

***Note: Civilian Chaplains and Educational Requirements below.
Please keep scrolling down to the document that applies to you.***

CHAPLAINCY ENDORSEMENT COMMISSION

CHRISTIAN CHURCHES AND CHURCHES OF CHRIST

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(859) 294-0693

CORRESPONDENCE: John D. Craycraft, 3192 Tabago Court., Lexington, KY 40509-9505

CONTRIBUTIONS: J. Tom Burbrink, PO Box 744, Grayson, KY 41143

POLICIES FOR MILITARY CHAPLAINS

(ACTIVE DUTY/RESERVE/NATIONAL GUARD)

ENDORSED BY THE CHAPLAINCY ENDORSEMENT COMMISSION

CHRISTIAN CHURCHES AND CHURCHES OF CHRIST

REVISED JULY 2000

BACKGROUND:

In the institutional setting, our Chaplains are categorized with Chaplains from other Christian faith traditions under the familiar heading known as “General Protestant”. This phenomenon has evolved within the institutional setting in an attempt to identify those Chaplains whose religious practice differs from the Roman Catholic, Jewish, and Islamic faith persuasion. In the General Protestant categorization, there currently exist three sub-categories: (1) liturgical (2) non-liturgical (those who practice infant baptism and those who do not), and (3) those who are of non-Trinitarian tradition. This categorizing raises two significant issues for our Chaplains.

1. One of the challenging aspects of ministry in a pluralistic environment involves maintaining the integrity of our faith tradition and how we present ourselves to those we serve. Our Chaplains are considered “non-liturgical” in that we are “non-denominational”, baptize (immerse) penitent believers and partake in the Lord’s Supper weekly.
2. In the “General Protestant” worship services, our Chaplains co-conduct worship with other Chaplains who are placed under the same umbrella. This relationship is logical, works well under most circumstances, builds collegiality and bridges gaps; however, on occasion, our Chaplains experience difficulties when they are directed to co-conduct worship with Chaplains who do not subscribe to the Trinitarian nature of God and do not come to the communion table as concelebrants.

A. POLICIES BASED ON ESSENTIAL DOCTRINAL BELIEFS FOR MILITARY CHAPLAINS:

1. Our Chaplains will co-conduct worship with other Protestant Chaplains of the Trinitarian faith tradition. They cannot be required to co-conduct or participate in any type of worship service with Chaplains representing groups outside the orthodox Trinitarian tradition.

2. The Christian Churches and Churches of Christ (CC&CC) celebrate the Lord's Supper every Sunday and expect the Chaplains to celebrate by using the elements of the fruit of the vine (non-alcohol). Non-alcoholic wine or grape juice will be offered in addition to wine at communion services where our Chaplains officiate.

3. Chaplains endorsed by the Chaplaincy Endorsement Commission (CEC) must be team players. They are to facilitate the religious needs of all military personnel and their families. They must understand the principles that make up a pluralistic environment. They are expected to be spiritually and physically fit. Chaplains are to be loyal, show respect and demonstrate integrity to their superiors and to themselves.

4. Marriage is a sacred ordinance of God. Our Chaplains will consider each request for marriage on a case by case basis and will conduct marriage ceremonies for those who meet the individual Chaplain's guideline and have received adequate pre-marital instruction in advance of the ceremony.

5. Chaplains from the Christian Churches and Churches of Christ are like all ordained ministers serving in the local parish. In that capacity, our Chaplains are endorsed and empowered by the Chaplaincy Endorsement Commission to serve in the capacity of Chaplains within their various institutions. As a result, they serve in a dual capacity – fully members of the clergy and as members of their institution.

B. POLICIES CONCERNING NON-DOCTRINAL ISSUES FOR MILITARY CHAPLAINS:

1. Chaplains will keep the Executive Director of the Chaplaincy Endorsement Commission informed of vital information such as: changes of station, address and telephone number, any change in family status, etc. Ministry Reports will be submitted to the Executive Director semi-annually (April and October).

2. Chaplains will fellowship with nearby Christian Churches and Churches of Christ and visit Bible Colleges/Seminaries whenever and wherever possible to share their ministry.

3. Chaplains are co-partners in an annual "Fair Share" financial contribution to the Chaplaincy Endorsement Commission. A "Fair Share" contribution is considered important for continual endorsement by the CEC. The Commission considers an annual contribution, as stated below, a beginning figure for a "Fair Share" partnership that should be increased according to rank. The

CEC appreciates the support of those endorsed by the Christian Churches and Churches of Christ and we pray that you will consider your contributions to the CEC as a vital part of the ministry of Chaplaincy.

(a.) Annual beginning Fair Share of \$400.00 (Active Duty Chaplains).

(b.) Annual beginning Fair Share of \$200.00 (Reserve/National Guard Chaplains).

4. Chaplains are to attend the annual North American Christian Convention (NACC). Participation in the NACC and relative Chaplaincy Endorsement Commission activities is a professional and spiritual requirement for our Chaplains. Military Chaplains are expected to be in uniform for this event. This convention offers training in preaching; marriage and family counseling; spiritual, ethical and moral leadership and Chaplaincy recruitment.

(a.) If an Active Duty Chaplain is unable to attend due to military deployment, overseas inaccessibility, or personal reasons, they are to inform the Executive Director accordingly.

(b.) If a Reserve or National Guard Chaplain is unable to attend due to military deployment, overseas inaccessibility, church/job responsibilities, or personal reasons, they are to inform the Executive Director accordingly.

5. Chaplains who do not meet the above requirements will have their endorsement automatically evaluated by the Board of Commissioners at the annual Commissioners' meeting.

