The JAFC Journal

The Journal of the Special Jurisdiction of the Armed Forces and Chaplaincy
Anglican Church in North America

Inaugural Issue
Vol. 1 Easter 2018 No. 1
SPECIAL JURISDICTION OF THE ARMED FORCES AND CHAPLAINCY

Established 2007

Officers of the Jurisdiction and Journal Editors
2018-2019

DEREK L.S. JONES, Montevallo, Alabama..................................Bishop Ordinary
MICHAEL VANHOOSIER, Richmond, Virginia..........................Executive Committee Chair
MICHAEL WILLIAMS, Colorado Springs, Colorado.....................Editor-in-Chief
KENNETH GILLESPIE, United States Army, Alaska....................Managing Editor

EXECUTIVE STAFF: Derek Jones, Bishop; Michael VanHoosier, Chairman Executive Committee; Mark Nordstrom, Archdeacon and Vicar General; Michael Williams, Archdeacon, Director Education, Training and Formation; Lauren Ullman, Chief Executive Administrator; Andrew Brashier, Chancellor; Hal Scott, Provost; David Baker, Archdeacon; Julie Russell-Crank, Canon for Mission; Andrew Hayler, Canon Theologian; Drew Robinson, Secretary; Erik Spicer, Treasurer; Tim Trombitas, Bishop's Chaplain; Dave Ward, Registrar; Linda Fossum, Director of Finance; Grace Wiley, Administrative Assistant; Worth E. Norman, Jr., Archdeacon and Chief Administrator, Home Office.

MILITARY DEANERIES: John Mabus, (temporary) United States Army; John Mabus, United States Navy; Peter Fischer, United States Air Force.

HOSPITAL, HOSPICE and PRISON DEANERY: Barry Bruce; Ben Hebert

COMMUNITY/EDUCATION/INDUSTRY DEANERY: Ken Webb.

THE ORDER OF ST. MARTIN OF TOURS: Norman Beale, Abbot; Noel Dawes, Prior; Alicia Head, Prioress.

The JAFC Journal (ISSN pending) is to be published twice in 2018 at Easter and Holy Cross; and quarterly, possibly, in subsequent church-calendar years beginning in Advent, 2018 followed by Lent, Pentecost; and Holy Cross.

Issues of the Journal are mailed to JAFC Chaplains and every member of the ACNA College of Bishops. Electronic copies are uploaded to the JAFC website. Hardcopy editions can also be purchased online through most online book retailers.

The JAFC Journal is published by the Special Jurisdiction of the Armed Forces and Chaplaincy of the Anglican Church in North America through Archdeacon Books, Hoover, Alabama. Printed by Amazon/CreateSpace Publishing Platform.

POSTMASTER: Send address changes to JAFC Headquarters, 101 Tony Holmes Drive, Pelham, Alabama 35124.
Contents

WELCOME
The Right Reverend Derek L.S. Jones ........................................i

FORMED AND DEEPENED IN GOD’S TIME
The Reverend Marshall MacClellan, D.Min .........................1

THE HISTORY AND FAITH OF THE UNDIVIDED CHURCH
Lt. (jg) David Watts, Chaplain, United States Navy ..............7

THE ELIZABETHAN SETTLEMENT
The Reverend Michael Demmon ........................................12

CURRENT SOCIAL TRENDS IN CHAPLAINCY
The Venerable Mark B. Nordstrom .................................15

STRENGTHENING MORAL COURAGE IN MILITARY LEADERS THROUGH SPIRITUAL FITNESS
The Reverend John Mabus ................................................23

HOSPITAL CHAPLAINCY DURING A MASS CASUALTY EVENT
The Reverend Ian Burgess ..................................................31

LAYPERSONS IN MINISTRY AND THE ANGLICAN ORDER OF ST. MARTIN OF TOURS
The Very Reverend Norman V. Beale .................................36

GOD WILL BE FAITHFUL
The Venerable Canon Michael R. Williams ......................39

THE ANGLICAN WAY: A GUIDEBOOK
Book Review by The Reverend Daniel W. Hardin ............44
In recent years, there has been an increased appreciation for chaplains, particularly those serving within the Anglican Communion. In January, a fellow bishop and friend suggested to me that Anglican Chaplains are our best “walking and talking picture of what it means to be a theologically orthodox Anglican Christian.” I know there may still be some who believe chaplains, in general, are “watered down” practitioners of nothing more than “feel good” faith practices in a decreasingly religious society. But, more knowledgeable and informed persons know the truth to be quite the contrary. Beyond the experiential aspect of those who have relied upon chaplains as part of their daily life and work, and those who have come to appreciate the ministry of a chaplain in the midst of unexpected crisis, I believe there are many reasons chaplains, in general, and Anglican Chaplains, in particular, garner both respect and admiration for their ministry.

Chaplains throughout the world, to be effective in ministry, must be solid in their ecclesiastical history, polity, theology, and practice because they are called to exercise and model their faith traditions in pluralistic settings. Any chaplain absent of an apologetic and deep understanding of their own faith will be completely ineffective as a chaplain and a nuisance to any church. In the case of our Anglican Chaplains, they are collectively the most educated and experienced ministers fielded by the Church. Only in rare circumstances does an Anglican Chaplain not have experience leading a congregation. The
vast majority of our Anglican Chaplains have advanced or additional degrees beyond the Masters degree level, or are in the process of obtaining such education. All chaplains have specialized training in the area of chaplaincy to which they are called to minister. Continuing education and training is an annual requirement for all chaplains in all chaplain specialties. So, while the Anglican Communion today seems content to define itself by its boundaries (Anglo-Catholic vs Evangelical, liberal vs. conservative), Anglican Chaplains are decidedly balanced Anglicans with all the historical orthodoxy and orthopraxy that involves. Anglican Chaplains do not view Anglicanism as some sort of median point between Anglo-Catholic and Evangelical. Anglicanism is distinctive to itself. Nor do they define it by any political or social agenda. Anglicanism shapes the argument as one of orthodoxy versus heresy. So, I have to agree with my fellow bishop that to see a picture of an Anglican Christian, you simply need look no further than at an Anglican Chaplain.

One area for which Anglicanism is known and respected is the incorporation of “reason” into our faith discussions. Anglicans long ago established their tradition as a credible source for understanding the Holy Scriptures and the historic Christian faith and have never been fearful of addressing the hard issues of life. There are new ideas that occupy the minds of many current Anglican theologians and leaders; but, how can new topics and ideas, such as “Reformation Anglicanism” or “Heritage Anglicanism,” be constructively put forth without consistent, well-ordered, and historically-grounded contributions made available to assist in shaping the Anglican discussion? So, it would seem prudent to structure and create a definitively Anglican journal publication that, while focused on chaplaincy, might serve to help facilitate and shape new discussions, serving as a resource for all Anglicans as well as those who are exploring the historic church catholic. That is why this journal is being fielded.

I hope you enjoy this first publication. Contributors to this journal are all respected leaders in their ministry specialties. My prayer is
that they not only help you understand more what it means to be an Anglican Christian, but that it might provoke in you a deep desire to be more diligent in the study of scripture, in the cultivation of your personal relationship with our triune God and your faith in Christ Jesus as Savior and Lord.

*The Right Reverend Derek L.S. Jones is the Bishop of the Special Jurisdiction of the Armed Forces and Chaplaincy, Anglican Church in North America.*
As we turned the page on our liturgical life this past February to the season of Lent, I was reflecting on the critical importance of the church calendar to our faith formation. It is often thought that the liturgical calendar was formed during the early days of the Christian Church. I would suggest that the liturgical calendar is rather more ancient than the first century A.D., and that the calendar was established not by men, but by the Triune God. In this reflection I will discuss the origin and purpose of the Church Calendar.

Origins—The Gospel of Jesus Christ is rooted in God’s self-revelation in the Old Testament. “In both Old and New Testament everlasting life is offered to Mankind by Christ...”¹ The Israelites followed a yearly calendar which was God-given. Leviticus 23 and Deuteronomy 15-16 lay out the feasts of the Lord that God gave to His people Israel to observe each year: the weekly Sabbath, Passover, First Fruits, Pentecost (Shavuot), Trumpets, Yom Kippur and Tabernacles (Sukkot). These holy days form the backbone of our liturgical calendar, like the main spokes of a wheel. While the Torah requirements regarding the details of these sacred yearly feasts were not put on the Gentile Church,² the heart and spirit of God’s calendar for Israel is instructive for us³. Howard and

---
² Acts 15
³ Articles of Religion, Article VII.
Rosenthal claim that the seven feasts of the Lord\textsuperscript{4} are the map of God’s story of redemption.\textsuperscript{5} For example, in Passover God rescued his people from slavery to man and Egypt’s gods via the blood of an unblemished lamb. This foreshadows Christ’s mission.\textsuperscript{6} The Feast of First Fruits, celebrated on the third day after the Passover, foreshadowed Jesus, the Lamb of God, rising from the dead on the third day after Passover.\textsuperscript{7} St. Paul stated, “But in fact, Christ has been raised form the dead, the first fruits of those who have fallen asleep.”\textsuperscript{8} Pentecost (Shavuot), from the beginning, has been celebrated fifty days after First Fruits. This feast became the celebration of the giving of the Law at Mt Sinai; God descended in fire and power and wrote His law on tablets of stone. Where Passover was the rescue of God’s people Israel, Pentecost was the establishment of His people.\textsuperscript{9} The book of The Acts of the Apostles records that when Pentecost came, God the Holy Spirit descended with the sound of a rushing wind and tongues of fire. He wrote His law on their hearts;\textsuperscript{10} echoing Jeremiah 31:33. Today we recognize and celebrate these four biblical feasts in their fuller New Testament revelation. What adds to this idea of the fulfilling of these Old Testament events with the New is that Jesus fulfilled all of these events on the exact dates of their ancient celebrations. The later additions of these sacred days to the liturgical calendar by the Church Fathers, was like the filling in by artists of the essential details to a rough sketch that would finally complete the most beautiful and profound masterpiece ever created. Thus, our liturgical calendar has a history that spans nearly four thousand years.

