

A Handbook for Chaplaincy at Presbyterian-Related Colleges and Universities

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A HANDBOOK FOR CHAPLAINCY AT PRESBYTERIAN-RELATED COLLEGES AND UNIVERSITIES

Introduction

There are many ways a college or university can demonstrate its relationship to the Presbyterian Church, or its more general commitment to the Christian faith as a foundation of the education which it offers. One clear and concrete demonstration of that relationship is the presence of the chaplain in the midst of the academic community.

This handbook is intended to serve three audiences: colleges and universities in their planning for a chaplaincy, and in their dealings with a chaplain who is on their staff; men and women who are interested in carrying on a ministry through a college chaplaincy, or who are already serving in that role; and those in presbyteries and synods who deal with Presbyterian-related colleges and universities, and with their chaplains. In short, we want to help make the college chaplaincy an effective witness of the Church, a vital part of the college community, and a fruitful ministry for the chaplain.

A few suggestions on the use of this handbook:

- If you are an academic administrator in the position of seeking or employing a chaplain, you will want to look carefully at Chapters II and III for some general considerations, and at Chapter IV for help with some of the financial and other details. Chapter V provides some information on the relationships between the chaplain and the church— specifically with the presbytery of which the chaplain is likely to be a member, and the synod to which the college or university is normally related.
- If you are interested in seeking a chaplaincy position, you should look first at Chapter I for some of the questions you will need to consider, and at Chapter III for some common models of college chaplaincy. As you move closer toward entering a chaplaincy, you should find helpful information in the rest of the book.
- If you are already serving as a college or university chaplain, you should look at Chapters IV and V to review your own arrangements, and your own ways of relating to the college and to the church. Chapters VI, VII, and VIII provide information on resources that may be helpful to you in your ongoing work as chaplain.
- If you are on a presbytery Committee on Ministry, or on a higher education committee of presbytery or synod, chapter V should be most helpful, along with chapter IV as it deals with the chaplain's terms of call.

With all those specific suggestions laid out, we must urge you, whatever your particular concerns may be, to consider this material as a whole. The issues discussed here cannot be separated into compartments for one group or another; we all will need to work at all of them together.

This book has been prepared under the auspices of the Presbyterian College Chaplains Association, with significant assistance from the Association of Presbyterian Colleges and Universities, and the Committee on Higher Education (now the Higher Education Program Team) of the Presbyterian Church (USA).

The Rev. Mr. Clyde Robinson, Staff Associate for Higher Education Ministries in the National Ministries Division of the Presbyterian Church (USA), has contributed support both financial and moral, as well as intellectual, through the whole long project. He more than any other single person has made this work possible, and we dedicate it to Clyde with our gratitude.

Doug King, for the Presbyterian College Chaplains Association
1996

2006 Revision

A Handbook for Chaplaincy was updated in 2003 and then has been revised in 2006 at the request of the Presbyterian College Chaplains Association. Some material has been linked to on-line resources which can be kept more current.

The current *Handbook* is available on-line at www.muskingum.edu/~pcca/handbook.pdf. We thank Muskingum College and her president, Dr. Anne C. Steele, for graciously hosting the PCCA web site.

Jerry Beavers, for the Presbyterian College Chaplains Association
2006

I. "SO YOU WANT TO BE A CHAPLAIN?" Some guidance for prospective chaplains

College chaplaincy is an area of ministry that challenges and attracts many of us. It offers an opportunity to work in the academic world that we have enjoyed as students, to use our abilities in scholarship, pastoral care, and organizing, and to help transform the lives of students in profound ways. The role of the chaplain at an academic institution is significantly different from that of a pastor in a congregation.

Certainly God calls us to minister to the academic world as much as to any other part of our complicated and changing society, for here the future of society is being shaped in the training of young people for work and for citizenship ... and for the life of faith. But this is not an easy area to enter, for the academic world sometimes seems closed to "outsiders," favoring people who are already part of the system and have connections with higher education.

This chapter will offer some guidance as you consider a call to ministry in higher education, and specifically to the chaplaincy in a Presbyterian-related college or university.

