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LAY LED MINISTRIES IN USAREUR: IMPACT ON COMMAND AND  
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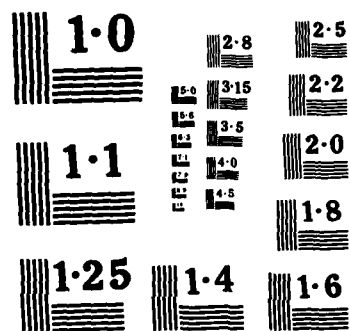
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## LAY LED MINISTRIES IN USAREUR: IMPACT ON COMMAND AND COMMUNITY

BY

CHAPLAIN (COL) DAVID P. PETERSON  
CHAPLAIN (COL) JOHN W. SCHUMACHER

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and interviews with key personnel such as commanders, chaplains, lay worship leaders, and parishoners.

To assist in determining the impact that lay ministries have on USAREUR command and community, the research focused on:

- 1) Command and chaplain perceptions of lay led ministries (worship services).
- 2) Perceptions of lay leaders and parishoners on lay led worship services.
- 3) Guidance which has been given to supervisory chaplains.
- 4) Chaplains Corps doctrine on the subject matter.

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LAY LED MINISTRIES IN USAREUR:  
IMPACT ON COMMAND AND COMMUNITY

A GROUP RESEARCH PROJECT

BY

CHAPLAIN (COL) DAVID P. PETERSON  
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## ABSTRACT

**AUTHORS:** David P. Peterson, Chaplain (COL) USA  
John W. Schumacher, Chaplain (COL) USA

**TITLE:** Lay Led Ministries in USAREUR: Impact on Command and Community.

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The primary purpose of this study is not to suggest solutions or policy, but to present the results of literature search and research. The goal is to present a clear focus of the issues and perceptions of lay led ministries, primarily worship services. In addition to interviewing key personnel whose duties require them to be involved in lay ministry issues and to be decision makers, on-site research was also conducted and analyzed. On-site research took place in Germany and was accomplished primarily through a questionnaire and interviews with key personnel such as commanders, chaplains, lay worship leaders, and parishoners.

To assist in determining the impact that lay ministries have on USAREUR command and community, the research focused on:

(1) Command and chaplain perceptions of lay led ministries (worship services).

(2) Perceptions of lay leaders and parishoners on lay led worship services.

Cont.

- (3) Guidance which has been given to supervisory chaplains,
- (4) Chaplains Corps doctrine on the subject matter.

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## PREFACE

This group research project was produced at the United States Army War College in coordination with the Office of the Chief of Chaplains, Department of the Army. Data for this study was obtained from three (3) primary sources:

1. A literature search which included an examination of pertinent Programs of Instruction Documents.
2. Personal interviews at the U.S. Army Chaplain Center and School at Fort Monmouth, New Jersey.
3. Questionnaires distributed to those persons most closely connected with the issue in the USAREUR Command and on-site interviews with the same.

## PART A

### LAY LED MINISTRIES (WORSHIP SERVICES) IN USAREUR: IMPACT ON COMMAND AND COMMUNITY

#### I. BACKGROUND:

In September 1984 we inquired of the Office of the Chief of Chaplains; Plans, Programs and Policies Directorate, Chaplain (COL) LeRoy Ness, what areas of concern he felt would be appropriate for a study focus/research project for the two (2) chaplains attending the U.S. Army War College, Class of '85. Chaplain Ness responded with what he felt was a growing concern at the Office of the Chief of Chaplains and among commanders and chaplains in USAREUR over the increased numbers of worship services being led by persons other than chaplains (lay leaders).

The number of persons, other than commissioned active duty chaplains, who are presently leading worship services in USAREUR is quite significant. Therefore, this matter warrants a closer look and an assessment. "Does the large number of these services constitute what could be called a proliferation of lay led ministries?" Does it signal the end of the chaplaincy as it is now known?" "Does it promote a 're-segregation' of the religious community?" These and other questions were mentioned in an initial interview with Chaplain (COL) LeRoy Ness and Chaplain (LTC-P) Roy Mathis of the Plans, Programs and Policies Directorate of the Office of the Chief of Chaplains. Several factors contributed to this

concern: the steady increase in the number of lay led worship services; the lack of adequate, effective supervision and control; and the inability of lay ministers to fulfill the total pastoral demands of a congregation.

## II. STATEMENT OF THE PERCEIVED PROBLEM:

The task then was to determine through research and interviews if, in fact, lay led ministries in USAREUR presented a problem for communities, community commanders and chaplain sections. In order to determine the impact that lay led ministries have in USAREUR, the research focus was as follows:

- 1) Command and chaplain perceptions of lay led ministries (worship services).
- 2) Perception of lay leaders and members of thier respective congregations?
- 3) The doctrine of the Chaplain Corps in dealing with lay led ministries? i.e. Is it consistent?
- 4) The results of chaplain sponsored lay led ministries. i.e. Is religious segregation or ethnic pride being promoted.
- 5) Commanders guidance to supervisory chaplains and guidance which supervisory chaplains have given to their subordinates.

## III. GOAL OF THE STUDY

The primary purpose of this study is not to suggest

solutions or policy, but to present the results of literature search and research. As a result of the research, we hope to present a clearer focus of the issues and perceptions of lay led ministries, primarily, worship services. Finally, the intention is to raise key issues which will serve as discussion topics for senior Army chaplain decision and policy makers.

IV. SUMMARY OF INTERVIEWS AND LITERATURE SEARCH CONDUCTED AT UNITED STATES ARMY CHAPLAIN CENTER AND SCHOOL (USACHCS)

In order to gain a more thorough and up-to-date knowledge of lay ministry in USAREUR and on the subject of lay ministry in general, three (3) chaplains at USACHCS were interviewed. They were chosen for interviews because their duties require an involvement with lay ministry policies. The primary purpose of these interviews was threefold. First, to become aware of USAREUR policy with regard to lay ministry. Second, to become familiar with the current and official doctrine as interpreted by the Office of the Chief of Chaplains. Third, to gain an appreciation for what the USACHCS is teaching to basic and advanced course students. The following remarks are the author/s interpretations of the interviews with Chaplain (COL) Charles J. McDonnell, Chaplain (LTC-P) Wayne E. Kuehne, and Chaplain (MAJ) James S. Cooper.

When referring to lay ministry in USAREUR, the primary focus is on lay led worship services. In nearly all cases, lay ministers in USAREUR are military personnel who have pri-

2) Command Guidance:

Commanders responded with from "none" to very general instructions, e.g., "stay on top of it!"

3) Who answers for these programs:

The commanders all held lay leaders responsible.

4) Does the chaplain have your support for the supervision:

All answered with strong support.

5) Have you known of problems with these services:

Two (2) answered "no" and one (1) answered "yes".

(Explained in the statement about the exorcism case.)

6) What is the impact of morale and quality of life on community:

One (1) was neutral, one (1) felt it was "possibly" effective, one (1) was quite positive.

Personal interviews: (Informal)

Overall impressions gained from informal (courtesy call) meetings with seven (7) other commanders:

- \* They appeared not to be well informed.
- \* They will react if the need arises.
- \* They expect the Chaplains to control it.
- \* They were basically neutral, but bordering on mildly positive.

III. CHAPLAIN PERCEPTIONS:

Data on the feelings and perceptions of Chaplains came from a total of twenty-eight (28) sources, fifteen (15) of

- \* These services should be conducted only when a chaplain is not available.

Two (2) disagreed, one (1) was neutral and four (4) agreed.

- \* The commanders' overall attitude:

Two (2) were neutral, four (4) felt it was positive, one (1) was very negative since he had had a bad experience and one (1) viewed it as a "positive support program for the communities".

- \* One (1) commander (Roman Catholic) was very vocal:

- \*\* The Chaplain cannot meet the needs of the entire community no matter how good he is.

- \*\* Lay programs make a real contribution to the community.

- \*\* These programs need close supervision.

- \*\* Concern over the possibility of dissident groups forming.

- \*\* Wants support for lay led programs.

#### Personal interviews (formal)

- 1) Overall knowledge of the commander:

Commanders as a general rule seemed to be aware but not knowledgeable. One (1) had had a bad experience in his community when a formal complaint was lodged by a soldier who had been forcibly detained by a group attempting an exorcism on him.



recognition would be acceptable as long as there were no accompanying privileges. This comment was not significant since the question implied special privileges.

- \* These services should be sponsored by chaplains:

Five (5) agreed, one (1) disagreed and one (1) was neutral.

- \* Lay leaders should be certified by their denomination:

Six (6) agreed, one (1) was neutral and one (1) voiced concern for "hippie type" groups getting started.

- \* These leaders should also be certified by chaplains:

Five (5) agreed, one (1) was neutral and one (1) disagreed for the reason that he did not want "official" recognition for lay leaders.