**Purpose of the liturgical calendar** – When I was in my early twenties I participated in Civil War re-enactments – 1\textsuperscript{st} Florida Infantry, Co

\begin{itemize}
\item \textsuperscript{4} Leviticus 23
\item \textsuperscript{5} Howard, Kevin and Rosenthal Marvin. *The Feasts of the Lord: God's Prophetic Calendar from Calvary to the Kingdom*, (Thomas Nelson, 1997), 13.
\item \textsuperscript{6} John 1:29
\item \textsuperscript{7} Howard and Rosenthal, 22.
\item \textsuperscript{8} 1 Corinthians 15:20
\item \textsuperscript{9} Exodus 19:16—20:17
\item \textsuperscript{10} Acts 2:1-8
\end{itemize}
D. I still have the wool kepi with the top bent and mud encrusted. In these events we would re-enact battles on their anniversary, at the exact battlefield, in wool uniforms, with muskets, slept in canvas wedge tents and ate around campfires, wind, snow, rain or shine. We aspired to have every detail as authentic as possible. Was it required? No, but it sure was fun and formative. There is no comparison between sitting in a classroom listening to a lecture on Gettysburg and actually standing in a line of battle with fifty cannons exploding the air around us while we aimed our muskets at yowling wool clad enemies in Devils Den. I remember freezing in my wedge tent at Olustee in twenty-seven degrees, marching onto the battlefield at Crater in one-hundred-and-four-degree heat in wool uniforms. As I moved forward, the cannon I was escorting rolled over my toe and broke it. I also received a rifle burn on my arm from the musket next to me. Fun? You bet it was! We reconnected with the experience of those warriors of old. We smelled the acrid odor of burnt black powder, felt the concussion of cannons, and heard the shrill of the bugle, the thunder of mounted cavalry and the dramatic – albeit fake – screams of the wounded. Was it real? Of course not. We did not feel the gnaw of starvation in our bellies, the fear of death, or hear the wiz of a mini ball close by our heads. But in the safety of a re-enactment we did connect with the experience and sacrifices of our forefathers in a profound way. These experiences pulled me into those exact moments of history. In those moments I was formed and shaped by the experiences and sacrifices of those who have gone before me. I learned history not only cognitively, but I also experienced history, i.e., an affective and psycho-motor formation happened to me as well. I believe that God has a similar design and desire for us via our liturgical calendar as well.

Mark Galli, in his book *Beyond Smells and Bells*, stated that “the church calendar aims at nothing less than to change the way we experience time and perceive reality.”\(^\text{11}\) I would change his sentence

to read, The Church calendar aims at nothing less than shaping who we are as Christians and the way we understand true reality. Notice in our liturgy that we too re-enact the biblical events in sights, sounds, and smells. We experience this shaping as we participate in the liturgy, receive ashes on Ash Wednesday, fast during Lent, when we joyously process with palm branches on Palm Sunday, strip the altar on Good Friday, watch and wait during the Easter Vigil, then celebrate the light of Jesus’ glorious resurrection at midnight. The ‘re-enactment’ of these events yearly is not the Church’s idea, but the Church’s fulfilling of God’s design. While we are not bound to comply with God’s direction to Israel regarding the Levitical Feasts, we, again, see God’s heart and intent for a yearly cycle of worship re-enactment. Notice that God did not just want Israel to remember the Passover in liturgy, but to re-enact it in detail each year (unleavened bread, wine, roast an unblemished lamb etc.). Describing the Feast of Booths, God directed Israelites to gather branches and sticks and live in tents/tabernacles for the week — every year! God seems to be very interested in directly connecting us to the experiences of those who first walked the dusty roads of Galilee with Jesus, who sat with him around the Passover table, wept before the cross and rejoiced in the upper room at his resurrection appearance.

The Sacraments are now the ultimate means of spiritual connection in time and space to Jesus. Richard Hooker, countering transubstantiation, said that the bread and wine become "Instrumentalities" of grace that directly connect us spiritually to Jesus. Through the liturgical calendar God folds our lives together across space and time. In the moments that we stand before the altar and recite/re-enact the Holy Communion liturgy, time and space are folded, and we are in the upper room in Jerusalem. We are joined—in a moment—to all those who came before us, around the Lord’s

---

12 Leviticus 23:43
Table—and we are formed in the presence of the Triune God who is the ever-present “I AM.”

Chaplain Lieutenant Colonel Marshall MacClellan is the senior installation (Wing Chaplain) at Moody Air Force Base, GA, home of the "Flying Tigers." Chaplain Marshall and his wife Christy have five kids; four in and post-college and one 11-year old named Mitchell.
Each year the Special Jurisdiction of the Armed Forces and Chaplaincy facilitates multiple distance learning tutorials in Anglican history, theology, and liturgy. This initiative was developed by the Jurisdiction in 2010 and is managed within the purview of the Jurisdiction's Office of Education, Training and Formation. Participants range from non-Anglican clergy-chaplains moving toward Anglican Holy Orders to formally trained Anglican clergy; as well as others at the special invitation of the Jurisdiction.

Students are held to the highest academic standards, are expected to read more than thirty-plus books and historical documents, listen and respond to hours of online lectures in Anglican studies, and actively participate in seventeen hours of direct andragogical group discussion. Additionally, participants are required to submit a written analysis of each session’s topics in advance.

The following two articles are examples of such written analyses submitted by members of the Jurisdiction’s current Distance Tutorial classes in Anglican Studies.
THE HISTORY AND FAITH OF THE UNDIVIDED CHURCH
Lt. (jg) David Watts
Chaplain, United States Navy

John records Jesus’ one and only recorded prayer for the church today in the seventeenth chapter of his gospel, that we be one as He is in the Father, so the world would believe Jesus was sent by the Father. In Revelation chapters two and three we see ascended, reigning Jesus addressing the seven angels of the seven churches, an address to both these local churches and the church universal, as seven symbolizes wholeness. The resurrected and reigning Christ is seemingly answering His own prayer as He is tending to His body by encouraging, exhorting, rebuking, warning and making promises to these churches, displaying His intent to prepare them and us for His coming again. It is imperative, therefore, that we pray and seek alongside Jesus the unity of His Church that we and the world may be prepared for His return. The history and faith of the undivided Church is a topic of great importance since 1050 AD was the last time in history the church had fulfilled Jesus’ high priestly prayer.

The question was often floated at seminary, what might be the criteria which Christians can truly unite around? Archdeacon Michael McKinnon states we do not have to think too hard since there was a time in which there was catholicity. Beyond simply implying universality, and not referring to Roman Catholicism, Archdeacon Michael reports catholicity includes four distinctions

held by the undivided church: one holy canon of Scripture, one sacramental life – primarily Baptism and Holy Eucharist, one truth articulated in the first seven councils of the church, and one apostolic ministry carried on through the bishop-priest-deacon episcopal structure. To his knowledge, Roman Catholics, Anglicans, and Eastern Orthodox churches are the only bodies of faith in Christendom which hold to these parameters, and therefore are catholic.2

Unpacking these four, first the Scriptures are the primary authority for all matters of faith and doctrine. Authority preceded canonicity as the early church received what Athanasius first grouped as the thirty-nine Old Testament and twenty-seven New Testament books of the Bible. Criteria for canonicity included apostolic authorship, antiquity, orthodoxy, catholicity (received by the whole church), and inspiration by the Holy Spirit. Archdeacon McKinnon elucidated the flow of truth from Christ, through His Scriptures, through His Apostles, received by the church in the Spirit. Going backward, what is apostolic is scriptural, and what is scriptural is Christ, and what is Christ is of God, all through the Spirit.3 Like cascading waterfalls, this flow of authority is the bedrock of apostolic succession that continues the flow of truth which leads to unity. The episcopal structure of bishop-priest-deacons was adopted from Roman system of governance, explicit in the New Testament, and is carried onward to us by the church fathers. Thirdly, within the life of this structured church, Baptism and Holy Eucharist were the sacraments celebrated, with baptism understood as spiritually vivifying persons from death to victorious life in Christ and His church, and Holy Eucharist as spiritual nourishment by giving thanks in Christ’s body and blood.