6. Upon retirement, military Chaplains will become Associate Members of the Chaplaincy Endorsement Commission. As Associate Members, they are encouraged to maintain communication with the Executive Director. If recalled to active duty from retirement, military Chaplains will be reinstated from Associate Member to endorsed status for this purpose.

C. CONCLUSION:

1. This document is designed to protect the Faith group integrity of Chaplains endorsed by the Chaplaincy Endorsement Commission of the Christian Churches and Churches of Christ.

2. This document assumes that our Chaplains will act as responsible and faithful representatives of the Christian Churches and Churches of Christ in the performance of their assigned duties.

***POLICIES FOR CIVILIAN CHAPLAINS AND PROFESSIONAL COUNSELORS
ENDORSED BY THE CHAPLAINCY ENDORSEMENT COMMISSION
CHRISTIAN CHURCHES AND CHURCHES OF CHRIST
REVISED JULY 2000***

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3. Chaplains/Counselors endorsed by the Chaplaincy Endorsement Commission (CEC) must be team players. They are to facilitate the religious needs of all those under their care. They must understand the principles that make up a pluralistic environment. Chaplains/Counselors are to be spiritually fit and they are to be loyal, show respect and demonstrate integrity to their superiors and to themselves.

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B. POLICIES CONCERNING NON-DOCTRINAL ISSUES FOR CIVILIAN CHAPLAINS AND PROFESSIONAL COUNSELORS:

1. Chaplains/Counselors will keep the Executive Director of the Chaplaincy Endorsement Commission informed of vital information such as: job status, address, telephone number, any change in family status, etc. Ministry Reports will be submitted to the Executive Director semi-annually (April and October).

2. Chaplains/Counselors will fellowship with nearby Christian Churches and Churches of Christ and visit Bible Colleges/Seminaries whenever and wherever possible to share their ministry.

3. Chaplains /Counselors are co-partners in an annual "Fair Share" financial contribution to the Chaplaincy Endorsement Commission (CEC). A "Fair Share" contribution is considered important for continual endorsement by the CEC. The Commission considers an annual contribution, as stated below, a beginning figure for a "Fair Share" partnership that should be increased according to position. The CEC appreciates the support of those endorsed by the Christian Churches and Churches of Christ and we pray that you will consider your contributions to the CEC as a vital part of the ministry of Chaplaincy.

(a.) Annual beginning Fair Share of \$400.00 (Full-time Chaplains/Counselors).

(b.) Annual beginning Fair Share of \$200.00 (Part-time Chaplains/Counselors).

4. Chaplains/Counselors are to attend the annual North American Christian Convention (NACC). Participation in the NACC and relative Chaplaincy Endorsement Commission activities is a professional and spiritual requirement; however we understand that there may be circumstances that prevent you from attending. Those who are unable to attend are to inform the Executive Director accordingly so we can plan for meetings and social gatherings. When attending the NACC they are expected to participate in CEC activities, to include meetings and the CEC display booth.

5. Chaplains/Counselors who do not meet the above requirements will have their endorsement automatically evaluated by the Board of Commissioners at the annual Commissioners' meeting.

C. CONCLUSION:

1. This document is designed to protect the Faith group integrity of Chaplains/Counselors endorsed by the Chaplaincy Endorsement Commission of the Christian Churches and Churches of Christ.

2. This document assumes that our Chaplains/Counselors will act as responsible and faithful representatives of the Christian Churches and Churches of Christ in the performance of their assigned duties.

Educational Requirements for Military Chaplaincy

Below - Please keep scrolling.

Educational Requirements for Military Chaplaincy

Adopted July 1, 2008

Comparing the Master of Divinity degree programs at Emmanuel School of Religion, Cincinnati Christian Seminary, and Lincoln Christian Seminary shows significant institutional differences, but a number of important similarities. The programs are all approved by The Association of Theological Schools in the United States and Canada and have met the test of time with both the accrediting associations and with the church/student constituencies of each school. The common ground items are as follows:

1. All three faculties consist primarily of people from the Independent Christian Churches and Churches of Christ, reflecting the central commitments of the Stone-Campbell Movement as understood within this church constituency.
2. All are viewed as 3-year degree programs, although many students take longer to complete the course-work.
3. The programs vary in hours required from 75 to 90 semester hours, though that difference is less than it might seem in light of the mentored ministry expectations of the briefer program.
4. All programs require significant work in each of four fields of study:
 - a. Biblical Studies and Biblical Languages, including Greek and Hebrew exegetical ability expected of all students.
 - b. Church History/Historical Theology, including a course in the history of the Restoration Movement/Stone-Campbell Movement.
 - c. Theological Studies, including systematic theology and studies of the great doctrines of the church.
 - d. Ministerial studies and praxis, including coursework and mentoring in the fields of Preaching, Christian Education, Counseling, Missions, Worship, and general Christian Leadership.

In considering non-traditional degrees for equivalency, the following standards are non-negotiable.

1. The non-traditional degree should have an appropriate regional accreditation, even if it is not ATS approved.
2. The traditional 90-hour standard is minimal, in light of the difficulty of mentoring the student in field service via distance learning.
3. Each student should have coursework that equips for both Greek and Hebrew exegesis of Scripture.
4. While there is no consensus on the distribution of hours, each student should have multiple courses in each of the four fields of study listed above.
5. Every student should have successfully completed an undergraduate/Bible college level or a seminary level course in the history of the Restoration Movement/Stone-Campbell Movement.
6. The normal expectation of two years of experience in leadership ministry should be strictly enforced, with the expectation that this ministry be performed in the context of the Independent Christian Churches.
7. A written reference from a recognized Christian Church leader who has mentored the candidate for at least one year should be provided.