- \* Chaplains should always be present at these services:

Three (3) were neutral, two (2) agreed, two (2) disagreed and one (1) commented, "the chaplain doesn't have time."

- \* These services are given adequate command support:

Four (4) agreed, two (2) were neutral and one (1) disagreed.

- \* These services have a positive impact on community:

Five (5) agreed and two (2) were neutral.

- \* These services are just as effective as chaplain led services.

Five (5) agreed, one (1) was neutral and one (1) disagreed.

be more knowledgeable or not is a matter for discussion. Obviously, the better informed they are the more supportive they are likely to be of the chaplain in both good and bad situations. Commanders react responsibly to issues and concerns in their communities, including religious issues. If they are more knowledgeable they are thus better prepared to react. They are loyal to their chaplains and generally see the lay programs in their communities in a positive way. They are in favor of close supervision of these programs and are not supportive of formal recognition for lay leaders. They are concerned about what these services are communicating to their people. Though they hold the lay leaders responsible for what they are doing they also have high expectations of the chaplains to keep things under control.

Issue:

Are commanders well enough informed? Is it a disservice to the chaplains to not at least informally brief commanders on the total scope of lay led programs conducted in their communities and perhaps follow on with statistical "feeders" on a weekly basis?

Supporting data on command perceptions gained from interviews and questionnaires:

\* On the subject of giving recognition to lay leaders:

One (1) agreed, one (1) did not answer, two (2) strongly disagreed, three (3) were neutral and one (1) felt

were reversed, i.e., 4 was strongly agree and 5 was agree. Several who took the survey noticed this mistake and rightly questioned the reliability of the data. The decision was made to analyze the data using only three (3) categories: disagree, neutral and agree. Since 4 and 5 were both agreement responses, it did not, in our opinion, skew the data to have inadvertently had them reversed on the survey instrument.

#### 11. COMMAND PERCEPTIONS:

As stated in the chart on page 12, data concerning the perception of commanders on the lay ministry issues came from a total of fourteen (14) sources: four (4) questionnaires, seven (7) informal interviews, including one (1) General Officer and three (3) formal personal interviews.

All eleven (11) of those interviewed were male caucasians. Of the seven (7) who were formally interviewed or who completed questionnaires, one (1) was Catholic, one (1) Lutheran, one (1) Baptist, two (2) were Methodist, and two (2) claimed no formal church connections. Three (3) of these had never attended a lay service, one (1) did not answer and three (3) had attended a lay service. Six (6) knew of the lay led programs and one (1) knew nothing about them.

#### Summary Statement:

For the most part, commanders appear not to be well "read-in" on the lay ministry program. Whether they should

Budigen and Frankfurt

B. Additional Communities from which questionnaires were received: Nurenberg and Stuttgart.

C. Data received from interviews and questionnaires:

| <u>Personal Interviews-----Completed Questionnaires</u> |    |    |
|---|----|----|
| Commanders  |    |    |
| Formal  | 3  | 4  |
| Informal  | 7  |    |
| Chaplains   | 15 | 13 |
| Lay Leaders   | 10 | 5  |
| Lay Worshipers  | 3  | 4  |
| TOTALS  | 38 | 26 |
| GRAND TOTAL   |    | 64 |

A total of 38 personal interviews were conducted, 31 of which were formal. The seven (7) informal interviews were "sensing sessions" that came about as a result of courtesy calls paid on commanders. Completed questionnaires from two (2) communities constituted the remainder of the data gathering source.

It is necessary at this point to address a concern about the effectiveness of the survey instrument. It was not until arriving in Germany that it was realized that a mistake had been made on the numbering system used to measure responses to the questions. The instrument was assigned evaluations of "1 through 5" with additional values of plus and minus attached to each number (1-strongly disagree, 2-disagree, 3-neutral or no opinion, 4-agree, and 5-strongly agree. In the final printing of the survey instrument numbers 4 and 5

## PART B

### USAREUR TRIP AND SURVEY RESULTS

#### I. INTRODUCTION AND OVERVIEW:

During the period of 25 February through 2 March 1985 I was privileged to visit Germany to accomplish field research on lay led ministries in USAREUR.

It was determined that no study of this issue could have credibility unless it included on-site interviews. Thus, the trip was planned for late February 1985 and coordinated with the USAREUR Chaplain's Office. Under TAB A is a copy of the survey questionnaire that was designed in consultation with qualified research personnel at the Army War College. Copies of this questionnaire were distributed by the USAREUR Chaplain's Office to personnel in several communities that could not be personally interviewed because of the time limitations. Under TAB B are copies of the interview sheets used with this same questionnaire in personal interviews. Thus, when interviewing a commander the questionnaire shown under TAB A would be used with the interview sheet for commanders shown under TAB B. The same procedure was followed for personal interviews with chaplains, lay leaders, and lay worshippers.

Data concerning the depth and breadth of the interview process itself are listed as follows:

##### A. Communities Visited:

Heidelberg, Kaiserslautern, Asschaffenberg, Hanau,

gious program. This leads to divisiveness, segregation, and isolation. Lay ministry (worship leaders) is healthy when there is a need for it. A significant number of commanders, chaplains and community members feel that the need for it in today's Army is minimal. It is also felt that lay involvement (volunteerism) is the key to the success of chaplain led religious programs. Why do we have many more lay led worship services than are needed? Perhaps it is because lay ministers feel they need an opportunity to have their needs met. In some cases, it is because chaplain supervision and pastoral abilities are weak. In a few cases, lay ministers are leading worship services because a chaplain is not available or the workload is too demanding.

#### VI. CONCLUSION - PART I

Resolution to problems which lay ministry is causing centers around volunteers, talented chaplain leadership and an emphasis on chapel programs which meet spiritual, psychological and fellowship (relationship) needs for all members of the community. If the needs of the religious program call for a lay minister to lead a denominational service or participate in the absence of a chaplain, the guidelines need to be clearly defined and enforced.

not because they receive financial payment. During the last several years, an increasing number of people involved with chapel ministry receive financial payment. Military religious programs could be strengthened if there was an emphasis on enlisting volunteers and challenging them in their stewardship of time, finances and talents. In selected communities this is being done and the results are noteworthy.

3) In some cases, lay ministers are needed. There are denominations represented in the military which do not have an adequate number of chaplains. For example, there is often a shortage of Jewish, Roman Catholic and Church of Jesus Christ of Latter Day Saints chaplains. Lay ministers in these cases contribute immeasurably to their respective denomination and do not, in any way, circumvent the Chaplain Corps. However, there are numerous examples when lay ministers (preachers/pastors) are not needed. Quite often the needs of the parishioners would be better served if a volunteer or a group of volunteers shared in a chapel ministry led and managed by a military chaplain.

4) There is a perception that the policy of certifying lay ministers ill-serves the chaplaincy and the total religious program. When a lay minister becomes certified, he/she assumes a role which is not necessarily legitimate. However, since the chaplain section has given him/her the authority, it is difficult, if not impossible, to do anything about it. Consequently, there are groups meeting on military installations which do not see themselves as part of the total reli-

of "volunteer" would better serve the institution and religious program. It seems that the definition of lay minister has evolved into meaning more than what was originally intended. There is a tendency to use it interchangeably with pastor or, in some cases, chaplain. Historically, lay ministers came under the direct authority of the trained, licensed and ordained minister. Their job description was not the same as the person responsible for the total program, nor is it today. In modern usage however, many denominations use the term "lay minister" when referring to one who preaches and/or leads a congregation. The term has become synonymous with pastor/minister. When this happens in the military it is to the detriment of the total religious program. In fact, chaplain sponsored religious programs may be enhanced if the term lay minister and church or chapel volunteer were on in same. As is, the lay minister is often, both verbally and non-verbally given responsibilities which are equal to that chaplain. When this happens, the chaplain section, not only abrogates its mission, but also loses some of its professional like quality.

2) One of the important factors to a successful chapel program is lay involvement or volunteerism--not someone to take the place of the chaplain, but a person to assist in the total ministry. A perceived weakness in the U.S. Army religious program is the lack of motivated and trained volunteers who serve out of a sense of gratitude and love for their God,



require that a military chaplain be responsible for supervising lay ministry worship services. USAREUR Chaplain Policy Guidance 79-1, dated 29 August 1979, defines religious services as "worship services or other related group activities conducted by religious groups such as Bible Studies, prayer meetings, healing services, etc."

The USACHCS Department of Pastoral Ministries has included in their curriculum several hours of instruction on parish development and lay involvement in the post religious program. In this instruction a very thorough and well-defined concept of ministry and lay involvement is presented. The importance of lay involvement is recognized and appreciated. Emphasis is placed upon effective chaplain supervision, management and administration.

Before giving an analysis of the research which was done in the USAREUR Command, it is appropriate to discuss the impressions given as a result of interviews, and to also give an analysis of the USACHCS curriculum.

