students. These are in religious education and scripture teaching, for 2 credits apiece, and are acceptable toward the healthcare chaplaincy's 72 credits total requirement for BCCI. The "core 24" for BCCI certification are included. From the Religious Education Graduate Handbook:



**Master of Arts in Religious Education**
**College of Religious Education**

**Brigham Young University**

**37 Credit Hours**

**12 Courses**

| Course Require-ments | Course Title | Hours | Projected Semester Offerings |
|---|---|---|---|
| **Religious Education: Complete nine courses—37 hrs.** | | | |
| REL E 500 | Educational Philosophy and Values in Religious Education | 2.0 | Summer even years |
| REL E 501 | Special Topics in Religious Education | 2.0 | Winter odd years |
| REL E 595R | Research Methods | 3.0 | Summer odd years |
| REL E 610 | Graduate Seminar Old Testament | 3.0 | Winter even years |
| REL E 611 | Graduate Seminar New Testament | 3.0 | Winter odd years |
| REL E 621 | Graduate Seminar Book of Mormon | 3.0 | Summer odd years |
| REL E 624 | Graduate Seminar in Doctrine & Covenants and Church History (1820-1900) | 3.0 | Fall odd years |
| REL E 625 | Graduate Seminar in World Religions | 3.0 | Winter even years |
| REL E 632 | Graduate Seminar in Fundamentals in Religious Studies | 3.0 | Summer odd years |
| REL E 640 | Graduate Seminar in History of the Christian Church | 3.0 | Summer odd years |
| REL E 650 | Graduate Seminar in Doctrinal Contributions of the Restoration | 3.0 | Summer even years |

| REL E 698R | Master Project or Thesis | 6.0v | Summer, Fall, Winter |
|---|---|---|---|
| REL E 699R | | | |

**Graduation Requirements and Other Information**

**37 hours of completed coursework for graduation.**

The master's degree should be completed at the end of three years from the beginning of course work (two years of course work and one year for thesis or project completion). At the conclusion of three years, all funding (tuition, fees, books, and stipends) for the master's program will end. If students require longer than three years to complete the master's degree, the maximum amount of time BYU Graduate Studies will allow is five years from the beginning of coursework. After the five years, students who have not completed their degree will be dropped from the program.

**Thesis or Project:** The thesis or project is a substantial work that demonstrates your knowledge and understanding in a particular area of interest. (Copies of previous graduate students' theses can be found in the Harold B. Lee Library.) (See Graduate Handbook for more details).

**Written Examination:** The written examination is required for all graduate students in the Religious Education Master of Arts Program. The purpose of the comprehensive examination is to assess and evaluate the student's understanding and knowledge of the core materials covered during their coursework. The comprehensive exam is to be taken during the Spring Term following the completion of coursework. The exam is an important part of the graduate program and allows students to review, synthesize, and clarify important concepts, ideas, and key doctrines and teachings found in the Book of Mormon, the Bible, the Doctrine and Covenants, and from other classes taken during coursework (See Graduate Handbook for more details).

# Creative Brainstorming: 9 Design Ideas

## Introduction to Scenarios

Up to this point in my report, I have mostly described topics and processes and presented information relevant to healthcare chaplaincy. These have included levels of chaplain qualifications, requirements for BCCI certification, primary objectives of graduate studies, the need for grounding in one's own faith, key trends in the field, program curriculum, and the uniqueness of graduate-level religious education at BYU. A natural next question would be "How can what is unique at BYU be maximized for the greatest number of Latter-day Saint chaplain students seeking professional-level education in chaplaincy?"

Working toward viable answers is an untidy process. What follows is a somewhat messy, and quite incomplete, collection of creative brainstorming ideas. Inherent in any exploratory exercise are the dangers of over-presuming and over-stepping. I am neither an education expert nor a business consultant. I do not know the parameters in which universities function or the contextual complications unwittingly extant in these ideas. They are *ideas*, not recommendations or suggestions, as a consulting expert in the field might give. When I chaired a health sciences department at a small community college, it was relatively easy to add certificate programs such as Certified Nursing Assistant (CNA) and Emergency Medical Technician (EMT) because they came mostly pre-packaged, and one instructor could both oversee and deliver the programs. In contrast, healthcare chaplaincy education is nowhere near pre-packaged, and the world of a private university has many more moving parts, about which I am blissfully ignorant. This disclaimer is reminiscent of a poem by Robert Bly, "One Source of Bad Information:"

There's a boy in you about three
years old who hasn't learned a thing for thirty
Thousand years. . .