A. Where the jobs are

Institutions seeking chaplains use a variety of channels to announce their openings. Here as in many other cases, personal acquaintances may be helpful, but very often national searches are conducted through open advertisements.

An excellent source is the Office of Personnel Services of the ecumenical Higher Education Ministries Arena. This office publishes an on-line listing of current openings mainly for campus ministry positions in state universities, but sometimes for church-related chaplaincies as well. To subscribe to this Internet service simply send a blank message to: join-campmin-jobs@epicom.org

The Presbyterian Outlook is a weekly journal widely read among Presbyterian ministers, and carries numerous position announcements. Contact *Presbyterian Outlook*, Box 85623, Richmond, VA 23285-5623. Phone (800) 446-6008. To place an advertisement contact the Classified Department.

The Christian Century is a similar publication which reaches a wider ecumenical audience. Contact Classified Department, *The Christian Century*, 407 S. Dearborn St., Chicago, IL 60605-1150. Phone (312) 427-2714. To place an announcement, contact the Classified Department.

Newsletters of the Presbyterian College Chaplains' Association and other professional organizations sometimes carry position announcements. See Chapter VII and Appendix C for more information.

The Chronicle of Higher Education is used by some colleges and universities to advertise chaplaincy positions. You may want to subscribe to that journal for a while, just to get acquainted with the current concerns in the field, as well as to search through the classified notices of openings. Write to *The Chronicle of Higher Education*, Post Office Box 1955, Marion, OH 43306-2055. You can also find it in most college and university libraries.

The Churchwide Personnel Services office of the Presbyterian Church manages the Call/Referral System, and publishes the Opportunities Lists with which most of us are so familiar. Opportunities for "specialized ministries," including chaplaincy and campus ministry can be found at <http://horeb.pcusa.org/cps> or contact Churchwide Personnel Services, Associate for Personnel Services, 100 Witherspoon Street, Louisville, KY 40202-1396. Phone (502) 569-5729.

Of course, informal personal contacts can also be helpful. You may want to get in touch with current college chaplains whom you happen to know, or those in your own area. The officers of PCCA and the Collegiate Ministries staff will be glad to help you too, in any way they can. (See list, Appendix C.)

B. Questions to ask at your interview

Because the college is a rather different institution from the congregation, and operates with very different employment arrangements, many of us have entered into chaplaincies without knowing some of the important questions to ask during interviews or in negotiating employment agreements. In 1991-92, PCCA canvassed its members to find out questions they now wish they had asked. As you consider these questions, remember that they're the ones that were *not* asked; the obvious ones presumably *did* get asked, so are not included. We present here a distillation of the responses.

Relationships and responsibilities:

1. Am I to be Chaplain to the entire college community, or only to students? What are the expectations of the administration, faculty, staff and students regarding my role?
2. What are the expectations of the administration and the student life staff regarding confidentiality in my counseling relationships with students?
3. What are the college's policies regarding "outside" religious groups or churches coming on campus? How are such policies enforced? What has been the institution's experience in the past?
4. What proportion of your faculty and students are followers of religious traditions other than Christianity? What do you see (and what do *they* see) as the role of the chaplain in relation to their distinctive concerns?
5. Who is responsible for the content of the baccalaureate service and other major worship experiences on campus, including the designation of guest preachers?
6. Who are the unofficial chaplains? Who ministers to the fundamentalists? the radicals? the "jocks"? the wiccans? Who might feel threatened by my ministry as chaplain? Whom will I need to support in *their* ministries?
7. Who on the faculty/staff has had theological training? Who is a preacher's kid, a missionary kid, or the spouse of a pastor or theologian? Are these individuals particularly supportive of the efforts of the chaplaincy?
8. In the recent past, how has the chaplain's role been perceived by faculty, administration and students?