#### V. ISSUES

Although lay ministry has a positive impact in selected communities, it occasionally causes problems which may have long term negative results and which could lead to a lack of professionalism within the chaplaincy. There are several reasons for this:

- 1) There is confusion in terminology. Rather than using the term "lay minister" or "leader," the consistent use

of command become agitated because lay ministers want to function like a chaplain rather than fulfill the duties required of their MOS. In a few cases, the denomination of which the lay minister/s is a member requires three (3) or four (4) offerings be designated for the denominational headquarters. Consequently, there are times when lay led congregations are not able to assist the local community when there is a need for financial assistance. Some community members see lay ministers and their congregations as having a divisive effect on the community.

It is clear, however, that lay ministry in USAREUR also has a very positive side. Parishioners readily testify to the fact that their spiritual needs are met through their involvement with lay led programs. Many of those who worshipped with a General Protestant congregation prior to their commitment to a lay-led congregation felt the General Protestant service was too formal or liturgical, and that it did not offer opportunities for participation. They often see the chaplain as a part of the establishment and too busy to deal with them on an individual basis. They did not experience a sense of community while attending a General Protestant worship service. However, a significant number appreciate General Protestant services and the chaplain's section, but prefer worshipping in a denominational setting with like-minded Christians.

Army regulations and USAREUR Chaplain Policy Guidance

munity" to "it is a problem which is difficult to manage". For the most part, parishioners of lay led ministries feel positive about this ministry. Approximately 50% of the people attending a worship service in USAREUR on any given Sunday attend a lay led service.

Some local commanders and chaplains view lay ministry as having a negative impact on the community 'at large'; normally this is only communicated when there is assurance that whatever is said is "off the record". At the same time, many are quick to point out that these ministries have a positive impact for the people identifying with that portion of the religious program. Frequently commanders and chaplains are reluctant to become too involved in supervising this aspect of the religious program for fear of being seen as biased or prejudiced toward a certain denomination or ethnic group; consequently, at the community/local level, there are times when lay led ministry is tolerated but inadequately supervised. However, a significant number of chaplains and community personnel have experienced lay ministers to be cooperative and desirous of having a positive impact on the community.

There are several problems associated with lay ministry. Most lay ministers are not trained to meet the administrative demands associated with pastoring a congregation. Oftentimes the pastoral areas of the ministry are neglected, e.g., counseling, hospital visits, liturgical and sacramental ministries, etc. Occasionally supervisory personnel in the chain

many duties other than that of being a lay minister. The USAREUR Chaplain's Office requires a lay minister to be certified by his or her respective denomination. In addition they must be certified by the USAREUR Chaplain's office after an interview and recommendation by the local community chaplain. When and if a person receives certification, it is agreed that they are authorized the use of a particular chapel at a designated time. The community or sponsoring chaplain is the commander's representative and is, therefore, given supervisory responsibility. Consequently, he/she is expected to attend the service at least once per month.

As a general rule, lay ministers conducting worship services in USAREUR are perceived as being theologically conservative or fundamentalist. Quite often the teaching during the worship service is denominationally oriented and forms of worship are unique to the denomination of which the lay minister is a member. Many times a chaplain of that particular persuasion is not available; therefore a solution offered is a lay led worship service. However, during the last several years a significant number of lay led worship services have been initiated even when a chaplain of the same denomination has been available. In a few cases, there are several worship services within a community which represent the same denomination. Some feel this attributed to the fact that several lay ministers desire to preach every week.

Judgements/evaluations about lay ministers and their ministry vary from "they offer a needed service to the com-

which were personal interviews. The remaining thirteen (13) sources were from questionnaires filled out by chaplains from two (2) communities, Nurenberg and Stuttgart.

The background data on chaplains responding is as follows: There was one (1) 0-6, seven (7) 0-5's, ten (10) 0-4's and ten (10) 0-3's. It was a good distribution among the rank structure. Twenty (20) of these chaplains were in the 40-50 year age group and eight (8) were in the 30-40 year age group. No great significance is drawn from this breakdown. All chaplains were male, three (3) were black and twenty-five (25) were caucasian. Six (6) of these chaplains were Roman Catholic, seven (7) Baptist, five (5) Mehodist and one (1) each, General Association of Regular Baptist (GARBC), Assembly of God, Jewish, Disciples of Christ, Lutheran, Evangelical Free, National Baptist, Presbyterian, Church of Christ, and Independent Fundamental Churches of America (IFCA).

With respect to their familiarity with the lay led issues, two (2) indicated they knew little or nothing about it (one (1) was Jewish and one (1) Roman Catholic). Twenty (20) had attended lay led worship services. One (1) did not answer. Seven (7) said they had never attended. Three (3) said there were no lay services in their area. One (1) did not know. The three (3) who said they never attended also said there were no lay led services in their area; all three (3) were Roman Catholic. Thus, of the 25 who said there were

lay led services in their area, only three (3) had not attended. One (1) failed to respond.

Summary statement:

A number of conclusions may be drawn from the data gathered from the twenty-eight (28) chaplains interviewed. Most responses did not run along denominational or major faith group lines. However, in this case, the three (3) Roman Catholic priests did express, as a group, a more conservative posture in their feelings toward lay ministry. This very possibly could be due to their general views toward lay ministry, i.e., from a sacramental view it can never replace the unique role of the priest. It appeared that it was to them a reality with which they must deal as supervisors. It was my impression that Chaplain Gudz, the Roman Catholic community chaplain at Asschaffenberg, had done a remarkable job of integrating lay ministries into the total program. He had an excellent rapport with all of the lay leaders interviewed.

Chaplains as a whole did not want special recognition for lay leaders. They felt the services must be sponsored and closely controlled by a chaplain and the leaders must have denominational credentials to perform their ministries. They also wanted to have the prerogative to further certify, at the local level, those whom they would supervise. There was consensus that it is unreasonable to expect chaplains to be present at all the services. There is no question about

command support. However, there is ambivalence about the effectiveness of these services except to the special interests of the groups themselves. There is overwhelming support to limit these services to only those which the chaplain himself cannot provide. They do see them as having an impact on the community that is, for the most part, positive, but the potential for negative impact is always present as well.

The personal interviews showed a consensus that the supervisory chaplain is responsible. Most were aware of the USAREUR guidelines (regulation) and attempt to abide by them, but several were not aware of these guidelines. There did not appear to be a clear consensus that was consistent among the chaplains about who would or would not be allowed to conduct these services. These programs do increase the administrative workload, but there are also some positive aspects of this in that they lighten the overall parish burden for some. Chaplains will always be needed for command interface regardless of the effectiveness the lay leader. Funds do not constitute a real problem, but there are concerns over whether or not some groups play by all the rules.

Chaplains are committed to supporting "needed" lay ministries, but are experiencing some frustrations over the number of these programs with which they must deal. Regardless of personal convictions they are giving strong support. They see themselves as having responsibility for lay ministry,

but are not clear as to what level command should be involved.

Chaplain (LTC) Stan O'louglin, pastor of the Patrick Henry Village Chapel in Heidelberg has done an excellent job of integrating lay ministry in the chapel programs. Many of the lay leaders who are ministering in that community felt a deep sense of commitment to the chapel program, supported it, and were actively involved. All lay led services were scheduled so as not to conflict with the Sunday morning General Protestant Worship Service. Lay leaders viewed themselves as an extension of the total chapel program.

Issues:

- \* Is the chaplaincy actually required to meet all of the distinctive spiritual needs of the military community? Is such an expectation reasonable? The answer to this issue would impact on the number of lay led services allowed to meet in chapel facilities.
- \* Is the growing movement of lay led ministries in any way reflective of inadequate parish ministry and quality programming on the part of chaplains? This is a very threatening and sensitive issue, but one that should be confronted. To quote one (1) chaplain, "we fail to lead our people, thus they are lead astray."
- \* Could the chaplaincy be more pro-active in its approach and so devise strategies that will more fully



incorporate these ministries into the total chapel outreach program?

- \* Is there a need for stronger support for the local chaplain to claim his authority to determine who will and who will not lead these services? Is there a clear format for making these determinations?

Supporting data on chaplain perceptions gained from interviews and questionnaires:

- \* Lay leaders should be given recognition similar to that of Chaplains:

Twenty-two (22) disagreed, two (2) were neutral, four (4) agreed. One (1) who disagreed would agree to recognition with chaplain supervision. Another who disagreed said he could see the potential of the end of the chaplaincy. Still another felt it would undermine the professionalism of the chaplaincy. A final comment was simply, "They are not qualified."

Of the four (4) who agreed, two (2) were Roman Catholic, one (1) was Baptist, and one (1) was IFCA. Of the two (2) who were neutral, one (1) was National Baptist (who, by the way, was neutral on many of the questions) and one (1) was Evangelical Free. These responses show that positive or neutral feelings about this sensitive issue did not fall along denominational lines.