The content of truth held by the undivided church passed on from the Apostles, from Scripture, from Jesus came into dispute due to heretics with their misguided and false thinking about God.

---

2 Ibid.
3 Ibid.
Therefore, the church gathered seven times to set boundaries on the mystery of the faith against the teachings of heretics, statements which, universally, were received by the Church. At the Council of Nicea (325 AD), Arius maintained “begetting” was equivalent to “creating” and that thus Jesus was a creature of God. Arius was condemned by the Council, and Athanasius, who maintained “begetting” was a flowing out of, and thus Jesus is coeternal with God, was maintained.4 Second, the Council of Constantinople (381 AD) expanded and elaborated on God the Holy Spirit without the filioque (a later insertion motivated primarily by political pressures), and condemned Apollinarius who stated Jesus lacked a human soul, collapsing His divinity and humanity into one new substance.5 Third, the Council of Ephesus (431 AD) condemned Nestorius who posited Christ as two separate persons, human and divine; affirmed that Mary bore Jesus as divine and human incarnate Word of God; and condemned Eutyches who taught that Jesus was two substances that became one at incarnation.6 In 449 AD another synod was held which countered the decisions made at Ephesus in 431 AD; however, the Council of Chalcedon (451 AD) reversed the decision of the 449 AD synod and maintained Jesus’ divine and human perfect natures as united, yet distinct in one person.7 Fifthly, the Second Council of Constantinople (533 AD) reaffirmed the Trinity and the two natures of Christ in His person, and condemned Nestorianism.8 Sixth, the Third Council of Constantinople (680 AD) condemned Monothelitism (μονοθελητισμός) and instead stated Christ had one will and one operation from two natures.9 Seventh, the Second Council of Nicea (787 AD) reported icons deserve veneration and reverence, but not adoration.10 The Church received

---


5 Ibid.

6 Ibid.

7 Ibid.

8 Ibid.

9 Ibid.

10 Ibid.
the Nicene and Athanasian Creeds, both still recited in Anglican worship today.

As important as the content of the seven councils was to promoting unity within the undivided Church, so too was the process of the conciliar model utilized by the undivided Church. A conciliar model relies on agreement among authorities or nothing happens. Once in agreement their decisions are either received or rejected by the church at large. This is the catholic way; not unilateral decision making, which leads to division, but rather conciliar efforts, which inherently maintain truth and concord. A conciliar approach requires a “witness” posture embedded in the members of the undivided Church. The fathers were comfortable with mystery and not quick to over define what they had received from the Apostles. Henry Pervicle, editor of *The Seven Ecumenical Councils of the Undivided Church*, says this best, “They understood their position to be that of witnesses, not that of exegetes. They recognized but one duty resting upon them in this respect—to hand down to other faithful men that good thing the Church had received according to the command of God. The first requirement was not learning, but honesty. The question they were called upon to answer was not, What do I think probable, or even certain, from Holy Scripture? but, What have I been taught, what has been entrusted to me to hand down to others?”

Conciliar authority listens to those past and present to ensure continuation and continuity of truth, not innovations of falsehood.

Regarding current issues of debate such as same sex marriage and women in Holy Orders, a conciliar model is needed. Authorities come and present their side of the argument to one another, affirm what is deemed to be scriptural and apostolic in nature and essence, then a position is either received or rejected by the church. A

---

modern-day example of this being done is within the ACNA. Archbishop Foley Beach has recently released a three-hundred-eighteen-page document\textsuperscript{12} which is the fruition of a task force on holy orders and women in ordination. Task force voices from both sides of the debate made their claims from Scripture and tradition. This paper is now to be sent to the African Bishops for review and recommendations. From this exercise in conciliar governance we hope to get in step with apostolic authority and the church fathers before us, allowing truth and unity to flow as we await Christ’s return and proclaim His reign until His coming again.

David Watts is a Lieutenant Junior Grade Chaplain Candidate in the Unites States Navy currently residing in Boston, Massachusetts.

With the death of Queen “Bloody” Mary and the ascension of Elizabeth to the throne in 1558, once again England was thrown into ecclesial turmoil. Another stark change in leadership provoked once again confusion and anxiety among clergy and people. Various church parties coalesced, waiting to see in what direction the young, well-educated, and conservative daughter of Anne Boleyn would take England and the Church. There were the Romanists/Papists, who desired the continuance of the reunion with Rome secured by Mary. Oppositely, there were the Puritans/Genevans/Separatists who wanted the Church of England to fall in line with the continental reformation - heavily influenced by Luther and especially Calvin/Geneva - or they were prepared to separate themselves from the Church of England. In the middle, what came to be called the via media or middle way was the middle party, that desired a continuance of the catholic faith, but a return to the separation from papal authority secured by Henry and Edward.

With the Acts of Supremacy and Uniformity, Elizabeth could be seen to carve the middle way from which would emerge a distinct ecclesiastical ethos. She replaced nearly all of Mary’s bishops, but kept Matthew Parker, installing him as Archbishop in order to maintain apostolic succession,¹ but also to ensure his Cambridge scholarship and deep thinking would mitigate the

extremes of Lutheran influence seen under Edward. The hope was to be principled and assertive, but also generous, as long as it was peaceable and obedient to the throne.

Whether due to fatigue following a generation or two of fluctuation or to true adherence and obedience, the Elizabethan Settlement was carried in Parliament and the general populace with remarkably little resistance, at least at first. But the Romanists and Puritans would present opposition, even if quietly, to the newly established, peaceful status quo. Injects from Mary Queen of Scots, Elizabeth’s cousin through Henry VII, as well as the Jesuits, and the Papal Bull of 1570, would disrupt attempts at keeping a catholic, but separate-from-papal-authority Church of England peaceful. On the other side, Calvinism would offer an authoritative and definite system against the vague and ambiguous via media of the government. The middle way would not be an easy way.

The Elizabethan Settlement attempts to assert the Church of England as separate from papal authority, but not the catholic faith. As under Henry, the Settlement was driven largely by English nationalism and a desire for home rule, not by a desire to be theologically innovative. Rather, as Jewel and Hooker argued, the goal was to throw off the excessive innovations of the medieval church and return England to the true faith found in the Bible and unified church. Jewel would argue that it was the Church of Rome, rather than England, that could no longer be regarded as a catholic church. Hooker would argue (if one can fairly summarize his breadth), that the Church of England maintained a biblical emphasis, an incarnational emphasis, and a eucharistic emphasis. This coherent biblical and sacramental faith, Hooker offers, presents Anglicanism as a purified catholic faith.

---

2 Moorman, John R. H. *The Anglican Spiritual Tradition*. (Templegate, 1985), 70.
3 Ibid., 78.
As we attempt to navigate the extremes of Christian Faith today, even in-and-among the Worldwide Anglican Communion, the Elizabethan era offers both comfort and challenge. The stories of that age resonate with the concerns of our own times. Today, when many provinces of the Anglican Communion (even England herself!) struggle with or even forfeit biblical authority, orthodox Anglicans, in their quest to find parishes committed to upholding biblical authority, may find it difficult not to sympathize with the Elizabethan-era Romanist, who in order to uphold their convictions of conscience, sought out Latin-rite priests from whom to receive Latin Mass. It is hard not to admire the puritan separatists in their passion for Bible study, yet easy to recoil at their tendencies to undermine the catholic traditions embodied in our historical liturgical worship and episcopal order. As the New Reformation of the GAFCON movement attempts to maintain and even (re-)discover the gift of a reformed and biblical catholic faith, it is helpful to recall and consider the history and scholarship of the Elizabethan age. Parker and Hooker, but also Jewel, Donne, and Andrewes, knew and endured much turmoil and even bloodshed for the sake of “the faith once delivered,” and can still inspire us as we strive to be faithful to Christ, and to receive and promulgate the same “faith once delivered to the saints”4 (Jude 3) to a troubled world an imperiled church, and our own tumultuous times.

The Reverend Michael Demmon serves as an active duty battalion chaplain in the United States Army.

4 Jude 3.
CURRENT SOCIAL TRENDS IN CHAPLAINCY
The Venerable Mark B. Nordstrom

I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth.¹

A Complex Environment

I Googled “Current Social Trends in Chaplaincy” and in 0.41 seconds had returned 1,110,000 results. I did not know there were so many trends! Representative of the results, though, is one on the website of the National Association of Catholic Chaplains. David Lichter, the Executive Director, noted the theme of an issue of Vision (their professional journal) was “CPE and Beyond: Professional Competencies in a Changing Environment.”²

The main point addressed in the article is that as healthcare drivers change - primarily the way healthcare is provided and reimbursed -

---

the role of the chaplaincy is changing significantly. Noted are a new focus, new priorities, new identity and new roles. This emphasis on change, driven by the environment, is representative of many who see the chaplaincy transforming to meet developing institutional needs. It is no longer enough to be a professionally competent chaplain, but one must possess a certain skill in proposing new services and in communicating the benefit of the ministry provided. It’s a complex world of ministry.