He [says] things like:
``Stay home. Avoid elevators. Eat only elk.'' . . .

He's uninformed . . . .

He's got six big ideas.
Five don't work.

Right now, he's repeating them to you.[122]

I might be representing this boy, but I hope there is either something useful available here, or something that prompts a different idea that is useful. Speaking of promptings, I reiterate my confidence that those with responsibility for BYU programming and use of sacred funds will receive inspiration fitting to their stewardships. My offering is simply an offering.

### 9 Scenarios

What follows is a menu of 9 design ideas for incorporating Latter-day Saint healthcare (and other types of) chaplaincy students at BYU. Each includes a curriculum or plan of study. They are lettered A-I to minimize numbers-overload.

A "The core 24"

B "The S&I 37 as is"

C "The S&I 37 with 2 substitutions"

D "The 31= S&I without a thesis/project"

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122. Robert Bly, *Morning Poems* (HarperCollins: New York, 1997).

E "The buffet"

F "The full 72"

G "The overfull 90"

H "The head start"

I "The reinforcement"

## A. "The core 24"

I see this as the core heart and start for "grounding in one's own faith tradition" that is essential for the pluralistic work of chaplaincy. "The core 24" is nearly the same as the S&I program without the 2 education/pedagogy courses, without the research and thesis, and substituting Christian Theological Thought for World Religions (because world religions is not in the core 1.1-1.4 for BCCI certification). The student would mix and match (at other schools or from prior degrees) for the remaining 48 credits to equal 72. This scenario is relatively low-cost, the courses are already in place, and there is no faculty burden for theses. Math: 4 students completing "the core 24" is comparable to the credits, costs and logistics of about 1 student doing the 90-credit chaplaincy program (4 X 24 =96).

REL E 610 (3.0) Old Testament Graduate Seminar

REL E 611 (3.0) New Testament Graduate Seminar

REL E 621 (3.0) Book of Mormon Graduate Seminar

REL E 624 (3.0) Doctrine and Covenants Graduate Seminar

REL E 625 (3.0) Latter-day Saint Church History Graduate Seminar

REL E 640 (3.0) History of the Christian Church

REL E 650 (3.0) Doctrinal Contributions of the Restoration

REL E 645 (3.0) Christian Theological Thought

Total 24 hours

## B. "The S&I 37 as is"

This student would have a degree from BYU. For BCCI certification, they would mix and match for the remaining 35 credits to equal 72, including 3 more course to meet the "core 24" since world religions, research, and thesis do not count in the core. This scenario is relatively low-cost, and the program is already in place. Math: 2.5 students completing "the S&I 37" equals about 1 "90" student (2.5 X 37 =92.5).

REL E 500 (2.0) Educational Philosophy and Values in Religious Education

REL E 501 (2.0) Special Topics in Religious Education

REL E 595 (3.0) Research Methods in Religious Education

REL E 610 (3.0) Old Testament Graduate Seminar

REL E 611 (3.0) New Testament Graduate Seminar

REL E 621 (3.0) Book of Mormon Graduate Seminar

REL E 624 (3.0) Doctrine and Covenants Graduate Seminar

REL E 625 (3.0) Latter-day Saint Church History Graduate Seminar

REL E 632 (3.0) World Religions Seminar

REL E 640 (3.0) History of the Christian Church

REL E 650 (3.0) Doctrinal Contributions of the Restoration

REL E 698R (6.0) Masters Project or Thesis

Total 37 hours

## C. "The S&I 37 with 2 substitutions"

If 2 substitutions can be made to "the S&I 37," this student would have a degree from BYU. For BCCI certification, they would then mix and match for the remaining 35 credits to equal 72, including 2 more course to meet the "core 24" since research, and thesis do not count in the core. Their 2 substitutions for "the S&I 37" would be for the 2 education/pedagogy courses for 4.0 credits total. Christian Theological Thought (3.0) and Interfaith Lecture Series (1.0) fit nicely. This option is relatively low-cost, there is little alteration to the program already in place. Math: 2.5 students completing "the S&I 37 with 2 substitutions" degree equals about 1 "90" student (2.5 X 37 =92.5).