- \* These services should be sponsored by chaplains:

Twenty-six (26) agreed, one (1) was neutral (National

Baptist) and one (1) disagreed (United Methodist) but gave no reason for his disagreement.

Added verbal comments were as follows:

- \*\* A control system is badly needed
- \*\* They must be supervised
- \*\* They come under the chaplain's umbrella to provide a broader base of chapel ministries.
- \*\* They should be allowed only when an assessed need is determined.
- \*\* They are not to be encouraged.

Thus, there is a strong feeling that these services must, not only be sponsored by the chaplain's section, but also closely controlled.

\* Lay-leaders should be certified by their denomination:

Twenty-five (25) agreed, two (2) were neutral and one (1) disagreed.

Additional verbal comments from the survey were:

- \*\* You cannot endorse everyone who has had a religious experience.
  - \*\* Avoid the self ordained.
  - \*\* Certification is absolutely necessary.
  - \*\* Conduct the lay services off post.
- \* Lay worship leaders should be certified by the community Chaplain.

Twenty-four (24) agreed, two (2) disagreed (with no comment), one (1) disagreed saying that the chaplain's role

should be only to verify what the national headquarters had already certified, and another disagreed because he felt it is the prerogative of the denomination to certify. One (1) who disagreed said it was absolutely essential.

\* A chaplain should be present at all lay led services:

Six (6) agreed, five (5) were neutral, and seventeen (17) disagreed. Of those agreeing, three (3) were Roman Catholic, two (2) were Southern Baptist and one (1) was National Baptist.

Additional comments were:

\*\* Certification implies trust and therefore precludes close supervision.

\*\* It is the only way to have control.

\*\* It would mean an unfair restriction on the number of lay services.

\*\* It would be humanly impossible to meet such a requirement.

\* These services are given adequate command support.

Twenty-four (24) agreed and the other four (4) were either neutral or simply had no feel for it. One (1) chaplain said he felt that underlying command support was due to a certain fear that if it were not given, discrimination would be charged.

\* These services have a positive impact on community:

Eighteen (18) said they agreed that it was positive. Six (6) were neutral: two (2) were Roman Catholic, two (2) were

Baptist and two (2) were Methodist. One (1) commented that his over all feelings about lay led programs were negative. Another disagreed without comment, but his overall feeling was negative. One (1) disagreed.

\* Lay led services are as effective as chapel services:

Eight (8) said they agreed and thirteen (13) said they disagreed. Six (6) were neutral. Feelings on this issue reflected denominational grouping if you consider that five (5) of the Catholic priests were either negative or neutral. There was a wide distribution of faith groups among the other negative or neutral responses.

Additional comments were:

\*\* The key is not effectiveness but denominational attachment.

\*\* They meet a need but do not reach the over all community.

\*\* They meet only small group needs.

\*\* They are more effective only to the small groups they represent.

\* There should be lay services only if there is no denominational chaplain to meet the need:

Twenty-five (25) agreed and three (3) disagreed (Jewish, Baptist and Assembly of God).

Comments from those disagreeing: One (1) expressed the feeling that all needs are to be met regardless. An Assembly of God chaplain commented that denominational service

requirements on top of other mandatory requirements may be too much.

\* Overall attitude of chaplains toward lay led ministries:

Nineteen (19) were positive, five (5) elected not to answer with a number, but rather with a comment. These comments all leaned toward a "they're O.K., but..." attitude. One (1), a Roman Catholic, said, "They are divisive and self-serving." Four (4) were negative: two (2) Roman Catholic, one (1) Methodist and one (1) Baptist. Five (5) were neutral (non-committal): one (1) each Baptist, Methodist, Roman Catholic, Evangelical Free, National Baptist.

Comments from those who were negative or neutral are as follows:

- \*\* Abolish them, if the chaplain cannot do it then it doesn't need to be done. (Methodist)
- \*\* All non-chaplain led services should be held off post.
- \*\* They are good sometimes, but other times serve only to meet power needs.
- \*\* If we go with lay leaders the Chaplains School needs a two (2) week session to train lay leaders.
- \*\* They meet needs, but prevent people from becoming part of a wider community.
- \*\* Many lay led services promote segregation.
- \*\* They are positive as long as lay leaders cooperate.
- \*\* We just can't be all things to all people--we need

#### the lay led services

One (1) chaplain reported that a lay leader from a community with which he was familiar taught people that the tithe belonged to him and was to be given to him each month. It was to be handed to him in an envelope. The chaplain felt that the "so-called" conversion of this soldier a year earlier was hardly adequate training to be a lay leader, but he had been endorsed by the previous chaplain.

On-going comments by the above mentioned chaplain are worth including here because they give insight to a great deal of feelings and frustrations that seem to reflect the feelings of a significant number of other chaplains. "The reason, I believe we easily endorse unqualified lay leaders is because the churches and the Army do not demand or encourage chaplains to be pastors, preachers, and teachers of their faith groups, but simply good administrators and troop chaplains. Career progression is based on everything but pulpit or teaching ministry. We fail to lead our people, thus they are led astray. We have very weak religious education programs and pastoral ministries. 'Lay leader' is an inappropriate term since many claim to be pastors or preachers."

#### Chaplain perspectives (Personal interviews-15)

##### 1) Who controls the lay led programs:

One (1) said it was the commander, three (3) felt it was the commander delegating to the chaplain and eleven (11) said it was the chaplain. Most, if not all, seemed at least sen-

sitized to command responsibility and involvement.

2) Are there published guidelines?

Nine (9) said "yes", (All referred to the USAREUR regulation). One (1) commented that it was not specific enough for the local community. One (1) did not answer and three (3) answered "no" and did not appear to be aware of the USAREUR regulation.

3) To whom would you grant authority to conduct lay services?

Eleven (11) said they would require denominational credentials. Seven (7) said they would make a personal determination based on a personal interview and reputation of the potential leader. One (1) would require that it be a "legitimate" program, but did not define "legitimate." Three (3) said they must have USAREUR credentials. The Jewish Chaplain felt that anyone who wanted to have a service should be allowed to do so. One (1) Roman Catholic chaplain said that ideally no one should be allowed to have his/her own program.

4) How do these programs affect your workload?

One (1) said not discernably, another felt it was a "profound pain", two (2) had no opinion, two (2) others felt it helped, three (3) said it increased it, but at the same time helped it and four (4) others said it noticeably increased their workload.

Those who felt it added to their workload focused on the

increase of coordinating, scheduling, etc. They also felt that some facilities are simply inadequate for the additional demands that these groups present.

Those who held the opinion that it helped, focused on the fact that it took some of the workload away from them. One chaplain who had a remarkably effective integrated lay ministry program with his parish program said, "I could not survive without the help lay leaders are giving me!"

5) Do these leaders expect chaplains to care for some of their needs?

All but one (1) said "yes", feeling that command interface and administrative needs will always need chaplains to be involved.

6) Are funds involved?

All but one (1) answered "yes". All said they are handled through the Consolidated Chaplain's Fund. Many referred to the sub-accounts where these funds are recorded. Most were aware that these groups were represented on the Fund Council. There appeared to be a general consensus among those interviewed that funds were not a problem. The sub-account system, however, does give the lay leader the impression that what his group collects is theirs to use. This may be a distractor from these groups feeling "ownership" in the total community. One (1) chaplain commented that he was aware of "unauthorized" collections and violations.

7) Is lay led ministry a burden or blessing?



Seven (7) said it was a blessing, five (5) referred to it as a "two-edged sword" or a mixed blessing, two (2) felt it was a burden and one (1) had no opinion.

Three (3) Catholic priests were interviewed. Each was either neutral or negative. The two (2) who were neutral stated that they may meet a need and therefore can be a blessing. Another felt it was dependent on the group leaders.

#### IV. LAY LEADER PERCEPTIONS:

Ten (10) lay leaders were interviewed and five (5) others completed questionnaires. Of the fifteen (15) sources, ten (10) were leaders of black groups and five (5) were leaders of caucasian groups. Of the caucasian groups, one (1) was Jewish. Four (4) were in the 20-29 age group, seven (7) were in the 30-39 age group and four (4) were in the 40-50 age group. Obviously, there was a good age spread. All were male. Ten (10) were enlisted, one was an officer (Jewish, Major) and one (1) was a civilian missionary. There seemed to be a good scattering of denominations; four (4) Pentecostal, two (2) Baptist, one (1) Jewish, three (3) Church of God, one (1) Holiness, one (1) Assembly of God, two (2) Apostolic and one (1) Church of the Second Coming. However, with the exception of the Jewish program, these church groups appeared to generally fall into two (2) categories: Black/Ethnic and Holiness/Pentecostal. It is important to note these categories when considering the data. Admittedly, the survey was limited in the number of sources

from which data was received, but the impression is that these two (2) general categories account for much of the activity in lay ministry.