Adding “Military” to my Google search returned only (!) 379,000 results but here again change is what is driving the assessment of trends in the chaplaincy. Issues such as non-religious members of the military and how chaplains minister to them, the ambiguity of simply being a chaplain in the military, the addition of new faith groups (Muslim, Hindu, etc.), the legal challenges to the chaplaincy, to shortages of certain faith groups and the growing presence of evangelical chaplains – all points of view contain this overriding sense that there is continuous flux and complexity.

Focusing even more narrowly on the Army Chaplaincy as representative of the challenges we face, I can draw your attention to a recent study, “The Chaplain Corps in 2025 and Beyond,” where I was the study advisor and our own Chaplain (Major) Patrick Lowthian was the study author. In the study Chaplain Lowthian seeks to answer the question, “How does the United States Army Chaplain Corps continue to provide religious support and advise commanders on religion, morals and ethics, and morale in the increasingly complex world of 2025 and beyond?”

The study is soundly researched and the paper copiously footnoted. One theme is clear: we live in a complex and changing world. The

---

3 U.S. Army Chaplain Center and School, Capabilities Development Integration Directorate, The Chaplain Corps in 2025 and Beyond, May 2016 (Copy upon request).
complexity we face is statistically documented in two monumental studies by the Pew Research Center.⁴

This complexity leads me to posit that the most pressing concern we face is the angst that comes with uncertainty and the pressure to conform. When we are overcome with this complexity and uncertainty we tend to lose our bearings.

Observation: The pressure we face in our institutions is that we adapt, or become irrelevant. (At least in the eyes of our employers.)

There is some truth to that observation. It is one of the reasons why I was able to find over a million links to current trends: there is the push to adapt, reinvent, adjust, and simply become what the leaders of our institutions think we should become.

And so, we are faced, possibly, with compromise in order to maintain our positions in our secular organizations. In one way or another I have always struggled with compromising my faith. It’s the nature of being “in the world but not of it,” which some quote as Scripture. The phrase does, however, have scriptural warrant.⁵ With the recent death of Billy Graham I am reminded of one his sermons where he warns, “In this complex generation in which we live, it is

---

⁵ John 15:19
If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.
1 Corinthians 5:9-10
I wrote you in my letter not to associate with immoral people; I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.
not easy for the Christian to distinguish between that which is spiritual and that which is worldly.”

But we must learn to distinguish – to discern – these things if we are to thrive in a complex world and not succumb to the world’s desire for us.

**Thriving in a Complex World**

Is it possible to thrive in such a complex world when we have no idea where the next challenge will come from or what form it will take? (I will define “thrive” as when those in the institutions we serve say, “I am glad I have a Chaplain!”)

When faced with such complexity and existential challenges, the Church has offered different solutions. For instance, St. Benedict left the ruins of Rome and wrote a rule that ordered life at his monastery in Monte Casino. His followers later founded an ordered way of life that preserved Christian faith in the midst of chaos.

One of the books on my “To Read” shelf is Rod Dreher’s “The Benedict Option.” Reviews note that Dreher does not just posit a complex world, but a world that is falling apart. Some would even say he envisions a dystopian future and thus urges Christians to pull away from society and develop communities where our faith can be lived out creatively.

I do not think Dreher is arguing for a complete abandonment of society, but this Eastern Orthodox Christian is certainly saying that our society is no longer friendly to our faith, to put it mildly.

---


Mr. Dreher is only the most recent author to supply us with informed reasons to despair about our culture. Robert Bork, a highly educated jurist nominated but not confirmed for the Supreme Court, wrote “Slouching Toward Gomorrah.”\(^9\) And the late Charles Colson titled his alarm, “Against the Night.”\(^10\) With a new “Dark Age” descending on us, these authors point out courses of action to oppose the darkness, but leave us with a sense of alarm.

Without a doubt, the moral and spiritual shadows that darken the larger society are creeping over our institutions as well. The guiding beliefs, standards and ideals that characterize and motivate our Chaplaincy are being challenged by the same relativism that we face in our schools and neighborhoods. The core qualities of a Chaplain’s character, the ethos that has sustained our ministries, are under assault.

Observation: How could chaplains pull apart from our (mostly) secular and pluralistic institutions and still be . . . chaplains?

The Daniel Option

Two thousand and six hundred years ago four young men found themselves in a similar situation. Their destiny seemed to be one of discouraging darkness. Taken captive by Nebuchadnezzar, king of Babylon, Daniel, Hananiah, Mishael, and Azariah found themselves ruled by a pagan king. They were compelled to learn a new language and a literature full of idolatry and superstition. They were to take new names from a foreign religion, surrendering their own names that honored the Lord.

Could we, like Daniel, immerse ourselves in the language and literature of witches, and take names of gods or goddesses from among the world’s pantheons? Would we risk such a compromise

---


of our testimony? How would we live Godly lives in such an ungodly environment? I think all of these questions, and more, occupied Daniel and his friends. The nature of the choice that Daniel and his friends made set them apart in a dark world and set an example for us today.

I do not have space enough to delve deeply into Daniel’s lessons for us, but suffice it to say that Daniel’s decision was to serve the king of Babylon faithfully and with excellence, but without compromise of his faith or conscience. He could have refused to serve - insisted on separation from the “world” and been a martyr for his faith. Instead, he chose to entangle himself in the lives of unbelievers and to live for his Lord.

Thomas More, the remarkable Lord Chancellor of England in the early 1500s, a friend and counselor of King Henry VIII, mounted the scaffold and declared, “I die the King’s good servant, but God’s first.” Both Daniel and Thomas More served both God and King. Thomas More eventually gave up his life for liberty of conscience – beheaded by the same King he so faithfully served. Daniel gave up his life also, but was spared from the lion’s den by the Lord’s intervention. He was a pagan King’s good servant, but God’s first.

We Are Sent Into The World

So then, how, as Anglican Chaplains, do we shape our response to this world? Well, not by adapting, “except to the convictions of honor and good sense” – Winston Churchill. Both Daniel and

---

13 James Monti, The King’s Good Servant but God’s First: The Life and Writings of St. Thomas More, (San Francisco: Ignatius Press, 1997)
14 Winston Churchill, Never Give In, Never, Never, Never, 1941 (Speech given at Harrow School, October 1941)
Thomas More had honor and good sense, guided by God the Holy Spirit.

The primary way that God shapes our response to the world is through the Holy Scriptures. The primacy of Scripture is the sine qua non of faithful Anglican Christians. In fact, four of the Thirty-Nine Articles of Religion treat with Holy Scripture (VI, VII, VIII, X) and to a lesser extent ALL of the Articles warrant Scripture as their base and foundation. Also of note is that the very first Homily is titled, “A Fruitful exhortation to the reading of Holy Scripture.”

**Observation:** Scripture sends us into the world with the Gospel of Jesus Christ. We are nowhere taught to retreat from the world, no matter how dangerous or complex.

As Anglican Christians we are further shaped by the Formularies. In a review of Peter Toon’s book, “The Anglican Formularies and Holy Scripture,”15 Lee Gatiss wrote, (and here an extended excerpt)

“The basic thesis of this short book is that **Anglican doctrine is and ought to be grounded in the classic Anglican Formularies:** the Book of Common Prayer, the Ordinal, and the Thirty-nine Articles, together with the Homilies which can be seen as a commentary on those other Formularies. Separate chapters discuss the Articles, the Prayer Book and the Ordinal, before a concluding chapter “One Canon with Two Testaments” about how the Formularies and Homilies depend ultimately on the authority of the Bible. Toon sums this up by saying that “To maintain and use the three Formularies, as the distinctive Anglican means and ways of being subject both to the Lord Jesus Christ, the Word made flesh, and to the Holy Scriptures, the Word written, and thereby retaining the Reformed Catholic

---

nºnature and characteristics of the Anglican Way, is a high privilege and solemn duty” (page 63).”16

Finally, then, a reminder from our Formularies:

At the consecration of a priest:

Almighty God, and heavenly Father, who, in your infinite love and goodness towards us, has given to us your only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent into the whole world his Apostles, Prophets, Evangelists, Pastors, and Teachers.17

And now Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord.

To him, to you, and to the Holy Spirit, be honor and glory, now and forever. Amen.18

May God the Father richly bless you in these uncertain times, and use you greatly to the glory of His Son our Savior Jesus Christ as you serve in a complex environment, and, empowered by the Holy Spirit, bring calm and the assurance of grace as you preach the Gospel to those in your various institutions, no matter the “trends” you face. Bishop-elect Mark Nordstrom currently serves as the Vicar General for the Special Jurisdiction of the Armed Forces and Chaplaincy.