REL E 595 (3.0) Research Methods in Religious Education

REL E 610 (3.0) Old Testament Graduate Seminar

REL E 611 (3.0) New Testament Graduate Seminar

REL E 621 (3.0) Book of Mormon Graduate Seminar

REL E 624 (3.0) Doctrine and Covenants Graduate Seminar

REL E 625 (3.0) Latter-day Saint Church History Graduate Seminar

REL E 640 (3.0) History of the Christian Church

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REL E 650 (3.0) Doctrinal Contributions of the Restoration

REL E 632 (3.0) World Religions Seminar

REL E 698R (6.0) Masters Project or Thesis

REL E 645 (3.0) Christian Theological Thought

REL E 601R (1.0) Interfaith Lecture Series

Total 37 hours

## D. "The 31= S&I without a thesis/project"

This is a scenario between "the core 24" and "the S&I 37." It emphasizes required coursework and skips the thesis, which is not needed for board certification. The student would mix and match for the remaining 41 credits to equal 72. This option is relatively low-cost and there is no added faculty burden for theses. Math: 3 students completing "the 31" equals about 1 "90" student (3 X 31 =93).

REL E 500 (2.0) Educational Philosophy and Values in Religious Education

REL E 501 (2.0) Special Topics in Religious Education

REL E 595 (3.0) Research Methods in Religious Education

REL E 610 (3.0) Old Testament Graduate Seminar

REL E 611 (3.0) New Testament Graduate Seminar

REL E 621 (3.0) Book of Mormon Graduate Seminar

REL E 624 (3.0) Doctrine and Covenants Graduate Seminar

REL E 625 (3.0) Latter-day Saint Church History Graduate

Seminar

REL E 632 (3.0) World Religions Seminar

REL E 640 (3.0) History of the Christian Church

REL E 650 (3.0) Doctrinal Contributions of the Restoration

Total 31 hours

## E. "The buffet"

This scenario has "the core 24" as the base, then is a bit of a wild card, allowing the student flexibility to take electives according to their individual needs, as determined in partnership with the APC. For example, a student with a prior, social work degree and additional graduate coursework in counseling at another school would only lack the religion courses. Another example could be a student who is specializing in pediatrics and wants to take Play Therapy, Human Growth & Development, and Crisis Intervention at BYU along with their religion courses. This scenario would require basic faculty guidance, but still nothing very specialized to healthcare chaplaincy, as the curriculum "driver" is the APC. Faculty support for theeis would not be needed if the student is non-degree seeking or is transferring BYU credits out to another degree program.

"The core 24"

REL E 610 (3.0) Old Testament Graduate Seminar

REL E 611 (3.0) New Testament Graduate Seminar

REL E 621 (3.0) Book of Mormon Graduate Seminar

REL E 624 (3.0) Doctrine and Covenants Graduate Seminar

REL E 625 (3.0) Latter-day Saint Church History Graduate Seminar

REL E 640 (3.0) History of the Christian Church

REL E 650 (3.0) Doctrinal Contributions of the Restoration

REL E 645 (3.0) Christian Theological Thought

Total 24 hours

Plus, electives from various departments (see prior listed areas 1.5-1.13 in BCCI required graduate education) for the number of credits determined with the student's faculty advisor.

Total hours variable

## F. "The full 72"

This scenario is a stand-alone, healthcare chaplaincy program, with or without a thesis project (not all of them do) and a degree awarded. One unit of CPE could count for 6 credits of the 72.[123] This student will eventually have at least 4 units of CPE. I recommend that one unit of CPE be pre-requisite to starting the program. CPE-experienced students will bring real life questions and lessons from CPE to the classroom, and CPE will contextualize classroom learning to the real world. This scenario comes at a relatively higher cost. It is only at this level (of these scenarios) that a faculty member with specialization in healthcare chaplaincy would be needed. There would be 2 courses developed (REL E 605 Healthcare Ethics for Chaplains, REL E 603 Healthcare Ministry) an instructor, and program overseer. The Healthcare Ministry course in particular, and other courses as able, should follow the example

123. Personal email response from Keith Goheen, BCC Equivalence Committee Chair, September 12, 2017.

of schools (Claremont, Loma Linda, Seminary of the Southwest) who have aligned their curriculum with the BCCI requirements and the Common Competencies (even writing the BCCI essays on the competencies as part of the coursework). This scenario well accommodates a young or first-time graduate student. Note that I include REL A 510R Special Topics—Pearl of Great Price because that is the way I managed to take a Pearl of Great Price class. My recommendation would be to create a standard graduate course in the Pearl of Great Price.