TAB C contains a list of lay worship services that come under the supervision of the staff chaplain, 21st Support Command in Kaiserslautern. The document was received from a member of the staff. The purpose in drawing attention to this document is not to pass judgement, but to highlight some of the data it includes. Listed are 37 lay ministry programs covering ten (10) separate communities. Nine (9) are listed for Bremerhaven. Without knowing the size of these remaining communities it can still be observed that this averages approximately three (3) lay services per community. In Bremerhaven four (4) different denominational groups had at least two (2) separate services--one had three (3). Also in Karlsruhe there were two (2) groups of the same denomination--Church of God in Christ.

Summary Statement:

The data which was received from the group of interviewed lay ministers could generally be placed into two (2) groups, with the exception of the Jewish lay leader. The two groups are ethnic/cultural (black Gospel) and charismatic. Though they want recognition they do not appear to be actively seeking official recognition. They do want recognition as viable leaders in the military religious community. They do not see what they are doing as a

or denominational services be limited to one (1) per community? (Ref. Venzke letter under section VI of this study)

\* Should policy or guidelines be established which will bring the lay leaders into closer contact with the community chaplain, i.e., requiring weekly or monthly meetings for fellowship and coordination?

\* What title should be given to those leading lay services, and should the same title apply to denominational lay leaders and ethnic/cultural leaders?

expectation be reasonable? The answer to this issue would impact on the number of lay services permitted in chapel facilities.

\* Is the growing movement of lay led ministries in any way reflective of inadequate parish ministry and quality programming on the part of the chaplains? This is a very threatening and sensitive issue, but one that should be confronted. To quote one chaplain, "We fail to lead our people, thus they are lead astray."

\* Can we be pro-active in our approach to this issue and so devise strategies that will more fully incorporate these programs into our total chapel outreach?

\* Is there a need for stronger support to enable the local chaplain to claim his authority to determine who will and who will not lead these services? Is there a clear format for making this determination?

\* Are chaplains well enough informed of specific guidelines? Is there an emerging need to periodically address the guidelines in the format of a training conference?

\* Do the chaplain graduates of the Basic and Advanced Courses at the Chaplain School receive adequate training to understand and deal with lay ministry issues?

\* Should lay leaders/ministers receive payment for their services.

\* Should there be a policy to limit the number of lay services? Should the number of charismatic, gospel (black)

The focus is the chapel ministry. The lay ministries are seen as an extension of the chapel program and outreach.

The sincerity and deep commitment evidenced especially by those who gave personal interviews was an encouragement. There is a good spirit that has in it the potential to make positive steps toward manageable, yet productive, solutions.

Lay ministry is here to stay. Workable policies, effective management and sincere pastoral care can make it a positive force in the religious life of the military communities.

#### VIII. RECAPITULATION OF ISSUES:

- \* Is the term "lay minister" or "leader" misleading? Would the consistent use of "volunteer" better serve the military religious program?
- \* Does there need to be a renewed emphasis on motivating and training volunteers out of a sense of gratitude and love for their God?
- \* Does the policy of certifying lay ministers accomplish its intended purpose?
- \* Are commanders well enough informed? Is it a disservice to the Chaplain Corps to not brief commanders on the total scope of these programs? Is there not a need for some statistical "feeder" reports to the commander on a weekly or monthly basis?
- \* Is the chaplaincy actually required to meet all of the distinctive needs of the military community? Would such an

from chaplains in communities and also stated the desire to enhance and strengthen the role of the community chaplain.

#### ISSUES:

It is not clear if a decision has yet been made on the exact title to be given those who are leading lay services. Nor is it clear as to whether the title should be applied to only ethnic/cultural leaders or if it is to include denominational lay leaders as well.

#### VII. CONCLUSION

The attempt of this study, through literature analysis, interviews and survey, has been to focus on the issues emerging from the growing number of lay led services in Germany. It has not been our purpose to offer proposed solutions, guidance or policy. That prerogative belongs to others. It is our hope, however, that this study has served to clarify issues for discussion and decision on future guidance and policy by those upon whose shoulders policy decisions rest. However, several recommendations have been offered which may be helpful in determining future policies on this issue.

These additional thoughts are offered. Any changes will have to be made subtly, slowly and with much patience. Perhaps the goal should be to make the lay ministry program more manageable. Commanders and lay leaders will support this and chaplains want it. The worshippers will follow. The Patrick Henry Village program in Heidelberg deserves a closer look.

\* V Corps Guidelines:

This document, for the most part, is a restatement of the USAREUR guidelines. Both of these documents mention lay led ministries as part of the total community.

\* Proposal for input for clarification of USAREUR policy on "denominational and ethnic/cultural services," 30 Nov 1984.

This document was written by Chaplain (COL) Dick Martin, USAREUR Staff Chaplain, and is current as of the writing of this study. (A copy of this document is under TAB D.)

- \*\* It emphasizes a need for a renewed ecumenical spirit within the Army. (Para 3, sub-para. 2)
- \*\* It draws a distinction between denominational and ethnic/cultural services. (Charismatic services are not mentioned since they fall outside the purview of being strictly denominational). (Para. 3, sub-para. 3)
- \*\* It does not use the term "lay minister" or "lay-leader" for denominational services, but does use these terms for ethnic/cultural services. (Para. 3c, Sec. B)
- \*\* It allows for sub-accounts and encourages membership on fund councils. (Para. 3, Sec. B)
- \* It gives an overview of a proposal for lay fellowship organizations and Chaplain Richard Martin's reason for not approving it.

The purpose of this document was to solicit feedback

liked the program.

VI. PUBLISHED GUIDELINES:

At this point it is appropriate to briefly focus on the limited number of documents obtained and which present official guidance on the subject of lay ministry.

\* Letter written 13 November 1983 by Chaplain (COL) Rodger Venzke, Chief of Personnel, USAREUR Chaplains Office.

\* The letter speaks of limiting lay services to only those that a chaplain is not able to provide. It also alludes to a proposed change of title for those leading lay services from "lay leaders" to "denominational service leaders".

\* USAREUR guidelines (no date).

\*\* Refers to a different title: "denominational lay-leader". Para. 2a states that they are to be certified through USAREUR Chaplain.

This document also provides guidance on the handling of funds.

\*\* A sub-account for lay led ministries is a matter of policy. (7c)

\*\* Payment of lay leaders from their sub-account is encouraged. (8a)

\*\* Authorizes total freedom for rites, ordinances, and sacraments, within the restraints on all clergy, including chaplains. (10)



services:

All agreed, however, one added the comment: "It depends on the Chaplain."

\* There should be lay services only if there are no denominational chaplains available to provide that service:

Three (3) agreed and four (4) disagreed.

\* Overall attitude toward lay ministries:

Six (6) were positive, but one had significant reservations and wondered if these services suggested that there was no need for chaplains. Another, though positive, felt there must be chaplain control.

Personal interviews:

1) Why do you attend lay lead services?

Essentially there were two (2) responses: 1) there is more freedom and 2) they feel more comfortable.

2) How does your program relate to the overall religious program?

Each one felt a part of the total religious program.

3) Do these services care for your sacramental spiritual needs?

All agreed they did, but still voiced the need to be under the "chaplain umbrella" for other needs.

4) If there were no lay service would you support the General Protestant program?

All said they would, but with the reservation that they would only if they felt compatible with the chaplain and

Issues:

No distinctive issues rose from the limited number of interviews, but they did reinforce what is already known, that parishioners will attend the worship service which does the best job of meeting their needs. A strong and vibrant chapel program could have as much appeal to them as their own denominationally focused services.

Supporting data on lay worshipper perceptions from questionnaires:

- \* Lay ministers should receive official recognition and privileges by the local community chaplain:

Four (4) agreed, one (1) was neutral and two (2) did not answer.

- \* Lay ministers should be certified by their denomination:

All agreed, but one thought there might be exceptions.

- \* Lay ministers should be certified by the local chaplain:

Two (2) disagreed, one (1) was neutral and four (4) agreed.

- \* A military chaplain should be present at all services:

One (1) agreed, one (1) was neutral and five (5) disagreed.

- \* Lay led services receive adequate command support:

All agreed.

- \* Lay led services have a positive impact on community:

Six (6) agreed and one (1) was neutral.

- \* Lay services are just as effective as chaplain led

Three (3) were interviewed and four (4) completed questionnaires. Of these seven (7) data sources, three (3) were black and four (4) were caucasian. All seven (7) were in the 20-40 age group. Three (3) were females and four (4) were males. Three (3) were enlisted and four (4) were civilians. The enlisted were in the E-4 through E-6 rank structure. Four (4) of these were charismatic. All were aware of the other lay service programs in their area and all were involved in and committed to their worship group.