Accountability and the structure of the institution:

1. How does the chaplain fit into the structure of the college? To whom does he/she report? How is that reporting done? How often do we meet?
2. How will my job performance be assessed? And who will do that assessment? (If responses to this are vague, it may be helpful to introduce the professional guidelines of the National Association of College and University Chaplains into the conversation, and see how your prospective employers respond to those fairly extensive claims for the status of the chaplaincy. The guidelines are presented in full in Appendix B.)
3. Will I have regular reviews and written evaluations?
4. How are special contributions to the chaplain's program handled? Are they considered as "extra" resources, or simply lumped into the regular budget?
5. What authority does the chaplain have over projects assigned to her or him? If the chaplain is given responsibility for a program area, does he or she also have authority over it?
6. Whom, if anyone, will I be supervising? How will this supervision be arranged and monitored?

7. How much autonomy will I have within my own program?
8. What is the chaplain's relationship to the church as governing body, and particularly to the presbytery and its Committee on Ministry?
9. How does the college/university understand its relationship to the Presbyterian Church? How is that relationship expressed? What is the chaplain's role in maintaining the relationship? Will I be expected to deal with "church relations"? Will fund-raising be a part of that responsibility?
10. What relationship or responsibility does a chaplain have to the Presbyterian churches of the area? What committees in presbytery and synod have been most helpful for the chaplain and the college?
11. How does the institution recognize and communicate to the chaplain's office perceived needs among students, faculty and staff? How effective has this communication been?
12. How is my administrative status as chaplain related to my faculty status (if any) as professor?
13. Does the chaplain operate independently or as a part of a team (*e.g.* in student life) or a committee (spiritual life committee)?

Other expectations:

1. What budget and other resources will I have?
2. What are the college's policies regarding weddings on campus? What are the expectations of the chaplain's role in them?
3. What kind of secretarial help will I have?
4. Is there a printed position description, and if there is, may I see a copy? What are the priorities on this job description?
5. How do campus ministry and religious programming fit into the college's over-all goals and priorities?
6. What particular functions are expected or required of the chaplain, outside the general job description, both by tradition and by current thinking? Are expenses provided for such occasions?
7. What are the expectations of my spouse and his/her role in the college?
8. What have been the problems recently in this community? In terms of "family systems" theory, where is this system "stuck"? What are the possibilities of working effectively within it?
9. What is the relationship of the chaplain to the service-oriented groups or projects on campus? (*E.g.* Habitat for Humanity, literacy programs, Big Brother/Big Sister, etc.) Is the chaplain's role seen as limited to "spiritual" matters?
10. What programs and concerns does the college have in relation to diversity of student body and the institution as a whole? How does that impact your understanding of the chaplain?

Financial and logistic questions:

1. How are salaries determined? What factors are considered in establishing salaries?
2. How are salary increases determined? What has been the rate of increase over the past ten years? Is a salary cap in effect at present?
3. What is the working calendar of the chaplain? Nine months, or ten, or twelve?
4. Are realistic hours anticipated in connection with the job description?
5. Will I receive a tax-exempt “manse allowance”? How will travel, books, and other professional expenses be handled? Which pension fund should I use? (For many related questions, see Chapter IV.)
6. Will I be treated as a peer of my fellow clergy in the presbytery? Will I be subject to the same rules for minimum salary and benefits?
7. What travel and professional allowances are provided? Is attendance at professional meetings encouraged? What would be my travel budget?
8. What provisions are made for sabbaticals and/or professional development?
9. What is provided (in terms of both time and funds) for continuing education, as required by most presbyteries?
10. Will I have study leave time, or must I take continuing education as part of my vacation time?
11. Does it appear that the administrative leaders of the college or university will be staying here for some time to come? Might changes in administration be accompanied by significant changes in attitude towards the spiritual life program?
12. What kinds of support groups are available for my own needs?

C. The call process

In seeking a college or university chaplaincy, you will be entering into a complex and sometimes conflicted relationship with two institutions: the church (and especially the presbytery of which you will be a member) and the academy. You will find more discussion of this relationship in Chapter IV.

For now, it is enough to be clear that you are seeking employment by a college or university which is totally independent of the Presbyterian Church and its control. Whatever the relationship between church and academy, it has been developed on the basis of free commitments on both sides, usually in a written covenant or agreement between the school and the synod. As an employee of the college, you will be responsible to its administration just as any other employee.