"The core 24"

> REL E 610 (3.0) Old Testament Graduate Seminar
>
> REL E 611 (3.0) New Testament Graduate Seminar
>
> REL E 621 (3.0) Book of Mormon Graduate Seminar
>
> REL E 624 (3.0) Doctrine and Covenants Graduate Seminar
>
> REL E 625 (3.0) Latter-day Saint Church History Graduate Seminar
>
> REL E 640 (3.0) History of the Christian Church
>
> REL E 650 (3.0) Doctrinal Contributions of the Restoration
>
> REL E 645 (3.0) Christian Theological Thought

Plus, the following:

> REL E 632 (3.0) World Religions (S&I's, not military)
>
> REL E 595 (3.0) Research Methods
>
> REL E 698R (3.0) Comprehensive Thesis Project

REL E 605 (3.0) Healthcare Ethics for Chaplains

REL E 635 (3.0) Fundamentals of Religious Studies

REL E 604 (3.0) End of Life Care and Bereavement

REL A 510R (3.0) Special Topics—Pearl of Great Price

MFT 654 (3.0) Gender & Ethnicity in MFT

MFT 649 (3.0) Addiction and Violence

CPSE 648 (3.0) Group Counseling and Intervention

CPSE 655 (3.0) Crisis Intervention

CPSE 649 (3.0) Human Growth & Development

SOC W 682 (3.0) Motivational Interviewing (MI)

Plus, either CPE (6.0) or 2 elective courses (6.0 total) from the following:

REL E 600 (3.0) Pastoral Counseling and Chaplain Care Ministry

SOC W 671 (3.0) Play Therapy

MBA 505 (3.0) Leadership

PSYCH 656 (3.0) Mindfulness & Psychotherapy

HLTH 608 (3.0) Determinants of Health Behavior

MFHD 645 (3.0) Religion and Family

SOC W 624 (3.0) Marriage and Family Therapy

(Note, I have not taken the last 5 courses in thisF electives list.)

Total 72 hours

## G. "The overfull 90"

I do not recommend this scenario. I completed the military chaplaincy 90 credit hours with three course substitutions: REL E 605 Healthcare Ethics for Chaplains, REL A 510R Special Topics—Pearl of Great Price, and SOC W 671 Play Therapy. I also audited SFL 345 Family Life in World Religions which I found more applicable to chaplaincy than the more theoretical REL E 632 World Religions course.

## H. "The head start"

Although this report is for healthcare chaplain education, I cannot help but offer this scenario for those gearing up for the military chaplaincy program. These students take, or at least begin, "the core 24" long-distance (or in the classroom if local) prior to formal admission into the program and starting full-time studies. The course content will get greater mental attention, absorption time, and concurrent application in the real world. Students will be diligent, as they are still "proving themselves" worthy program candidates. The administrative challenge could be early identification of potential program applicants. Even if the "head start" student is not admitted into the full-time program, the courses are of value to them, can transfer to another school, and BYU will have identified early on a student who may not have been a good fit. If one unit of CPE is done prior to starting the program (discussed in the next section), the distance "head start" student could have 30 BYU credit hours before arriving on campus and could experience the remaining 60 hours at a less "blistering pace."

"The core 24"

REL E 610 (3.0) Old Testament Graduate Seminar

REL E 611 (3.0) New Testament Graduate Seminar

REL E 621 (3.0) Book of Mormon Graduate Seminar

REL E 624 (3.0) Doctrine and Covenants Graduate Seminar

REL E 625 (3.0) Latter-day Saint Church History Graduate Seminar

REL E 640 (3.0) History of the Christian Church

REL E 650 (3.0) Doctrinal Contributions of the Restoration

REL E 645 (3.0) Christian Theological Thought

## I. "The reinforcement"

This scenario is designed for students who did their theological studies at schools besides BYU, those who need CEUs, who seek professional development, or who need personal spiritual reinforcement-- grounding in their own theology and understanding how it differs from others. This scenario is relatively low-cost, most of the courses are already taught long-distance in the evenings (local time). A student might take one course or more, depending on their, case by case, needs. Faculty advising would be individualized to the student. The following are courses especially appropriate for this option:

REL E 624 (3.0) Doctrine and Covenants Graduate Seminar

REL E 625 (3.0) Latter-day Saint Church History Graduate Seminar

REL E 640 (3.0) History of the Christian Church

REL E 650 (3.0) Doctrinal Contributions of the Restoration

REL E 645 (3.0) Christian Theological Thought

REL E 611 (3.0) New Testament Graduate Seminar

Total hours variable

## Conclusion

These are nine design ideas to use as potential building materials for the program's future. The next section moves beyond content to explore various considerations regarding program logistics and delivery, such as distance technology, flexible timelines, transfer credits, and the role of CPE.