Summary Statement:

With only seven (7) sources for data it is difficult to come to valid conclusions about how lay worshippers relate to the study at hand. Responses for the most part were predictable and undramatic. The perception is that if a loving, caring, pastorally oriented chaplain was in charge of the service, and if lay services were not available, these worshippers would happily support the chapel program. They know they cannot do well without the interest and support of the local chaplain. One of them voiced concern and wonder if their ministry would be a signal that chaplains weren't needed. The general impression is that the people attend because "the service is there" and because it offers a comfort level in which the worshippers feel secure. It is sensed that the worshippers' needs, for distinctive services are not as great as the needs of those who are leading the services.

that they had been certified by the USAREUR Chaplain's Office. All appeared to possess the necessary credentials to conduct their ministries.

4) How do you care for the sacramental, counseling, and administrative needs for your group?

All felt they could care for communion and baptism and some counseling needs, but also felt that they did need the chaplains for command interface and counseling for some administrative problems.

5) Does your ministry interfere with your duties?

Most felt it did not, but one (1) did say that his duty interfered with his ministry. Two (2) felt that there could be problems if they did not have understanding and supportive commanders.

6) Funds Issues:

Two (2) handled no funds at all. All others said they were handling funds appropriately by having their offerings channeled through the Consolidated Chaplains Fund. One (1) civilian (no I.D. card) was paid from the sub-account of his group. Another soldier lay leader received \$100.00 each month from the fund for his work. All who handled funds had the expectation that these funds, though channeled through the Chaplains Fund, were theirs to use for their program needs.

#### V. LAY WORSHIPPERS PERCEPTIONS:

Data received from lay worshippers was very limited.

\* There should be lay led services only when there is no denominational chaplain available to provide the service:

Four (4) agreed, one (1) was neutral and (10) disagreed. One (1) lay leader offered the comment that it was not a denominational issue, but rather an attempt to meet spiritual needs which the chaplain cannot meet.

\* Overall attitudes toward lay ministries:

Twelve (12) were positive . Three (3) were neutral; all three (3) openly expressed that some, unfortunately, do not have a good effect on their respective community.

Several of the lay leaders interviewed were sensitive to the fact that community impact cannot be taken for granted. Some saw their impact as closely linked to receiving command and chaplain support, and once again expressed the desire for more involvement with the chaplain.

#### Personal interviews (10)

1) Why do you have a different service?

There was a consensus that it was because the chapel services simply do not meet specific denominational (spiritual/charismatic) needs.

2) What is your relationship to the installation chaplain?

All felt supported and several were very enthusiastic.

3) What credentials do you have to authorize you to lead a worship service and/or pastor a congregation?

All had been give a license by the denomination which represented and were also ordained. Several also mentioned

Thirteen (13) agreed, one (1) disagreed without comment and one (1) disagreed with the comment that the chaplain should accept his denominational credentials as final. Another commented that the certification was appropriate but that there needed to be periodic meetings with the chaplain as well.

\* A military chaplain should be present all all services:

Eleven (11) disagreed and four (4) were neutral. The consensus was that it is simply not necessary to have a chaplain at all services, but would welcome periodic visits, and, in some cases, even request the visits.

\* Lay led services receive adequate support:

Eight (8) agreed, five (5) were neutral and two (2) disagreed. The two (2) who disagreed definitely felt unsupported. Again one of the lay leaders (he agreed) felt the need for more involvement with the community chaplain.

\* Lay led ministries have a positive impact on the community:

All felt they had a positive impact on community, but one expressed the concern that in his community there was a divisiveness among the lay led groups.

\* Lay services are just as effective as chaplain services:

Twelve (12) agreed, two (2) were neutral, but expressed an opinion that they might even be more effective and one (1) disagreed for the reason that "chaplain services are not Holy Ghost led!" Essentially all agreed.

\* Is it in the Chaplain Corps' interest to establish guidelines which would bring lay leaders into closer contact with the community chaplain, i.e., requiring weekly or monthly meetings for fellowship, coordination and administrative purposes?

Supporting data on lay leaders perceptions gained from questionnaires:

\* Lay ministers should receive official recognition and privileges as though they were military chaplains:

Ten (10) agreed, three (3) disagreed, and two (2) were neutral. Some who want recognition do not see it as an official recognition issue, but rather recognition of their right to exist. They want to be perceived as valid, credible ministers. Though some felt that more official recognition would be great, most seemed to feel that support for the validity of their programs would be adequate.

\* Lay led ministries should be sponsored by the local community chaplain:

Thirteen (13) agreed and two (2) disagreed. However, both who disagreed wanted chaplain sponsors who would be involved. Considering that reaction it is valid to say that all fifteen (15) agreed.

\* Lay ministers should be certified by their denomination:

Fourteen (14) agreed and one (1) was neutral.

\* Lay ministers should be certified by the community chaplain:

"privilege" but a "right". For many, their religious training is visionary. Service to God is placed above everything and everyone else. They claim the "call" as much as any chaplain. For many, that "call" has been affirmed by licensure and/or ordination and with this goes the right and command to "preach the Word". Lay ministers are a force that will not go away. For the most part they are not belligerent, but they do own and affirm the "right" to be God's ministers. They are anxious for the support of the chaplain. In fact, they want more dialogue and involvement with the chaplain. This fact came up often in the interviews. They appear to be willing to "play by the rules" in the area of credentials, certification and the handling of funds. They are convinced that they are doing the Army and communities a great service. They do not see the chapel program as an adversary, but they do feel that it is not adequate to meet unique needs which are extremely important to them.

Issues:

- \* There were two (2) cases of lay leaders receiving non-appropriated funds for their ministry. In that respect all lay leaders could eventually expect pay. Is this an issue with which the chaplaincy is comfortable or should it be addressed now before it grows beyond our ability to properly deal with it?
- \* Should there be a policy which would put limits on the number of lay services permitted?



## IX

RECAPITULATION OF QUESTIONNAIRE RESPONSES BY CATEGORY

## CODE:

COMMANDER: CDR  
 CHAPLAIN: CH  
 LAY LEADER: LL  
 LAY WORSHIPPER: LW

AGREE: A  
 DISAGREE: D  
 NEUTRAL: N  
 POSITIVE: P  
 NEGATIVE: NG

| STATEMENTS FROM QUESTIONNAIRE  | CDR (7)           | CH (28)            | LL (15)            | LW (7)            |
|--|-------------------|--------------------|--------------------|-------------------|
| 13. The military should give lay ministers official recognition and privileges as if they were chaplains.                                    | A-1<br>D-2<br>N-4 | A-4<br>D-22<br>N-2 | A-13<br>D-2<br>N-0 | A-4<br>D-0<br>N-3 |
| 14. Lay led ministries should be sponsored by the local installation/community chaplain.   | A-5<br>D-1<br>N-1 | A-26<br>D-1<br>N-1 | A-14<br>D-0<br>N-1 | A-7<br>D-0<br>N-0 |
| 15. Lay ministers should be certified and authorized to preach/minister by the denomination which they represent.                            | A-6<br>D-0<br>N-1 | A-25<br>D-1<br>N-2 | A-13<br>D-2<br>N-0 | A-4<br>D-2<br>N-1 |
| 16. Lay ministers should be certified by the installation/community chaplain before being authorized to pastor a congregation.               | A-6<br>D-1<br>N-1 | A-24<br>D-3<br>N-1 | A-13<br>D-2<br>N-0 | A-1<br>D-5<br>N-1 |
| 17. A military sponsoring chaplain should be present and available at all lay led worship services which are conducted in a military chapel. | A-2<br>D-2<br>N-3 | A-6<br>D-17<br>N-5 | A-11<br>D-0<br>N-4 | A-7<br>D-0<br>N-0 |
| 18. On the community/installation where I live, lay led worship services are given adequate support by the community commander               | A-4<br>D-2<br>N-1 | A-24<br>D-0<br>N-4 | A-8<br>D-2<br>N-5  | A-7<br>D-0<br>N-0 |

CODE:

COMMANDER: CDR  
 CHAPLAIN: CH  
 LAY LEADER: LL  
 LAY WORSHIPPER: LW

AGREE: A  
 DISAGREE: D  
 NEUTRAL: N  
 POSITIVE: P  
 NEGATIVE: NG

| STATEMENTS FROM QUESTIONNAIRE   | CDR (7) | CH (28) | LL (15) | LW (7) |
|---|---------|---------|---------|--------|
| 19. The lay led ministries with which I am familiar have a positive impact on the community.  | A-5     | A-18    | A-15    | A-6    |
|   | D-0     | D-4     | D-0     | D-0    |
|   | N-2     | N-6     | N-0     | N-1    |
| 20. Lay led worship services are just as effective as chaplain led worship services.  | A-5     | A-8     | A-12    | A-7    |
|   | D-1     | D-13    | D-1     | D-0    |
|   | N-1     | N-6     | N-2     | N-0    |
| 21. Lay leaders should lead worship services only when there is a specific need for denominational services and a military chaplain is not available. | A-4     | A-25    | A-4     | A-3    |
|   | D-2     | D-3     | D-10    | D-4    |
|   | N-1     | N-0     | N-1     | N-0    |
| 22. Based on what I have heard, seen or experienced, my overall attitude toward lay led ministries.   | P-4     | P-19    | P-12    | P-6    |
|   | NG-1    | NG-4    | NG-0    | NG-1   |
|   | N-2     | N-5     | N-3     | N-0    |

## RECOMMENDATIONS

In addition to the issues emerging from this study the following recommendations are suggested:

- 1) That policy be instituted requiring coordination between community chaplains and commanders on issues and programs involving lay led ministries.
- 2) That terms used to identify volunteers of the chapel programs be clearly defined.
- 3) That lay leaders not be authorized pay for their services since this encourages an increase in the proliferation of these services.
- 4) That strategies be devised to fully incorporate all lay ministry into the total religious program.
- 5) That the program of instruction for chaplain basic and advanced courses include clear guidance on the management of lay led ministries.