At the same time, as a minister of Word and Sacrament, you are accountable to the presbytery within which you reside, and of which you are a member. Sometimes the chaplain of a Presbyterian-related institution is a member of some other denomination, or is not an ordained minister. If you are in such a situation, you might contact the presbytery executive to discuss your potential relationship to the Presbyterian Church and the presbytery.

One concrete expression of this relationship is found in the process by which the college or university calls you to a ministry as its chaplain. You may want to ask whether the college has consulted with the presbytery Committee on Ministry, in the process of drawing up the job description for a new chaplain, and in setting the terms of call (or terms of employment).

The college should present a call to the Committee on Ministry, including “a description of the goals and working relationships, financial terms, and the signatures of the minister, a representative of the presbytery, and, where possible, a representative of the employing agency.”¹

If your call is approved by the presbytery, “it is appropriate for presbytery to conduct a service of installation similar to that found in G-14.0510, or a service of recognition, at the inauguration of this ministry.”² This occasion can be a very helpful time for the college to reaffirm its relationship to the church, and for the church (in the persons of participating pastors and elders) to affirm its commitment to the college. Above all, it provides a clear affirmation of your own place and role as chaplain, serving the college and its people as a representative of the Presbyterian Church (USA). (See Appendix A for one example of a Service of Installation.)

¹*Book of Order*, G-14.0517a

²*Ibid.*, G-14.0517b

II. "SO YOU NEED A CHAPLAIN?"

Some guidance for colleges and universities seeking a chaplain

If a college or university has chosen to maintain an active relationship with the Presbyterian Church, there are many ways to make that relationship real. An obvious one is the employment of a chaplain to serve the spiritual and religious needs of the school as a whole. But where to find that person, and what kind of person to look for, may not be so obvious.

This chapter draws on the experience of a number of college presidents and chaplains to offer some practical suggestions for the search process.

A first step will be defining the position of chaplain, and the qualifications that will be weighted most heavily in the selection process. At this early point in the process, the college or university might well invite someone from the Presbyterian Church to play a role. A member of the synod's committee on higher education would be one logical choice, or perhaps a respected member of the presbytery in which the college operates. The church representative might be given a clearly limited role if the college is concerned about "church interference." Nevertheless, this involvement can help to build the college-church relationship, and to open the way for the new chaplain into the life of the presbytery and synod.

The membership of a chaplain search committee should probably include representatives of a variety of college constituencies, in addition to a representative of the Presbyterian Church. These might be students of differing religious persuasions, student affairs staff, and members of the teaching faculty. Part of the search process will be clarifying the role(s) of the chaplain. The committee will be aided in this process by looking at current chaplain standards in Appendix B, and other materials mentioned in Chapter VII, section C.

How the chaplaincy is defined will shape the search process; the suggestions that follow will have to be viewed in light of the specifics of the position description and qualifications.

A. Where to look for candidates

You and your institution probably have relationships with churches, presbyteries, and synods, that might well provide you with some very good candidates for a chaplaincy. However, if you decide to fill this position through an open search, there are a number of channels you can use effectively.

If a major part of the chaplain's qualifications are in the academic area, notices in *The Chronicle*

of Higher Education are a good tool. However, you may find that you are hearing from candidates who are primarily interested in teaching positions and view the chaplaincy as a "compromise" in a limited job market.

Therefore, even if your position demands academic qualifications, you may also want to advertise through other channels as well. (Details on some useful media are given in Chapter I, pages 3-4.) If you are primarily seeking an ordained Presbyterian minister, it may be helpful to use the position listings maintained by the Presbyterian Church offices in Louisville. Another very useful place to announce the position is the listing maintained by the Higher Education Ministries Arena. This ecumenical resource has the broadest listing of persons interested in ministry in higher education, and is watched by many well-qualified people in the field.

B. The search and selection process

In some respects the search for a college chaplain is no different from the search for a faculty member or administrator. There are a few special factors, however, growing out of the fact that the chaplain will normally be a minister member of his or her presbytery, and will become a member of the presbytery in which the college is located.