---


STRENGTHENING MORAL COURAGE IN MILITARY LEADERS THROUGH SPIRITUAL FITNESS
The Reverend John Mabus

The realities of war involve friction, uncertainty, fluidity, disorder, complexity, violence, danger, and physical, moral, and mental human dimensions. A significant human dimension described throughout the history of warfare is the struggle between social fear and moral courage in military decision-making. Today’s military leaders recognize the value of physical and moral courage in their leadership and decision-making. Joint Publication 1 defines moral courage as, “The ability to act rightly in the face of popular opposition, or discouragement. This fortitude includes the willingness to stand up for what one believes to be right even if that stand is unpopular or contrary to conventional wisdom. This involves risk taking, tenacity, and accountability.” Social loyalty and cohesion are essential virtues for all military members; however, when self-interests drive social fears, they distort social

---

22 US Joint Chiefs of Staff, Doctrine for the Armed Forces of the United States, Joint Publication 1 (Washington, DC: Joint Staff, 2013), B-2.
responsibility and prevent some from making ethical decisions. Morally courageous leaders have self-determination and self-confidence in “principles over personalities.” This moral confidence comes through self-regulated thinking, an ability to find meaning in the midst of uncertainty, vulnerability, self-sacrifice, and a willingness to wait for full vindication or gratification. Finally, moral courage involves an honest appraisal of motives, inhibitions, and risks. Simply put, moral courage aims to do the right thing at the right time in the right way for the right reason despite the social risk.

As spiritual and ethical advisors, military chaplains are vital resources for leaders to foster morally courageous decision-making by supporting leaders’ examination of social fears. Often these fears are correlated with legitimate values that have been misguided or disordered in priority. First, chaplain advisement should address how leaders may take self-protecting measures that prevent them from acting with moral courage if something undermines, redefines, or diminishes their personal or professional roles. Second, fear of violations to perceived or actual rights of individuals and groups may cloud a leader’s decisions and create a reaction that violates their core values. Third, fear of rejection or ridicule in meaningful

25 Ibid.
28 Welch, When People are Big and God is Small (Greensboro, NC: New Growth Press, 2011) Kindle Edition, Kindle Locations 1076-1080. “Can you hear the way our culture encourages the fear of man? ‘Needs’ or ‘rights’ lead irresistibly into fear of man. We’ve seen that whatever you think you need, you come to fear. If you ‘need’ or ‘rights’ lead irresistibly into fear of man. We’ve seen that whatever you think you need, you come to fear. If you “need” love (to feel okay about yourself), you will soon be controlled by the one who dispenses
relationships influences choices and can cause corrosive actions such as self-justification, blaming, avoiding, or favoritism. Fourth, fear of resource security and competition can impact decision makers and cause moral compromise when they divert from their mission and create unneeded operational risk to justify desired requirements. Fifth, reputation protection may cause decision makers to overcompensate or deceive to save face against humiliating exposure of personal, professional, military service, or national shame. Sixth, rewards (recognition or restitution) hoped for in the future can drive decision-making in the present even if it may mean undermining moral foundations. These six dimensions of social engagement provide leaders and chaplains practical topics to examine the dynamics of fear, social consequences, and moral courage in their decision making.

Welch, When People are Big and God is Small, Kindle Locations 547-551. Welch offers these self-examining questions as a guide: “What thoughts or actions do you prefer to keep in the dark? Lusts, animosities, certain habits... Such activities most likely point to the fear of others. Have you noticed times when you cover up with lies, justifications, blaming, avoiding, or changing the subject? If so, you want to look better before people. Do you show favoritism? Do you respect the rich more than the poor? The intelligent over the less intelligent? This is perhaps the most overlooked expression of the fear of other people. It shows that you respect one person above another.”


These six areas correlate with the second table of the Hebrew Decalogue (Ten Commandments) in Exodus 20 which governs and guides human relationships. Humans are called to live in honor of their and others God-given social role: “Honor your father and your mother, so that you may live long in the land the Lord your God is giving you.” Humans are called to respect the right and dignity of human life: “You shall not murder.” Humans are called to live in fidelity in their relationships: “You shall not commit adultery.” Humans are called to integrity and stewardship of resources: “You shall not steal. Humans are called to respect truth and in how they speak of others reputations: “You
The military services have identified spiritual fitness as an important part of helping encourage personal beliefs, ethical reference points, and moral anchors. Chaplains should have a vital role in helping military leaders develop spiritual fitness practices that can foster fidelity to moral character and courage. Spiritual fitness disciplines of remembrance, reflection analysis, reordering, and rhythm can edify resources for moral courage like conviction, calling, calibration, and conscience.

First, to strengthen fidelity to spiritual convictions, chaplains should provide and facilitate the spiritual fitness exercise of spiritual remembrance that involves reading and retelling spiritual stories throughout scriptural, national, organizational, command, or individual history. For many traditions, regular liturgy or group worship services can be a valuable resource to shape spiritual fidelity and reduce social fears. Individuals may use reading, shall not give false testimony against your neighbor.” Finally, humans are called to seek rewards or restitution in the appropriate manner with right motives and contentment not controlled by jealousy: “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.” (English Standard Version).

33 Kidder, Moral Courage, Kindle Locations 2521-2526.
34 These disciplines are based off the first part of the Hebrew Decalogue (Ten Commandments) in Exodus 20. God revels himself and calls his people to remember his mighty deliverance. God's people are called to reorder what they love and worship. They are to guard and honor the way they reflect God’s reputation and demonstrate their reliance on God's care and provision by a rhythm of resting from their own efforts.
35 In the Hebrew and Christian Scriptures, the antidote to the morally compromising influences of social fear is to redirect fear, not to dismiss all fear. In Hebrew wisdom literature, wisdom begins by turning away from social fears and walking toward the fear of God. The biblical term for social fear is the fear of humanity, and its opposite is the fear of God. God-fearing is the biblical way of describing the spiritual fitness that equips moral courage.
journaling, testimonials, or storytelling to enhance remembrance. Chaplains can also play a role with groups as they utilize ethical after action reviews; remembrance events; monuments; or holy days to reinforce individual and community core values.

Second, to reinforce a leader’s fidelity to their vocation and spiritual calling, chaplains should guide them in the spiritual fitness exercise of spiritual reflection analysis. Reflection analysis asks individuals to consider whose reputation they are representing and reflecting. Human actions and decisions reflect the integrity and character of whatever people honor or consider their ethical reference point. Individuals guided by moral honor and commitment reflect the reputation of someone or something beyond themselves. For example, in the biblical perspective, humans were created with a calling to represent the Creator to the rest of creation.

---

37 The Hebrew book of Psalms is full of community celebrations and remembrances of God’s mighty works. The biblical warrior King David wrote many of these poem-prayers as a response to his experience both as a soldier and national leader. They could be considered examples of spiritual or ethical after action reports.


40 See Genesis 1:26-28; Psalm 115; 135. See further Richard Lints, Identity and Idolatry: The Image of God and Its Inversion (Downers Grove, IL:
should assist decision makers to evaluate how their decisions will reflect the character of what they honor and value. Chaplains should help guide leaders in determining if there is integrity between what they say is important and what they do and give accountability and deeper purpose to actions that are guided by a sacred vocation and calling.

Third, to encourage a spiritual *calibration* toward beneficial interests, honors, and fears, chaplains should support leaders in the spiritual fitness exercise of *spiritual reordering*. Chaplains should facilitate dialogue among individuals and groups that consists of reflective questions about moral ends, ways, and means that are shaping decisions. Some spiritual traditions practice this through personal or corporate confession of sin, repentance, and pastoral assurance and pardon. Chaplains may also play a role in advising what corrective and character shaping disciplines would reinforce this reorientation. A regular practice of individual and group reflective reordering and regulation can calibrate what is honored and where commitment is focused.

Fourth, to fortify their spiritual *conscience*, chaplains should be a key resource to military leaders who practice the spiritual fitness exercise of *spiritual rhythm*. Military organizations often use the term “battle rhythm” to describe the intentional pattern of training, operations, and refitting. Decision makers can benefit greatly from the discipline of establishing a spiritual rhythm that includes space to step away for a limited but intentional amount of time to renew

---


spiritual fitness and build trust with those they have empowered. Chaplains should help facilitate and encourage leaders to schedule regular periods of physical and mental rest. This period should include sleep, silence, and solitude to reflect on core values, renew critical priorities, refocus meaningful goals, reform areas of dysfunction, and refresh areas of burnout. Because spiritual community also reinforces spiritual rhythm and moral courage, chaplains should provide and facilitate corporate spiritual practices that provide time and space for conscience-shaping. For many traditions, participation in religious calendars, fasts, feasts, and holy days in the context of community helps create a spiritual rhythm that edifies their ethical conscience around beliefs, values and social responsibility.

The complexities of warfare go beyond knowing the enemy and should include knowing what motivates and drives military leaders in their operational decisions. Self-interested fear of social consequences can erode moral courage; however, socially responsible spiritual fitness can strengthen the fidelity needed for moral courage. Chaplains’ pastoral care, prayers, and preaching should incorporate concepts of fidelity, social fear, spiritual fitness,

---

42 Matthew Sleeth, 24/6: A Prescription for a Healthier, Happier Life (Carol Stream, IL: Tyndale House Publishers, 2012) Kindle Edition, 81-82. Sleeth concludes: “Resting is even more necessary in uncertain times. It helps us remember that God is in control and that our identity is not dependent on the work we do. Peter F. Drucker, best known for his work on management philosophy, argues that executives need large quantities of uninterrupted time to make “executive” decisions. Effective leaders carve out these blocks of time to synthesize information, weigh risks, and plan strategies” (Ibid.).