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#### Interviews:

Chaplain (COL) Charles J. McDonnell, Commandant, United States Army Chaplain's Center and School, Fort Monmouth, New Jersey. Former USAREUR Chaplain, June 81-June 84.

Chaplain (COL) LeRoy T. Ness, Director of Plans, Programs, and Policies, Office of the Chief of Chaplains, Department of the Army, Washington, D.C.

Chaplain (LTC-P) Wayne Kuehne, Director of Combat Development, United States Army Chaplain's Center and School, Fort Monmouth, New Jersey. Action Officer, Directorate of Plans, Programs and Policies, Office of the Chief of Chaplains, July 80-July 84.

Chaplain (LTC-P) Roy N. Mathis, Action Officer, Plans, Programs and Policies Directorate, Office of the Chief of Chaplains, Department of the Army, Washington, D.C.

Chaplain (MAJ) James Cooper, Department of Pastoral Ministry, United States Army Chaplain Center and School,

1. Rank. (If servicemember) Circle appropriate number.

- |        |          |         |         |
|--------|----------|---------|---------|
| 1. O-6 | 7. WO-4  | 11. E-9 | 17. E-3 |
| 2. O-5 | 8. WO-3  | 12. E-8 | 18. E-2 |
| 3. O-4 | 9. WO-2  | 13. E-7 | 19. E-1 |
| 4. O-3 | 10. WO-1 | 14. E-6 |         |
| 5. O-2 |          | 15. E-5 |         |
| 6. O-1 |          | 16. E-4 |         |

2. Spouse of Service member. (Circle correct answer)

1. Yes
2. No

3. Family member other than spouse of service member.  
(Circle correct answer)

1. Yes.
2. No.

4. Civilian Employee (Circle Correct Answer)

1. Yes
2. No.

5. Age. (Circle correct answer)

1. 40-50
2. 30-39
3. 20-29
4. 15-19

6. Race (Circle correct answer)

1. American Indian
2. Caucasian (White)
3. Negro (Black)
4. Oriental
5. Hispanic
6. Other \_\_\_\_\_

7. Sex. (Circle correct answer)

1. Male
2. Female

8. What is your religious preference: (Circle Preference)

- |                       |                              |
|-----------------------|------------------------------|
| 1. Atheist            | 9. Orthodox Jew              |
| 2. Buddhist           | 10. Protestant-Specify _____ |
| 3. Conservative Jew   | 11. Reform Jew               |
| 4. Greek Orthodox     | 12. Roman Catholic           |
| 5. Hindu              | 13. Seventh-day Adventist    |
| 6. Jehovah's Witness. | 14. No Religious Preference  |
| 7. Latter-day Saints. | 15. Other: Specify _____     |

9. The lay-lead ministries with which I am familiar are:  
(Circle answer/s)

1. Denominational worship services.
2. Youth Groups.
3. Bible studies.
4. Other. \_\_\_\_\_
5. Not familiar or aware of any.

10. I attend a worship service which is led (pastored) by a lay-minister. (Circle answer)

1. Never
2. Seldom.
3. Often (2 to 4 times per wk.)

11. There are lay-led ministries on the installation or community where I live. (Circle answer)

1. Yes
2. No
3. Don't know

USE THE FOLLOWING KEY TO ANSWER QUESTIONS 13-22 AND CIRCLE APPROPRIATE NUMBER WHICH CORRESPONDS TO YOUR OPINION. FOLLOWING EACH QUESTION/STATEMENT THERE IS SPACE FOR YOUR COMMENTS WHICH WOULD BE WELCOMED.

1. STRONGLY DISAGREE
2. DISAGREE
3. NEUTRAL/DON'T KNOW
4. STRONGLY AGREE
5. AGREE

13. The military should give lay-ministers official recognition and privileges as if they were military chaplains. (Comments) 1 2 3 4 5  
\_\_\_\_\_  
\_\_\_\_\_

14. Lay-led ministries should be sponsored by the local installation/community chaplain. (Comments) 1 2 3 4 5  
\_\_\_\_\_  
\_\_\_\_\_

15. Lay Ministers should be certified and authorized to preach/minister by the denomination which they represent. (Comments) 1 2 3 4 5  
\_\_\_\_\_  
\_\_\_\_\_

16. Lay Ministers should be certified by the Installation/Community Chaplain before being authorized to pastor a military congregation. (Comments) 1 2 3 4 5

17. A military sponsoring chaplain should be present and available at all lay-led worship services which are conducted in a military chapel. (Comments) 1 2 3 4 5

18. On the community/installation where I live lay-led worship services are given adequate support by the Community Commander and Chaplain. (Comments) 1 2 3 4 5

19. The lay-led ministries with which I am familiar have a positive impact on the community. (Comments) 1 2 3 4 5

20. Lay-led worship services are just as effective as Chaplain led worship services. (Comments) 1 2 3 4 5

21. Lay-leaders should lead worship services only when there is a specific need for a denominational service and a military chaplain is not available. (Comments) 1 2 3 4 5

22. Based on what I have heard, seen, or experienced, my overall attitude toward lay-led ministries is: 1 2 3 4 5

Please feel free to make any additional written comments in the space provided below :



## PROPOSED QUESTIONS

### INTERVIEWING WORSHIPPERS OF LAY LED WORSHIP SERVICES

1. WHY DO YOU ATTEND THE SPECIFIC LAY LED WORSHIP SERVICE YOU NOW ATTEND?
2. HOW DOES THIS PROGRAM (MINISTRY) RELATE TO THE OVERALL RELIGIOUS PROGRAM ON YOUR INSTALLATION?
3. DO YOU CONSIDER THE LAY LEADER TO BE YOUR PASTOR? DOES HE PROVIDE YOU WITH SACRAMENTAL, COUNSELING AND ADMINISTRATIVE MINISTRY?
4. IF THE WORSHIP SERVICES YOU NOW ATTEND WAS NOT AVAILABLE WOULD YOU ATTEND THE GENERAL PROTESTANT WORSHIP SERVICE ON THE INSTALLATION ON WHICH YOU LIVE?

PROPOSED QUESTIONS FOR INTERVIEWING COMMANDERS

1. EXPLORE THE COMMANDERS KNOWLEDGE OF LAY LED MINISTRIES.  
I.E. HOW MANY LAY LED SERVICES ON THE INSTALLTION? HOW MANY  
PEOPLE ATTEND THE SERVICES?
2. WHAT INSTRUCTIONS OR GUIDANCE DOES THE COMMANDER GIVE FOR  
THIS ACTIVITY?
3. WHO ANSWERS FOR THESE ACTIVITIES--THE CHAPLAIN OR THE LAY  
LEADER?
4. IF THE CHAPLAIN IS REPONSIBLE FOR THIS ASPECT OF THE  
RELIGIOUS PROGRAM DOES HE RECEIVE COMMAND SUPPORT?
5. HAVE THERE BEEN ANY PROBLEMS WITH LAY LED MINISTRIES THAT  
HAVE HAD TO HAVE COMMAND INTERVENTION/ATTENTION?
6. HOW DOES THE COMMANDER SEE THESE PROGRAMS AFFECTING THE  
OVERALL MORALE AND QUALITY OF LIFE ON HIS INSTALLATION?

PROPOSED QUESTIONS FOR INTERVIEWING LAY MINISTERS

1. WHAT IS THE PURPOSE OF YOUR PARTICULAR MINISTRY? I.E. WHY HAVE YOU STARTED A DIFFERENT WORSHIP SERVICE?
2. WHAT IS YOUR RELATIONSHIP TO THE INSTALLATION/COMMUNITY CHAPLAIN? DOES HE/SHE SUPPORT YOUR MINISTRY?
3. WHAT CREDENTIALS DO YOU HAVE FOR YOUR ROLE AS A LAY MINISTER?
4. ARE YOU ABLE TO MEET THE SACRAMENTAL, COUNSELING AND ADMINISTRATIVE DEMANDS/NEEDS OF YOUR CONGREGATION?
5. HOW DEMANDING IS YOUR MINISTRY? DOES IT EVER INTERFERE WITH YOUR PRIMARY MILITARY DUTIES?
6. WHAT PROCEDURES DO YOU FOLLOW WHEN MANAGING THE FUNDS (OFFERINGS) RECEIVED DURING THE WORSHIP SERVICE?