This means that the person who is chosen for the position should be "called" to that position, in much the same way as a pastor is called to a new congregation. If someone representing the synod or presbytery has been involved in the search process, it should make the calling process considerably simpler.

The presbytery "has the responsibility and power to ordain, receive, dismiss, install, remove, and discipline ministers, to plan for the integration of new ministers into the life and work of presbytery, and to find in order, approve, and record in the presbytery minutes the full terms of all calls, and changes of calls approved by the presbytery."¹

This clearly indicates that from the perspective of the Presbyterian Church, a minister who is called by a college or university as its chaplain should receive that call with the approval of the local presbytery. The presbytery will then request that the candidate be dismissed from the presbytery where he or she is currently enrolled. The inviting presbytery's Committee on Ministry will be the appropriate body to handle the approval of the candidate for the call, to request transfer from the current presbytery, and to receive the new chaplain into its own membership.

¹*Ibid.*, G-11.0103n.

Early and frequent contact with the presbytery and its Committee on Ministry should make that whole process much easier for everyone. More important, it will lay the foundation for a healthy relationship between the college and the church, through the chaplain's role in both institutions.

From the point of view of the presbytery, it is expected that a new chaplain will be installed in that position, with a commission named by the presbytery officiating in that special service of worship. The service of installation can make a powerful statement to both the college and the church about the relationship between them, and the role of the chaplain in both. (See Chapter VI, A, and Appendix A.)

C. Questions to ask in interviews

You may want to look at Chapter I, pages 4-7, to see some of the questions that have concerned college and university chaplains in the past. The questions your search committee puts to candidates for the chaplaincy will reflect your own concerns, but here are a few others that would be worth pursuing:

Style of ministry:

1. What is your vision for chaplaincy at this institution?
2. What ideas do you have for working with students on this campus? Are you primarily interested in personal contacts and counseling, or in program and organizational development? What have you done in the past in those areas?
3. What do you think would be a healthy relationship between the college/university and local churches? How would you help to make that a reality?
4. What style of corporate worship do you think would be appropriate for this community? How would you plan and lead chapel services?
5. How do you see your role in relating to students and faculty who are adherents of other religious traditions than Christianity?
6. How do you plan to take care of your own needs—physically, emotionally, and spiritually?

Relationships:

1. How do you expect to be involved with the various constituencies of the college/university?
2. What is your view of relating with religious groups on campus that differ significantly from your own beliefs and practices? This might include other Christian expressions,

followers of other world religions, and people with no religious convictions.

3. How do you see yourself relating to the faculty and to the academic life of the college?
4. What are your expectations regarding the confidentiality of your counseling and other conversations?

Accountability:

1. In your work you will be accountable to particular people within the college/university structure. Are you comfortable about that relationship or do you have any questions about it?
2. How do you perceive yourself as working in the role of supervisor of others?
3. How have you been involved in the presbytery and the wider church in your ministry? What kind of role do you hope for in this presbytery?

Financial considerations:

1. If you have been in pastoral ministry, you will find some things rather different in this position, as an employee of the college/university. What questions do you have regarding salary and benefits as compared with those you have been receiving in a congregation?
2. If you are currently covered by the Presbyterian Board of Pensions, you may need to consider whether you want to remain with that program for medical and retirement coverage, or to shift to our own coverage. What questions do you have about those options?
3. What are your expectations about typical ministerial benefits, such as tax-exempt manse allowance, as a part of your salary?

III. GETTING CLEAR ON WHAT IS WANTED: THREE COMMON MODELS FOR CHAPLAINCY

Whether you are seeking a chaplaincy position, or are seeking a new chaplain, you may benefit by considering briefly some of the different ways a chaplain might operate in an institution of higher education. We present here just three of the more common models for chaplaincy, based on the comments of a number of chaplains and administrators who have experienced each of them.