44 Wester, Military Chaplaincy, 157. In the Army’s EXCEL survey, levels of spirituality that correlate with moral courage involved two important factors: connection to others and religious identification. Spiritual fitness includes accountability, responsibility, and support in relationships with others who live in mutual support and care. Specifically, the EXCEL survey showed a positive correlation between levels of spirituality and identifiable religious practices such as personal and group prayer and community gatherings.
core values, and moral courage. Further, while operational planners and decision makers usually take into consideration the psychological motivations of the enemy, chaplains should be integral advisors to operational leaders with a perspective on the spiritual and psychological motivations impacting command decisions.\textsuperscript{45} Finally, commanders and military leaders should be able to utilize their chaplain to coordinate and facilitate other professional partnerships to encourage spiritual fitness and moral decision-making. This type of operational ethical advisement utilizes the key capabilities of chaplains and has great potential to enhance command mission readiness and accomplishment.

\textit{Lieutenant Commander John Mabus, Chaplain Corps, United States Navy, currently is assigned as the 26th Marine Expeditionary Unit Chaplain and is a 2017 graduate of the Command and General Staff, Marine Corps University, Quantico VA. He serves as the Dean for Military Chaplains with the Jurisdiction of Armed Forces and Chaplaincy, ACNA.}

HOSPITAL CHAPLAINCY DURING A MASS CASUALTY EVENT

The Reverend Ian Burgess

Typically, a hospital chaplain is tasked with such quotidian matters as making ‘care team’ rounds and ministering to patients in assigned units. However, given the heightened risk of terrorism, particularly in urban areas, chaplains must remain vigilant and prepared for a mass casualty event. A helpful definition of a mass casualty event is:

A mass casualty incident (often shortened to MCI and sometimes called a multiple-casualty incident or multiple-casualty situation) is any incident in which emergency medical services resources, such as personnel and equipment, are overwhelmed by the number and severity of casualties. Depending on the geographic area and its hospitals, even small numbers of patients can tax the local emergency system.¹

This definition fits the circumstances in Las Vegas, Nevada on October 1, 2017. The carnage of that night with fifty-eight dead and hundreds more suffering from a range of injuries and traumas would quickly overwhelm the Las Vegas area medical system. My assigned hospital, which ordinarily sees nothing more traumatic than a traffic accident victim, found itself as a major triage and

¹ (https://lern.la.gov/lern-disaster-response/past-events/mass-casualty-incident-mci-levels/)
trauma center, suddenly responsible for serious and life-threatening injuries. To add to the complexity of the incident, the hospital waiting areas were at capacity with family and friends coping with their own trauma, having witnessed the massacre first-hand. What is the most effective and appropriate response of a hospital chaplain in such a complex and traumatizing event?

It is important first to take the lead and guidance from any chaplains already on the scene. The staff chaplain who is assigned to the emergency department had already arrived by the time I made it to the hospital. This chaplain’s presence presented several advantages to our provision of joint pastoral care. First, since he was the assigned emergency department staff chaplain, he came to the mass casualty event with well-established relationships with the emergency department care team. Second, based on these relationships and under the stress of the high tempo environment, the chaplain knew who the lead medical care-givers were in the situation. This knowledge allowed him to learn from the staff the identities of the high-value trauma patients while new patients were being triaged and as other casualties were arriving at the hospital. These established relationships allowed him, with my arrival on the scene, to brief me on who the principle team members were, and, more importantly, to direct me to the patients who needed immediate and urgent pastoral care. While we normally work as peers, his leadership role as the first chaplain on the scene allowed us to work most effectively as a team to provide comprehensive chaplain coverage during this very complex event.

Trauma has a unique way of bonding those impacted by the horror of mass casualty. Having divided our areas of responsibility as chaplains, I found myself ministering in the hospital waiting area to low priority casualties, and families and friends anxiously waiting to hear something concerning their loved one. Observing and talking to many of those gathered in small clusters throughout the waiting area, I naturally assumed that these groups were close family and friends. Engaging them in conversation, I quickly learned that this was not the case for many of them. Many of these clusters were
composed of strangers who had suddenly been bonded together by the experience of the mass casualty. Some were even complete strangers who acted as Good Samaritans to provide their personal vehicle to bring injured concert-goers to the hospital.

As a chaplain I was sensitive to this bonding experience and allowed the parties to minister to one another. Their common trauma, grief, and story allowed them to share in a common narrative of healing presence to each other. This common healing narrative proved true when many of the injured and their loved ones found themselves in adjacent rooms in the hospital. They continued to minister to each other in the ensuing days and weeks out of their shared trauma and shared journey of healing in the wake of the trauma. While I aided them by pointing them in the direction of hospital resources, I knew that they were inherently equipped by their shared trauma to provide the best of care to one another. I deliberately remained at a respectful distance from the relationships that flourished, and the healing synergy brought about by their presence with one another.

The chaplain does not walk away from a mass casualty event unscathed, nor does the chaplain walk away the same person as before the event. While not a physical participant at the actual event, this does not change the fact that it is absolutely traumatizing to mind, body, and spirit to be exposed to the effects of a mass casualty. Dr. Alan Wolfelt writes in “Healing Your Traumatized Heart”: “Trauma can be defined as an event of such intensity, brutality, or magnitude of horror that it would overwhelm any human being’s capacity to cope.”

The events of October 1, 2017 and the week that followed fall into Wolfelt’s definition of trauma. Nearly sixty dead, and hundreds more shot and injured is a traumatic event well within the scope of Wolfelt’s definition, i.e., of an intense, brutal, and horrific event that would overwhelm any human being. The event was my first exposure to gunshot wounds. There was a horror to seeing patients

---

limping around with through-and-through bullet wounds. There was an ongoing horror to watching the local news coverage in the waiting area, listening to the steadily climbing casualty numbers and seeing the images of the empty concert space littered with the debris abandoned by once happy and carefree concert-goers. There was anxiety while sitting with loved ones in the operating room waiting areas as they waited to learn if their loved one had survived surgery. It was an event that would overwhelm any human being.

So, what is the response of the professional chaplain following such overwhelming horror? As a chaplain, do not fear handing off pastoral care to another chaplain. I was not in any place mentally, physically, emotionally, spiritually, to continue pastoral care beyond the few hours I devoted during the overnight of October 1. I knew I needed to hand-off care as dawn approached and as I felt myself being overwhelmed by the experience. When I returned to work the next day, I found a dramatically altered work environment sensitive to the needs of the hospital staff. The hospital provided on-site counselors present at the department level through the Employee Assistance Program. The chaplain team was provided care by these counselors and by “corporate level” chaplains who traveled from other Dignity Health hospitals to provide pastoral care. It was also reassuring that staff continued to refer their peers to me for several weeks, i.e., those who they believed were still suffering from the trauma.

As a chaplain and leader, I made the point of seeking counseling, seeking the advice and counsel of peer chaplains, and of taking personal time off in the days after the event. I knew I had to lead by example by openly utilizing the resources and self-care I was recommending to my co-workers. Alan Wolfelt tells us: “Good self-care activates and reinforces your helping skills.”3 I knew then that if I were to find healing from the trauma, and then be able to use the lessons from the event to help others as a care giver, I would have to find adequate self-care 1) as quickly as possible after the event,

---

3 Wolfelt, “Counseling Skills for Companioning the Mourner,” (Fort Collins: Companion Press), 100.
before the trauma had the opportunity to become unmanageable, and 3) before I started to convince myself that I had managed the trauma without assistance.

Self-care and the courage to seek help in the wake of trauma are absolutely necessary to begin healing and begin the process of finding what normal looks like again following a mass casualty. No chaplain can be totally prepared for such an event. However, by building relationships now with core team members on your staff, having a robust spiritual life, and by being receptive to counseling before the worst day hits, you will be better prepared as an Anglican Chaplain to provide ministry in the event, navigate through the trauma of the event, and then to seek all of the resources necessary to facilitate healing and recovery in the aftermath of the event. The worst day will happen, and with the help of God and the help of each other, we will get through that day and continue to minister to one another as Anglican Chaplains.

*The Reverend Ian Burgess is an Army National Guard Chaplain (Captain) and a Chaplain at St. Rose Dominican Hospital, Las Vegas, NV.*
One of the historical functions and responsibilities of the church is discernment of those who sense that God the Holy Spirit might be drawing them toward an ordered ministry of the church. Within the Special Jurisdiction of the Armed Forces and Chaplaincy (JAFC), in addition to the traditional orders of the Diaconate and Presbyterate/Priesthood, there is also provision for persons to enter, through discernment, into a lay ordered ministry of the church, i.e., the Order of St. Martin of Tours. Through membership in this lay order it is then possible, with the endorsement of the Bishop of the Armed Forces and Chaplaincy, to function in various Lay Commissioned Chaplaincies.