PROPOSED QUESTION FOR CHAPLAINS

1. WHO CONTROLS THE LAY LED RELIGIOUS PROGRAMS/MINISTRIES?
2. ARE THERE PUBLISHED GUIDELINES FOR LAY LED WORSHIP SERVICES AND/OR USE OF THE CHAPEL FACILITIES FOR SUCH PROGRAMS?
3. TO WHOM WILL YOU GRANT AUTHORITY TO LEAD SERVICES AND/OR USE THE CHAPEL FACILITIES FOR SUCH PROGRAMS?
4. HOW DOES THE PRESENCE OF THESE PROGRAMS AFFECT THE CHAPLAIN MINISTRY/WORKLOAD?
5. DO THE WORSHIPERS ATTENDING LAY LED WORSHIP SERVICES EXPECT THE CHAPLAIN TO CARE FOR SOME SACRAMENTAL, COUNSELING AND ADMINISTRATIVE NEEDS?
6. ARE FUNDS INVOLVED IN THESE PROGRAMS AND IF SO WHAT CONTROLS DO THE CHAPLAINS HAVE?
7. IS LAY LED MINISTRY A BURDEN OR A BLESSING TO THE CHAPLAIN?



Dennis Lee Lucas  
Thomas Lepa  
Norman F. Brown  
Earl Peterson  
Kevin T. Cavanaugh  
Ted Scott  
LeRoy E. Tayman  
Cary A. Minadeo  
William E. Woodard  
Christ Levin  
Baruch Ksionsky  
*Tom A. L. ...*  
*Young - W. L.*  
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Church of God in Christ  
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Church of God  
Pentecostal Holiness  
1st Church of Christ, Scientist  
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~~James K. Popejoy~~  
Tommy L. Williams  
Robert Weaver  
~~John H. Duncan~~  
16 June 1964  
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Church of God in Christ  
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Benjamin E. Shaw

# Church of the Living God

Sep 82

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Stanley R. Hall

## Methodist

**CH Jamieson**

Jun 83



**DEPARTMENT OF THE ARMY**  
HEADQUARTERS, UNITED STATES ARMY, EUROPE, and SEVENTH ARMY  
OFFICE OF THE CHAPLAIN  
APO NEW YORK 09403

REPLY TO  
ATTENTION OF:

AEACH-ZA

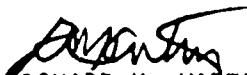
30 November 1984

SUBJECT: Denominational and Ethnic Services

SEE DISTRIBUTION

1. The enclosed draft letter attempts to clarify our policy with regard to denominational and ethnic/cultural services. Before we finalize it, I would like your comments and suggested improvements by 4 January 1985.
2. If you can informally discuss this with some of our lay leaders and community chaplains, it might give us a good feel for the impact.
3. Thank you for your continuing support of a ministry of excellence in USAREUR.

1 Encl  
as

  
RICHARD K. MARTIN  
Chaplain (Colonel), USA  
USAREUR Chaplain

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# DRAFT

AEACH-ZA

SUBJECT: Denominational and Ethnic Services

SEE DISTRIBUTION

1. My recent discussions with chaplains, denominational service leaders, and lay ministers indicate a need to clarify our policy with regard to denominational and ethnic/cultural services. Adding to this need is a long-standing effort to form a "lay leaders' fellowship" at USAREUR level.
2. Ideally, our General Protestant worship should be conducted in a manner that adequately provides for the spiritual needs of the entire Protestant community. As a common goal, I believe that chaplains in USAREUR should work diligently to bring God's people together to celebrate our oneness and our commonality while continuing to affirm our denominational uniqueness. To do this requires careful planning, exciting discussions about who we are and what we are called to do in ministry, serious listening, open sharing, and an honest assessment of gifts and talents. The results could be a renewed ecumenical spirit within the Army.
3. Having stated this goal, I recognize that there are situations in which the community chaplain rightly determines that there is a need for denominational and/or ethnic services. In those cases, the following guidelines should apply.

- a. Definitions.



# DRAFT

(1) Denominational service. A worship service for persons who affirm their membership in a specific denomination, e.g., Lutheran, Episcopal, LDS, SDA, etc., and who express a desire for worship apart from or in addition to the General Protestant service because of doctrinal or liturgical needs. In this service, denominational identity is the unifying force.

(2) Ethnic/cultural service. A General Protestant worship service consisting of persons from more than one denomination who express a desire to worship in a particular ethnic or cultural style. The "gospel" service is a well known example, but multi-denominational Korean or Hispanic services are in the same category. In these services, the style of worship is emphasized more than denominational ties or doctrinal beliefs.

## b. Discussion.

(1) Denominational services are conducted by military chaplains and, when necessary, by certified denominational service leaders under the supervision of a chaplain. The certification process is described in USAREUR Suppl 1 to AR 165-20. The community chaplain determines that a valid need exists before requesting certification for denominational service leaders.

(2) Ethnic/cultural services are General Protestant services, either conducted by or directly supervised by a military chaplain. Frequently, volunteers ("pastors," "lay ministers," "lay leaders," etc.) provide

# DRAFT

leadership, preaching, and teaching skills. When chaplains do not actually conduct the service, they must be so closely identified with the congregation that it is clear to everyone that it is the chaplain who is in charge, who is responsible to the commander and responsive to the needs of the congregation. The chaplain must ensure that funds are properly administered and that all congregational activities comply with established regulations, policies, SOPs, etc. The time required to maintain this identification and leadership will vary and, ultimately, must be determined by the community chaplain.

(3) Both denominational and ethnic/cultural services may have a separate sub-account in the Consolidated Chaplains' Fund, and should have a representative on the Fund Council.

#### 4. Lay Leaders' Fellowship.

a. For several years, there has been an informal and unofficial group of "pastors," "lay leaders," "lay ministers," etc., who are actively involved in the leadership of ethnic and denominational services in Europe. Most are ordained and most are enlisted military persons. They meet regularly for fellowship, training, inspiration, and mutual support.

b. On 10 November 1984, I met with approximately 15 members of this group to discuss their request for official recognition as a "lay leaders' fellowship." By such recognition they envisioned that they would be able to collect and disburse funds, conduct training and retreats, receive better support, and conduct a USAREUR-wide "Gospel Hour" retreat. I did not approve this request and offered the following comments to explain that decision.

# DRAFT

c. Historically, the Army has tried to accomodate the needs of all of its people. The new draft AR 165-20 states: "Each chaplain will provide denominational ministry to members of his faith. Specific coverage of Protestant denominations will be provided as the distribution of Protestant chaplains, unit coverage, and good order allow."

d. During the past few years, there has been a rapid increase in denominational and ethnic services in USAREUR, primarily because of the certification of non-chaplain denominational service leaders and the expansion of multi-denominational ethnic and cultural services. This has been an accomodation rather than a requirement. It has been an effort to provide for the free exercise rights of our people in those areas where denominational chaplains were not available. Nevertheless, there are some places that continue to have denominational service leaders conduct services where a chaplain of that denomination is stationed. I find that hard to justify. Additionally, there are multi-denominatinal services that are classified as denominational services simply because the leader is of a certain denomination. In other areas there have been efforts to win persons from one denomination to another simply to justify the requirements for a particular service. These practices are not in keeping with good religious coverage.

e. Denominational service leaders and leaders of ethnic/cultural services provide a valuable service to the community in which they minister. Most are dedicated volunteers. When asked by the community chaplain to assist in this specialized ministry, they should expect the support and encouragement necessary to fulfill the task. The community chaplain should provide that support since these leaders are under his

# DRAFT

supervision. If service leaders feel that they do not receive adequate support, they should first negotiate with the community chaplain. Only when that fails should they raise their problem to the next higher level of chaplain supervision.

f. I want to encourage and affirm the good work that our service leaders do as a part of the total religious program of the community. At the same time, I ask that they join in an effort to bring our people together in worship and study. I do not want to dampen the enthusiasm and outpouring of people, particularly young soldiers, to the denominational and ethnic services. I do want it to be under the careful and loving supervision of the community chaplain.

g. Since the lay leader is a part of a community, the focus of his or her ministry must be at community. It is not good stewardship to invest the time and energy required to maintain a USAREUR-wide organization when that time and energy are so greatly needed in ministry in the local community.

5. I ask that you use this letter as a basis for discussion with each of your community chaplains and give me your feedback. I am committed to policies that enhance and strengthen the role of the community chaplain. That is the intent of this one.

RICHARD K. MARTIN  
Chaplain (Colonel), USA  
USAREUR Chaplain

# DRAFT

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President, U.S. Army Chaplain Board  
Fort Monmouth, New Jersey 07703

**END**

**FILMED**

**9-85**

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