A. The Chaplain as Student Affairs Staff Member

The most common pattern for chaplaincy is based on the assumption that the chaplain is above all concerned with student life at the institution. That assumption is often expressed structurally by placement of the chaplaincy within the office of student affairs. In a 2001 survey of chaplains, 57% reported to the Dean of Students or Vice President for Student Development.

This arrangement emphasizes the functions of the chaplain as counselor and director of religious programming. Conversely, it minimizes the chaplain's responsibilities toward the faculty and staff of the college, and in the academic life of the institution.

One advantage of this model is that it offers a clear affirmation of the chaplain's responsibility with and for students. Since most of the chaplain's responsibilities, even under the other models, do in fact relate to students, it makes good sense to show this clearly in the organizational placement of the chaplain.

There are disadvantages to this arrangement, however. Depending on relations between classroom faculty and student affairs personnel, it may undermine the chaplain's standing among faculty colleagues. The chaplain may be confronted with serious role conflicts as well, since he or she may be expected, for example, to assist in the disciplinary functions of the student affairs office, when that may interfere with the role of counselor, older friend, and religious leader. Further, many chaplains find that their student affairs offices place great importance on student activities and "numbers," while much of the chaplain's work in pastoral care and counseling produces few numbers and fewer programmed events.

B. The Chaplain as Faculty Member

At a number of Presbyterian-related colleges and universities, the chaplain is also a full- or part-

time member of the teaching faculty, with his or her time divided between the two roles. Ten percent of chaplains in 2001 reported directly to the Academic Dean or Vice President for Academic Affairs.

One advantage of this arrangement is that it gives the chaplain a much greater connection with the members of the faculty, both as colleague and as pastor. It also makes clear the institution's commitment to the intimate connection between faith and learning.

Disadvantages include the stress placed on one person trying to perform two very demanding tasks, and more importantly, the difficulty of dealing with role conflicts. (It may be difficult to tell students that they're flunking your course, while still assuring them that you accept and affirm them as persons—especially if you have a strong pastoral relationship with them.)

C. The Chaplain Relating to the President

In many ways, to place the chaplain in direct relationship to the president of the college or university is the clearest affirmation of the chaplaincy as serving all constituencies of the institution. It avoids the tendency to reduce the chaplain's role to one of "care-taker" for students alone, or to a purely academic one. In our survey, 36% of chaplains reported directly to the president.

But there are problems in placing the chaplain's office in direct relationship to the president. Most obvious is the fact that most presidents have a few other concerns to deal with, and may find themselves unable to give the attention and supervision that are important to a healthy chaplaincy. Such an arrangement may also make the chaplain too much of an "administrator," at some remove from the immediate concerns of student life and the classroom activities of the college.

D. Conclusions

There is no clear and obvious way to locate the chaplaincy within the structure of most colleges and universities—which in itself tells us something of the anomalies involved in this form of ministry. The three models above represent the simplest ways of dealing with the question. A number of institutions have tried more creative approaches, such as having the chaplain report both to the office of student affairs and to the president, relating to each of them in carefully defined areas of the chaplain's responsibilities.

These three models seem to reflect, if only roughly, the three classical dimensions of ministry as

understood in the reformed tradition: The chaplain as *pastor* will function in ways similar to the concerns of the student affairs area. The chaplain as *prophet* will be concerned with wider issues of college/university governance. The chaplain as *priest* will serve the community as a whole and may seek to offer a distinct perspective on the academic life of the institution.

The three dimensions of ministry in a chaplaincy are greater than one model adequately contains. The administrative placement of the chaplain may indicate the expectations of the primary functions of the position, but all three will usually be present. Perhaps most important is that we understand and appreciate the ambiguities and limitations of any of these arrangements, and be willing to continue working cooperatively with the chaplain within your specific context.

IV. TERMS OF CALL / TERMS OF EMPLOYMENT

The title of this chapter indicates some of the complexities of the subject. In many ways, when the college employs a chaplain, it is simply hiring another employee, not significantly different from a professor or a basketball coach or a residence hall director. But it is also calling a minister, and is thus acting in relation to the presbytery in which it is located. And in employing an ordained minister, it is also dealing with some rather special questions of compensation and taxation. We will try to clarify some of those complexities in this chapter, and offer some ways of dealing with them.