# There Are Many Ways to Educate a Healthcare Chaplain

If anything, this report has shown that both healthcare chaplain ministry and the preparation for it are subjects with significant breadth, depth, combinations, and permutations. There is no one right way to do healthcare chaplain education. Reflective of my bias, I have oriented this report on professional healthcare chaplaincy to the Association of Professional Chaplains (APC), of which, the BCCI is affiliate. Latter-day Saint chaplains who have chosen the CPSP route may cry foul and want to present a parallel argument for their system. I can summarize the two reasons why I support ACPE/APC: 1) higher standards, and 2) industry recognition, respectability, and employability. Revisiting the discussion on "requirements," not all Latter-day Saint chaplains seek endorsement, or do CPE, or take graduate-level courses, or want board certification. This report is to aid those who do, especially in

terms of their graduate theological studies.

There is tremendous variation in theological master's programs across the nation in terms of content, delivery options, length of program, student culture, community involvement, etc. This section is an exploration of some of those variables, against a backdrop of potential applicability to Brigham Young University.

## Campus Community

BYU is a large university, but the Joseph Smith Building, and the religion graduate programs in particular, are small enough that a good sense of community could be fostered (formally and informally) among graduate students, faculty, and administrators. Besides the unifying activities I initiated, Lincoln Blumell's class softball game and Richard Bennett's interfaith nights in his home are two of the top memories I take from my BYU experience. My Master of Public Health (Oregon State University) classmates and I (between 5 and 10 depending on the semester) often observed that we would not have made it through school without each other. We had study groups constantly, both on and off campus. Professors sometimes attended, clarifying course material and pitching in on food and drink. We learned a lot, had fun, have networked for jobs, and are still friends.

As the student demographic changes in the BYU chaplaincy program, with more second-career, more female, and less competitive students, there is a fresh opportunity to cultivate an intentional graduate culture. It would help to have a study space or "home base" where we can spread out projects, eat, rest on 12-hour campus days, store our books, snacks, coats, etc. And where Seminary and Institute (S&I) program students traveling from distant counties for night classes could have a more welcoming

space to land than just the classroom. The BYU Dean of the College of Nursing observes that "a dedicated graduate student area with desks, computer stations, refrigerator, microwave can really add to the community and bonding experience."[124]

## Career Networking

We are basically at ground zero in this regard for healthcare chaplaincy students, but it is not too soon to start identifying resources for healthcare chaplaincy students who are looking for Latter-day Saint chaplain mentors, community-based projects, and paid employment. Presently, resources are sparse for networking. We have the Church Department of Military Relations and Chaplain Services, its newsletter, the annual Latter-day Saint Chaplain Training, and an informal Facebook group for those of us ACPE CPE trained. None of these have a "job board" aspect, perhaps they could. We could start a BYU healthcare chaplaincy student alumni group.

## Clinical Pastoral Education

The fact that I had CPE experience prior to my classroom studies was invaluable. If time and circumstances permit, I recommend that both healthcare and military chaplaincy students do one unit before starting on campus full time. CPE allows the student to get a realistic sense of the ministry and of interfaith issues before committing to the program. Class content has greater relevance when it has something internal to stick to. Students will bring more experience-based questions, context, and urgency when they arrive. Even if, ultimately, they are not admitted into a BYU program, the CPE experience is valuable and can be used elsewhere. (Remember

124. Patricia Ravert, Personal Communication, Brigham Young University, June 4, 2019.

"the head start" student scenario.)

This first CPE unit can be done wherever the student is living, or where they can go (preferably outside of Utah), at their own timing (intensive or extended), and with a wide diversity of people, who are not going to be their classmates for 22 months. I propose that it is impossible to do the emotionally risky group work of CPE within the context of your fellow school peers and long-term career associates. Diversity and vulnerability are how you learn the others' ways. As for timing, there are many ACPE programs with rolling admission that accept first unit students year-round (Summer, Fall, Winter, Spring). If CPE cannot be done prior, perhaps BYU students could travel for a Summer intensive unit (staying with extended family for example) during their BYU program (and rearrange the courses presently taught in the Summer).

## Content

I was surprised to find in my research that ancient languages were not standard in the core curriculum for most chaplaincy programs. Especially in the Master of Arts programs (which are less preparatory for doctoral studies), Greek and Hebrew were almost exclusively electives only, if offered at all. Personally, I find the root languages highly valuable for understanding and using scripture. In the same breath, I audited undergraduate Greek at BYU and only lasted a week. I heard that undergraduate Biblical Hebrew is more accessible. If these are not offered at BYU at the graduate-level, perhaps there could be more inclusion of ancient language in all of our ancient scripture classes.