The leadership of the Anglican Order of St. Martin of Tours (OSMT) provides such discernment, focus and formation for those ACNA laypersons who sense the Lord possibly drawing them toward these sorts of ministries, but not toward Holy Orders. The OSMT, an Active order as opposed to a Contemplative order, was established with this express purpose in mind. Discernment for membership in the Order of St. Martin of Tours is open to all Anglican laypersons in the United States.

Movement toward membership in the OSMT begins with an initial interview followed by a guided discernment process within one’s home parish; a background check; guided reflection on Holy Scripture; ethics; one’s understanding of Anglicanism; and of a
sense of call. The process then culminates in attendance at a three-day residential Academy.

An Abbot (the writer) - who serves under the direct episcopal oversight of our JAFC Bishop – leads the OSMT. This structure provides the Order with both protection and accountability— the Order having been created to provide a structure within which laypersons would be accountable both to the Abbot of the Order and to the Bishop of the Jurisdiction. This accountability is spiritual as well as institutionally ordered, whereas persons in most other instances of lay ministry are spiritually accountable to their parochial priest and their diocesan bishop, but not necessarily in a way where they could be held canonically accountable. For those members of the Order who subsequently become endorsed to function in chaplaincies, such accountability is essential to the discipline of the church.

The Order of St. Martin provides an essential framework of support and accountability, professional standards, and ongoing spiritual formation for each lay member of the Order. At present the two types of ministry that lay members of the Order are engaged in are chaplaincy and healthcare. We envision that there may be other areas of lay ministry that will also be encouraged and supported by the Order in the future. Possibilities include youth group leaders, missionaries, worship leaders, and those involved in various other parachurch organizations. In every case, it is our desire to strengthen and edify each member of the Order both in lay ministry and in their ongoing commitment to, involvement in, and support of the local parish.

Everyone who joins the Order makes vows. In traditional Orders these vows have been to Poverty, Chastity and Obedience. In our assessment of the need, we see the ranks of the Order populated by people from potentially every walk of life, single as well as married, and so we have modified the traditional vows accordingly to: Simplicity of life, Purity and Obedience. In addition to the vows, there is a Rule of Life by which members of the Order are to live.
As the vows and the Rule of Life are structured, we are not required to live in close proximity, in celibacy or in acts of renunciation; members may be married, and our community is formed by our mutual submission to the Vows and Rule, to our shared vision, our routine communication and prayers for one another, and our openness to direction, correction and counsel.

Any member of the ACNA may apply to enter into the Order’s discernment process. (Contact information is provided through our AnglicanChaplains.org website.) The Order is open to men and women, young and old, single and married. Those who successfully complete the discernment and application processes must be prepared to submit to the requirements of the Order: the Vows; the Rule of Life; and the spiritual discipline of praying the Daily Offices. Members are asked to join our monthly conference call where we share current news, upcoming events, and items of episcopal emphasis, as well as afford opportunity for individual reports on current ministries, prayer requests, and a closing time of prayer. Members of the Order, together with all members within the JAFC, are required to attend our annual Training Symposium and Convocation, to submit quarterly Ember Reports and an annual Report of Good Standing.

Speaking personally, being in the Order has proven to be a great privilege and blessing to me. Though as Abbot I am an ordained person, I find the fellowship and friendship I share with these special lay persons who are members of the Order to be very powerful and enjoyable. The Rule of Life is similarly wonderful, edifying and productive. I do not claim to be a spiritual giant, but I do know that my spiritual life has deepened through this gift from God.

*The Very Reverend Norman V Beale is assigned as Chaplain, NJ Department of Military Veterans Home, Paramus, NJ. He also serves as the Abbot for the Order of St. Martin of Tours, a non-cloistered order for Commissioned Lay Chaplains, Jurisdiction of Armed Forces and Chaplaincy, ACNA.*
I recently took the initiative to address and resolve two issues which I acknowledged to myself have routinely plagued my personal life with lingering doubt and anxiety, that is 1) whether sentences should be separated by one space or two, and 2) whether “web site” is two words or one. As I took pause (from my human inclination to be too busy to tend to such things) to take this initiative – with the help of Google Search – to address these unresolved issues and thus to continue my ‘formation’, I learned (without a time-consuming trip to a library and in the space of less than 10 minutes) that both issues are age-related. For those of us old enough to have learned how to type on a typewriter (albeit electric), we were taught to leave two spaces between sentences (a practice that was actually driven by an even older typesetting tradition). And for those of us old enough to have witnessed the birth of the Internet, one of the things we learned about was this new thing called a web site. Now that I have learned the contemporary conventions – one space and one word respectively – I have a sense of resolution, my formation as a writer and communicator has finally been advanced, and my youngest daughter, who has never known a world without websites, has two fewer reasons to roll her eyes at me.

The Apostle Paul, addressing the Christians in Philippi wrote,

“Paul and Timothy, servants of Christ Jesus,
To all the saints in Christ Jesus who are at Philippi, with the bishops and deacons:

Grace to you and peace from God our Father and from the Lord Jesus Christ.

I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, thankful for your partnership in the gospel from the first day until now. And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ.”¹

For my 1990 ordination to the Priesthood at St. Jude’s Episcopal Church in the little Alaskan Interior town of North Pole my wife Becky pulled together a small ensemble to sing Philippians 1:6 set to a tune written by Steve Green – “He who began a good work in you will be faithful to complete it.” I remember how that message from Holy Scripture filled me with a sense of great confidence and reassurance on a day when I knew that, under my own steam, I was not qualified for the orders about to be conferred; but the message from God in the Apostle’s words made my personal feelings irrelevant. The Holy Orders conferred were for the stewardship of God’s grace, not mine. This was not my first experience of “confidence” in and through Christ Jesus, but it was a ‘marker’ sort of experience of confidence that has obviously stuck with me, to appear here again – twenty-eight years later.

Now, responding appropriately to the Church’s ratification of God’s call, and to the (sacred) ‘trust’ placed upon me and to my stewardship of that trust, demands more than a passive response and a theology that goes beyond the naïve assumption that because of God’s grace and power I need not strive earnestly to contribute to my own ongoing formation (discipleship); rather, this sacred trust appropriately requires an active response – a persistent, willful offering of obedience via several disciplines that will most certainly provide for my ongoing formation – day by day – into the likeness

¹ Philippians 1:1-6 (Revised Standard Version).
of Christ, and will serve also as the baseline for my active engagement in the work of ministry *with which I have been entrusted*.

**Daily Prayer**

We Anglican Christians have a particular *way* we *cultivate toward the formation of our faith* in Christ in our souls. That way is by “praying constantly” through the Daily Offices of Morning and Evening Prayer until the content of these prayers, and of the other traditions ancient and Anglican, have seeped into our being, into the marrow of our soul’s bones. These “Offices” of prayer provide 1) the structure for our discipline of prayer; 2) the context for our daily worship of God via confession and absolution, praise, the reading of and meditation upon Holy Scripture, the affirmation of our Christian Faith, and our prayers; and 3) the substance of our daily formation in Christ. This is the way I believe God the Holy Spirit has given us to be formed in The Way so that we can follow He who is The Way… the Truth, and the Life. This is the way – the ‘context’ - He has given those of us born in “the West” to be formed into His likeness. This is the way we follow Him – closely, persistently, devotedly until that day when we meet Him face to face.

**Weekly and Seasonal Worship**

We Anglican Christians also have an *ancient, God-given way for organizing our lives*, i.e., we organize our lives around the worship of the church and the rhythm of the life of the church. Specifically, we organize our personal, married and family lives around our Anglican parish or mission’s worship life that is itself organized around the church’s liturgical, seasonal worship, replete with theme and cadence joined by the Christian year (church calendar). And so our lives are focused and sustained by God’s grace as they are lived out through our participation in weekly eucharistic worship, in the special liturgies of the seasons, and through our participation in, or as presbyters/priests, in the administration of the sacramental and pastoral ministries of the church.
Study

Finally, we Anglican Christians have a reputation for being a thoughtful bunch, meaning we are thought of generally to be well-read, well-studied and our thinking well-considered. To say this is not to suggest that any other Christian fellowship is less so; but, is simply to suggest that we do well to invest ourselves in ‘ways’ that will not contribute to dispelling this positive notion regarding our reputation. In other words, we should be diligent in our reading and study to be good stewards of the church’s sacred trust; to apply ourselves toward growing in wisdom and grace, as well as in competence toward supplying the finest administration of the ministries of Christ’s Church. We should be pausing to read – and to reflect on our reading – on a regular basis as a major element of our way of life in Christ. If not, then the risk is that we are doing ministry out of presumption and stagnation rather than out of the Spirit-filled fruit of our eager participation in our own ongoing work of formation in Him. I am reading a book right now entitled *Reading the Bible with Giants* and coming to the realization – again – that at age 63, and with respect to hermeneutics, I still have a lot to learn.