The discussions in this chapter are for general information only. We recommend you consult the most recent edition of an authoritative clergy tax guide or a clergy tax specialist. Your presbytery should be able to provide the names of some local clergy tax specialists.

A. Housing Allowances

By long tradition, many ministers serving local churches have been provided with free housing, often called a manse or parsonage, as part of their compensation. That custom seems to be fading at present, as more and more pastors prefer to build equity in homes of their own, even if they may be moving within a short period of time. The pattern, however, continues to influence both Presbyterian Church practice, and our federal tax laws. When a manse is not provided, it is normal for Presbyterian pastors to be provided with a “manse allowance” as a part of their compensation package which is exempt from federal taxation.

Thus when a college or university employs a chaplain, it will need to decide whether it wants to provide a house—which a number of institutions still do, just as they provide houses for their presidents and deans and others. If that option is deemed impractical or undesirable, the question remains as to providing a housing allowance. Some Presbyterian-related colleges have refused to do this, holding that they are not religious bodies and therefore cannot provide such tax-exempt benefits to an employee.

Almost half of current Presbyterian college chaplains report receiving a tax-exempt housing allowance. A few of the chaplains receive free housing.

The law on this matter seems clear—at least considering that we’re talking about tax law here.

The first question is whether a college chaplain is to be considered a “minister” in terms of tax law. The Internal Revenue Service defines a minister as one who is duly ordained or licensed by a religious body for “the ministration of sacerdotal functions and the conduct of religious worship, and the control, conduct, and maintenance of religious organizations ... under the authority of a religious body constituting a church or church denomination.”¹ Thus a minister is determined to be such for tax purposes on the basis of (1) his or her ordination, and (2) his or her authority to perform three types of functions: the administration of sacraments, the conduct of religious worship, and the control or management of “a religious organization” that is under the control of a church.

Some obvious questions here need further clarification. With the help of Richard Hammar, one of the leading authorities in this field, we offer this guidance.

- Q. Must the chaplain perform all three of the functions listed above?
- A. No. As long as the chaplain is qualified to perform those functions by his or her ordination, and *does* perform *some* of them, that person should qualify. The IRS has acknowledged in a number of cases that one may be legitimately considered a minister even when that person is clearly not serving as the pastor of a local congregation.
- Q. Is a church-related college “a religious organization”?
- A. Most Presbyterian-related colleges and universities do not operate under the “control” of the church, which is a major factor in defining the institution as a religious organization. However, the chaplain’s tax status as a minister will be strengthened if his or her employment by the institution is done in consultation with the church—which in this case would normally mean the presbytery. (See chapter V.)
- Q. What about ordained persons who are employed as full-time members of the faculty or administration?
- A. Unless the college or university is clearly under church control, *or* they perform some clearly sacramental or worship functions *for the institution*, they seem to fall clearly outside the IRS definition of “minister.”

In sum, the director of one IRS office offered this unofficial view: “As I see it, the chief question I would ask is, ‘Is the college chaplain an ordained minister, who performs ministerial (sacerdotal) duties?’ If so his/her compensation could be treated as any minister’s, even if much time

¹Richard R. Hammar, *Church and Clergy Tax Guide*, 2001 edition (Matthews, NC: Christian Missionary Resources, 2000), p. 75.

was also spent in teaching.”

In terms of housing, then, it seems clear that the chaplain can legitimately exclude from his or her income for federal income tax purposes (but *not* from earnings reported for self-employment tax, the equivalent of social security taxes) the fair rental value of a house which is provided, and of a “parsonage allowance” which provides for housing-related expenses such as utilities, repairs, and furnishing. The chaplain who buys or rents a house, rather than living in a “parsonage” provided by the institution, can exclude from his or her income a portion of that income which is designated by the employer as a housing allowance. The amount of this allowance may be established at such a level that it covers rent or mortgage payments, plus utilities, repairs, furnishings, insurance, property taxes, additions, and maintenance—as long as the total amount does not exceed the fair rental value of the house if it were rented with furnishings, and including utilities.