Essential to the fully-on-campus program are our two Marriage and Family Therapy (MFT) courses: Gender & Ethnicity and Addiction & Violence. I am concerned about limited class sizes

and I advocate for a way for all BYU chaplaincy degree students to experience these courses. One idea is to move the courses to Religious Education, which could also increase the theological and scriptural aspects of the topics. The danger would be in losing the clinical counseling component that is so important to these topics. A difficulty could be finding a religion faculty instructor with a counseling background, or perhaps a Latter-day Saint, adjunct professor from the community to teach each of these once every two years.

Unless healthcare chaplaincy at BYU becomes a well-defined track (like those programs carefully catered to APC/BCCI requirements), more electives would be helpful to facilitate student's specialty interests, such as addiction treatment, end of life, pediatrics, displaced people, family systems, or bioethics. Choices with electives also help a student feel ownership (investment and involvement) in their education. As illustrated in the LIFT Accountability spectrum:

*Invested/Involved    *Comply/Concede    *Exempt/Excuse *Resist/Resent[125]

Put more simply, "Graduate school is a reflection of you."[126] With many resources readily available on BYU's campus and in the surrounding community, customizing some content to individual student needs would yield high value for a low cost.

## Contextual Education

Chaplaincy is an applied science. My research revealed a

125. Partners in Leadership, LIFT Accountability Coaching, Presented at Latter-day Saint Chaplain Training 2018.
126. Richard Bennett, Informal Conversation Regarding Graduate Studies, BYU, 2018.

standard for Contextual Education (besides CPE) in chaplaincy graduate programs. Possibilities include mentorships, internships, community collaboratives, agency certifications (American Red Cross chaplaincy, Salvation Army chaplaincy, Grief Recovery Method), informational interviewing, and job shadowing. If the emphasis is on "grounding in one's faith," rather than job training, then a Church history tour or Jerusalem Center experience may make all the difference for a future chaplain. BYU has excellent travel and study abroad resources already in place that could be accessed.

### Comprehensive Oral Exam

In my research, I encountered only one other school that has a comprehensive oral experience as part of its program—an exit interview with the Dean. Personally, I support the idea of an exit interview that captures the whole of the program experience generally. For example, "From all of your counseling classes, what are the top two or three models or concepts you'll take with you?" Looking back over the entirety of the program can reveal how much one has learned and help to sift out the golden nuggets. The content-specific exam we currently have would be more feasible if there was time (a day or two) between the last semester finals and graduation day, or if the program course work ended prior to the thesis coming due and graduation day.

### Distance Options

For me, this aspect of graduate education required some demystifying. There are two general ways of using distance: A) live (synchronously), and B) asynchronously.

A) Live education degrees are what most hiring institutions

prefer. For example, Margaret Kibben, Chief of Navy Chaplains, encouraged us toward a physical, brick and mortar, master's to online programs.[127] "Live" can mean 1) physically present in the real-time classroom, or 2) present in the real-time classroom via telecommunications. For some programs, the first is the only way. For example, the GTU is about face to face interaction, using the senses to experience other faiths and spiritualities, and building relationships outside of class. The second option ("remote live") preserves real-time engagement in class and allows students to participate who are unable to be on campus physically. BYU has this technology in place and I have used it successfully. Instructors likely feel more challenge (disconnection) with it than the students because we students know one another from our face to face, on-campus Summers. Also, student projects and "study groups" are largely done online and there is little graduate, extra-curricular activity, therefore, I do not believe the "remote live" student is at a net disadvantage.

B) Asynchronous education: "Education that may be completed on a student's own schedule and does not involve a specific timetable is considered asynchronous. . . . An online degree program is one [1] option."[128] It is "conducted virtually, with students and the instructor interacting through dedicated portals that might include lesson materials, discussions boards and chat rooms."[129] Other options include 2) distance learning--the old correspondence school model where self-study materials are sent

127. Margaret Grun Kibben, speech at The Church of Jesus Christ of Latter-day Saints annual Chaplain Training, October 5, 2015.
128. Learn.org, "What Is the Difference Between a Distance Education and Online Degree?" accessed May 21, 2019. https://learn.org/articles/What_is_the_Difference_Between_a_Distance_Education_Degree_and_an_Online_Degree.html
129. Anjali Desa, India Education. "Online MBA Programs vs. Distance MBA programs," accessed May 21, 2019, http://www.indiaeducation.net/online-education/mba/online-mba-programs-vs-distance-mba-programs.html.

between the student and school, and 3) hybrid/blended programs where most of the work is done individually and asynchronously online, plus some live participation (physically on campus for a number of days for labs or a short residency or an intensive week like Iliff). At this time, while BYU graduate programs in religion are still small, I do not recommend asynchronous education.