We Anglican disciples of The Way are students of The Master Teacher for life, *always* pursuing Godly understanding; learning, leaning into our faith in Christ; reading, thinking, worshipping, praying. That is our part and participation in this sacred trust of serving Christ and his Church. And on my own steam I feel I will finish the race still sorely lacking in my formation, and yet…

---

2 When I say “diligent” I mean to refer to ministry as work; submissive and loving hard work. So part of our stewardship is also to invest in a life of cultivating a solid work ethic.

“we share in Christ, if only we hold our first confidence firm to the end.”

The Lord will decide when we are his finished work.

“He who began a good work in you will be faithful to complete it.”

Bishop-elect Williams serves as the Director of Education, Training and Formation for the Special Jurisdiction of the Armed Forces and Chaplaincy.

---

THE ANGLICAN WAY: A GUIDEBOOK

By Thomas McKenzie


Book Review by The Reverend Daniel W. Hardin

Biographical Data

The Reverend Thomas McKenzie lives in Nashville, Tennessee with his wife and children. He is a priest serving with the Anglican Church in North America and the Anglican Diocese of Pittsburgh. He is the founding pastor of Church of the Redeemer in Nashville. A graduate of Trinity School for Ministry, Fr. Thomas is also an oblate of the Monastery of Christ in the Desert near Abiquiú, New Mexico.

A Summary of the Author’s Work

What is the nature of the Anglican Way? The principal descriptor is unity among diversity. This does not suggest “anything goes” in classic Anglicanism; rather, it is a way to think about the via media, or middle way between the extremes of its points of diversity and creates a grace-fueled unity that is distinctly Anglican.

The essentials of the concept of the via media of classic Anglicanism are: the incarnation, person, life, work, death and resurrection of our Lord Jesus Christ, the Holy Gospel, the Holy Scriptures, the Anglican Formularies, and the historic episcopacy.
From these essential defining elements of Anglicanism, certain distinctives flow: the primacy of Scripture; Trinitarian belief; salvation by grace, through faith in Jesus Christ; Word and Sacrament; the common life of prayer; worship and repentance; mission to the lost; the poor and those in need; apostolic succession; semper reformanda; and living in the ‘middle way’ rather than the extremes. While some of these distinctives may be found in other worshiping Christian communities, all of these flow from the essentials of the Anglican Way.

The Compass Rose is another way to understand the various aspects of Christian faith that are distinctly Anglican. The eight-point model includes: Evangelical - Catholic, Charismatic - Orthodox, Activist - Contemplative, Conservative - Liberal. The via media and the Anglican Way of apostolic Christian faith can be found where the eight points of the Compass Rose intersect, not at the extremes or at the cost of one point over any of the other points. From this illustration of how they form, think, and worship, Anglicans reach out to the world around them with the Holy Gospel and serve others.

Critical to the formation of Anglicans are certain disciplines where the ultimate goal is to know the deep love of God through relationship with Jesus Christ. The principle discipline is prayer. Anglican practice of praying the Daily Offices is rooted in the ancient monastic hours of prayer. This pattern of regular, daily prayer helps the Christian sense the Holy Spirit's presence and activity in his or her life. Many Anglicans will set aside part of their home for prayer, devotion, and worship. Here families can practice the Daily Offices together.

Anglicans embrace the Apostolic Faith of the undivided Church. This is summarized in the creeds of the Church and forms the basis of Anglican theology. The three most important creeds in the Anglican Way are: the Nicene Creed, the Apostle’s Creed, and the Athanasian Creed. Additionally, the Thirty-Nine Articles of Religion, the Catechism of the Anglican Church, and the Chicago-
Lambeth Quadrilateral help Anglicans understand what is important and how to relate to the greater Christian Church and the world.

Of particular importance to Anglicans are the Sacraments of Baptism and Holy Communion and the sacramental acts of confirmation, marriage as a covenant between God and one man and one woman, ordination and the episcopacy, reconciliation, and unction. Anglicans believe in the real presence of Jesus Christ during Holy Eucharist. Worship on Sunday is not designed for the seeker or newcomer. Worship is for baptized Christians living in lively faith and repentance. Other churches may have other priorities or foci. For Anglicans, the focus is God and all work together as the people of God to approach God in prayer, repentance, praise, and adoration. This is what forms, reforms, and nourishes the Anglican soul.

During worship with Anglicans one will notice several things. Shapes, colors, scents, the use of light, and certain articles and vestments have meaning and help Anglicans connect with God in a way involving one’s entire being. Generally, Anglicans stand to praise God, kneel to pray, and sit to listen. Since humans are fully integrated beings, Anglicans tend to approach God with their entire selves, engaging all the senses. This reflects the incarnational reality of Jesus Christ. Worship can broadly be summarized in two main movements: the Liturgy of the Word and the Liturgy of Holy Communion.

Anglicans organize in local congregations called parishes, usually lead by a priest who carries the title rector. Lay members of the parish provide leadership with the rector for the congregation. This special group of lay leaders is called a vestry. Many parishes together form a diocese. The principal leader of the diocese is a bishop. The bishop is the senior pastor for all congregations in the diocese and is responsible to provide teaching, vision, leadership, the sacraments, and pastoral care. Priests and deacons are charged to assist the bishop in this mission. Multiple dioceses are members
of an Anglican province. Provinces usually associate with a large geographic area, such as a country, and are led by an archbishop.

Reflections on the Author’s Work

The Anglican Way, A Guidebook was written for those new to or unfamiliar with Anglicanism. It is divided into four major sections: 1) a review of the nature of the Anglican Way utilizing the eight-point compass rose illustration, 2) “Walking the Anglican Way” describes daily prayer and preparation for worship, 3) “The Anglican Church” describes the rites and polity of the Anglican Church, and 4) “Anglican Helpdesk” provides very useful information such as a chronology of Anglicanism, contemporary issues, and a glossary of terms. The book is written in non-technical language, is conversational and easy to follow, and fairly comprehensive for being a guidebook.

What the author is not doing is providing a comprehensive apologetic for classic Anglicanism. This “Guidebook” is first and foremost a primer on what the Apostolic Faith looks like in most Anglican churches today. While at times he does differentiate, the author does not attack the parts of the Anglican Communion that are more liberal or progressive. Fr. McKenzie explains these differences in a matter-of-fact way, logically and without vitriol.

The Anglican Way describes what the majority of Anglicans (past and present) embrace: biblical, apostolic faith that maintains its unity in healthy tension with its distinctive aspects. This perspective is much needed today, as some modern political and social agendas tend to polarize people and force extreme views as normative. When such agendas enter the Church, they can lead to apostasy and schism. As a guidebook, The Anglican Way seeks to be true to the Bible, the Anglican Formularies, and the apostolic faith handed down. McKenzie stitches together an understanding that reflects and embraces the authority of Holy Scripture, the Apostolic Faith, the English Reformation, and the Christian faith of the majority of Anglicans today.
Another useful element of the book is the explanation of the order of worship for a eucharistic service. Space and ink are dedicated to describing the various elements of the services: where they come from, why they are there, and what they mean. The reader will come away with a better understanding of Anglican rites and liturgy. Should this prompt a need for more information, the bibliography and extensive Anglican glossary in the back of the book will point the way.

One item of criticism—While the chapters on the Eucharistic Rites were presented like an instructional eucharistic service – with commentary provided throughout the printed rite – this was not so with the chapters on the Liturgy of Hours. Chapter sixteen was a simple reprint of Morning and Evening Prayer and Compline. This will likely leave the reader wanting more, such as commentary, explanation, and perhaps a little history into the various parts of the Liturgy of Hours.

Those seeking to know why Anglicans do what they do will appreciate The Anglican Way. Questions are addressed such as: Who is a priest and what do they do? Why are certain colors used at certain times? Why do Anglicans cross themselves? How do I find an Anglican parish? The Anglican Way would be useful for a newcomer’s or Sunday school class, a pre-catechesis class or as a gift for someone curious about Anglicanism. It would also be very useful for someone discerning a move toward the Anglican Communion, or as a guide for mentoring. The Anglican Way would serve well as a primer for Anglicanism and for painting a picture, with the broadest strokes, of the things most important to Anglicans.

Chaplain (Lieutenant Colonel) Dan Hardin serves as Curate to the Jurisdiction’s Office of Education, Training and Formation, and is currently assigned to the Watters Family Life Counseling Center on Fort Bragg, North Carolina as a clinical supervisor in training.
The JAFC Journal is the premier forum for thought on the subject of the unique and professional ministry by Anglican Chaplains. The aim of the JAFC Journal is to generate professional development and spark serious dialogue on the issues pertaining to ministry as Chaplains. The success of the journal is largely dependent upon those Chaplains resident within the jurisdiction, who comprise our primary authorship. We are always seeking well-written, thoughtful presentations of original thought and research which promote the professional and pastoral development of our Chaplains within their various settings. Please refer to the JAFC Journal link on our website, www.AnglicanChaplains.org, to find specific guidelines for article formatting and submission.