## Non-degree-seeking Students

I wonder how non-BYU-degree-seeking students, such as those transferring BYU credits out to other schools, or gathering 72 hours for certification without a degree, or Continuing Education students, are viewed/valued by the University. In my community college setting, they were par for the course.

## Pace and Timelines

Unlike our military counterparts, healthcare chaplaincy students are not likely to be under pressured time restraints for their education. The 2,000 hours of work experience required for BCCI certification begin accruing after CPE, not after graduate school. Healthcare chaplaincy students at BYU are likely to be working for employers who want to keep them and support them while working on their master's degree. All of the scenarios offered can be done at a slower pace than the present Master of Arts—Military Chaplaincy program. Flexible timelines will make it so that more students can apply and succeed. Another time-extender for healthcare chaplaincy students could be to simply follow the S&I pattern of allowing more time for the thesis project after coursework is complete.

## Rolling Admission

Graduate programs that accept new students year-round

can keep slots full, can accept more students whose obligations do not accommodate a June start, or who have no reason to wait until the following June to start. The BYU program plan of study is not essentially chronological. I think it is nearly equally difficult no matter when you start. Adding new students gradually means there is a larger number of experienced students to welcome and orient them (to campus, the community, the group including families, help them move in, etc.) with individualized attention. It keeps school enthusiasm up and perspectives fresh. One of the strengths of my CPE program was the rolling admission, accepting first unit students every semester.

## Spiritual Life

I was touched in my research by schools describing spirituality as a core part of student life and the campus community. Some had daily worship, weekly Eucharist services, religion and spirituality groups, retreats, and spiritual direction/vocational discernment counseling. BYU also has devotionals, symposiums, guest lectures, neighboring temples, other denomination churches, and community events. I do not understand why the occasions were so few when I could muster peer interest in attending, specifically religious, events together. On my own, I enjoyed many on-campus events that complimented my education and professional development. Perhaps religion faculty could be more proactive in promoting campus and community activities that are pertinent to our education. I find Dana Pike exemplary in this regard. I will add that one of the strengths of my CPE education was our weekly, non-denominational chapel service at the hospital. Not only did we get to sing and worship together, but we learned how to conduct services.

## Transfer Credits

There seems to be an inverse relationship between a school's pride and their generosity in accepting transfer credits from other schools. For example, Liberty University accepts up to 50% of other schools' credits toward their degrees. Loma Linda accepts even fewer than BYU's 18. Since I had completed my Master's in Public Health, BYU would not accept 18 transfer credits toward a BYU degree. I did not happen to see another school (besides BYU) that stipulates the transfer credits had to be formerly unawarded, but it was not a focus of my research. There does not seem to be a standard among schools.

## BYU and Various of My Lists at a Glance

+ = going well, o = further consideration invited, based on prior discussions

BYU and the Primary Objectives of Healthcare Chaplaincy Students

| Item | Rating | Comments |
|---|---|---|
| 1) Understand one's faith, in context with others' | + | |
| 2) Become conversant in religious scholarship | + | |
| 3) Earn graduate credit hours to advance career | + | |
| 4) Be on par with other educated professionals | + | |

BYU and the BCCI Requirements for Board Certification

| 1) Endorsement | + | pre-requisite |
|---|---|---|

| 2) Undergraduate degree | + | pre-requisite |
|---|---|---|
| 3) Clinical Pastoral Education | o | |
| 4) Graduate degree | + | |
| 5) 2,000 Work hours | n/a | |
| 6) Common competencies | o | |
| 7) National board certification | n/a | |

BYU and the Additional Latter-day Saint Competencies

| Understanding Christian theology, history, the Bible | + | |
|---|---|---|
| Understanding how our theology is both similar and distinct | + | |
| Broader vocabulary, understanding how others use the words | + | |
| Assuming too much similarity, or difference, with others | + | |
| More inclusive language, for example, in prayer | o | |
| Exposure to and interaction with diverse faith traditions | o | |
| How to address concerns of LGBT individuals | o | |
| Understanding others' faith-based beliefs in bioethics, for example, abortion | o | |
| Understanding our own pastoral identity, call to ministry, formation process | o | |

BYU to Current Trends in Chaplain Education

| Growing need for chaplaincy programs and graduates | + | in process |
|---|---|---|
| Knowing multiple religions | o | |
| Ethics from multiple religious perspectives | o | |

| | | |
|---|---|---|
| Theology from multiple religious perspectives | o | |
| Administration and organizational leadership | o | |
| Changing student demographic | + | in process |

BYU and other Graduate Education Variables

| | | |
|---|---|---|
| Campus community | o | |
| Career networking | o | |
| Clinical Pastoral Education | o | |
| Content | o | |
| Contextual Education | o | |
| Comprehensive oral exam | o | |
| Distance option | + | |
| Non-degree-seeking student | o | |
| Pace and timelines | o | |
| Rolling admission | o | |
| Spiritual life | o | |
| Transfer credits | o | |

# Final Conclusion

True to the title of this project, my hope is that I have successfully illuminated the BYU Master of Arts--Chaplaincy program from a healthcare chaplaincy perspective. I hope that I have contextualized a BYU curriculum analysis within the greater scope of healthcare chaplain ministry, professional requirements, educational challenges, and Latter-day Saint chaplain needs specifically. I surveyed other schools, offered design ideas for BYU,

and highlighted some features of chaplaincy education. Hopefully, glimpses into the heart of healthcare chaplaincy were also shown. Additionally, I hope the ripeness of the field for covenant-keeping, neighbor-loving, gospel-articulate, Latter-day Saint people was felt.

I am eager to see where the program goes, as it grows. As resources, vision, inspiration, and time allow, I hope decision-makers will invest sacred Church funds into healthcare chaplain education. Brigham Young University is uniquely qualified to educate Latter-day Saint chaplains who require grounding in our own faith, understanding of how we fit into the world of religions, and the ability to articulate ourselves in pluralistic settings.

I propose that we maximize what is unique at BYU—the Latter-day Saint perspective and the restored gospel--by making it more broadly available to qualified chaplaincy students (of all types, including military). I believe that two accessible starting places for healthcare chaplaincy are "the core 24" and "the S&I 37 as is," although nearly all the scenarios presented would yield great impact at relatively low cost. BYU-educated healthcare (and other) chaplains will have better self-awareness religiously and will be better representatives of the Church in the many settings of our work. More of us will have a common connection to BYU. And, with that, I postulate that an increased number of Latter-day Saint chaplains will be Church endorsed.

In addition to creating new designs for the program, I believe an important and exciting step will be promoting it! I feel strongly that if young, faithful Latter-day Saints know that healthcare chaplaincy (and other types of chaplaincy) is a viable, competitively compensated profession wherein they are expected to live their faith overtly, talk about God, and serve their brothers and sisters in need, they will respond. How many Latter-day Saint

returned missionaries seek to continue a consecrated life of daily religious service, but think that teaching seminary is the only way? What would the reception be at a Latter-day Saint Chaplains booth at Church-sponsored school career fairs? How might people respond to articles such as the fictitious one in the introduction to this report? How might Church media outlets be used to educate and invite about chaplaincy? The annual Latter-day Saint chaplains October training, Military Relations and Chaplain Services Department newsletter, and informal Facebook page would be ways to announce and promote BYU education within the Latter-day Saint chaplain community.

It is an exciting time to be in healthcare chaplaincy education generally, and especially at BYU designing new programing to meet societal, Church, and student needs. It is also an exciting time, in the history of the world, to be a faithful member of The Church of Jesus Christ of Latter-day Saints. I see the spirit and work of both overlapping in eternally significant ways.

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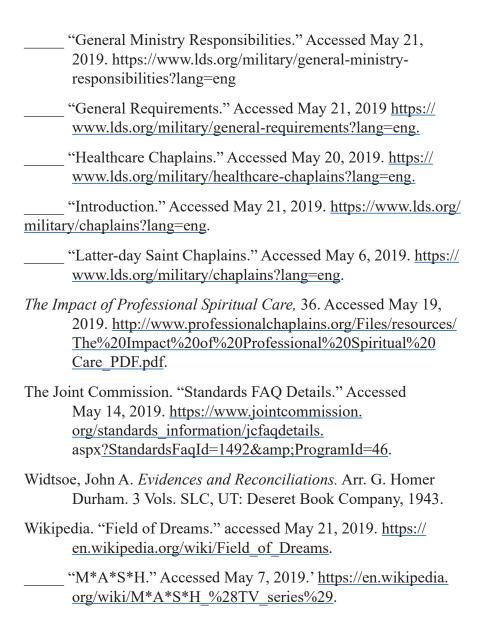
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