For ministers who own their own homes, housing expenses that can be included in computing their housing allowance exclusion cover such things as: the down payment on the house, mortgage payments (both interest and principal), real estate taxes, property insurance, utilities (electricity, gas, water, trash removal, local telephone charges), furnishings and appliances (including repairs), structural repairs and remodeling, yard maintenance and improvements, household maintenance items (such as cleansers, light bulbs, pest control), and homeowners’ association dues.

One essential point: For the chaplain to receive this important tax benefit, the college or university must clearly designate the housing allowance as a part of the chaplain’s terms of employment.

B. Income Taxes and Social Security

As shown above, for purposes of federal income taxes the chaplain will normally be considered a minister. Like other ministers, the chaplain’s income taxes will be paid in the usual way by income tax deductions from the regular salary. But for purposes of the social security tax system, the minister is always considered to be self-employed. Thus the chaplain’s social security taxes are paid not through the usual FICA taxes, but through a “self-employment tax.”

One anomaly created by this situation is that, while other college and university employees contribute only half of their FICA payments and the employer contributes the other half, the chaplain is expected to pay all of his or her self-employment tax. (Thus at 1996 rates, the normal college employee will be paying 7.65% of his or her salary, while the chaplain will be paying 15.3%.) This means that the chaplain pays income tax on the full amount of the self-employ-

ment tax. Many colleges and universities attempt to compensate for this anomaly by adding roughly 7.65% to the chaplain's salary. But the anomaly remains, because this extra payment has in the past been taxable as regular income. Some institutions deal with this by simply treating the chaplain like the rest of their employees, and paying their half of his or her FICA. That seems clearly contrary to IRS policies and rulings.

According to recent rulings, however, ministers can compensate for this anomaly in either of two ways: (1) by deducting 7.65% of their self-employment earning (without counting this deduction) for computing self-employment tax; or (2) by deducting half of their self-employment taxes as an adjustment in computing income taxes, whether or not they itemize deductions on Schedule A.

As mentioned above, the chaplain's tax-exempt "manse" or housing allowance *is* included in computing the self-employment tax.

The chaplain may choose to pay his or her self-employment tax through quarterly Estimated Tax payments (Form 1040-ES), or by increasing the amount regularly paid by deductions from his or her salary.

C. Retirement and Insurance Benefits

Here the chaplain's status as a minister seems to have less impact than it does in relation to taxes and social security payments, but there are some points that may need special attention.

First, the chaplain may well have been serving as a pastor in the Presbyterian Church (U.S.A.) or some other denomination. As a pastor, his or her retirement and insurance premiums will probably have been paid entirely by the employing congregation as part of the total compensation package. That is very different from the norm in academia, and all parties will need to be conscious of the major changes that will be involved for the new chaplain.

The new chaplain who has been serving a congregation will probably have been enrolled in the Presbyterian Board of Pensions or some similar church retirement plan. In the case of Presbyterians, this means that they will have been receiving both retirement and major medical coverage through the Board of Pensions. They may need to decide, as they enter the employment of a college or university, whether they prefer to continue their present retirement and major medical coverage with the Board of Pensions, or to enter the retirement and medical plans of their new employer.

There is no universally valid answer to this question. The TIAA/CREF retirement programs

provided by most colleges and universities may offer the hope of better retirement benefits, but there is no guarantee of that. If the college or university provides reasonably good medical coverage, it may be preferable to the major medical program offered by the Board of Pensions. One problem, however, is that the minister/chaplain will not normally be permitted by the Board of Pensions to drop medical coverage while maintaining retirement coverage with them.

The majority of Presbyterian chaplains report that they participate in the TIAA/CREF programs of their institutions, while others are contributing to the Presbyterian Board of Pensions retirement fund. For medical coverage, most rely on their institution's insurance program, some participate in the Major Medical coverage provided by the Board of Pensions, and a few are covered by their spouse's medical plan.

For those covered under the Board of Pensions, separating their medical coverage from their retirement plan is problematic. If a chaplain wishes to retain Board of Pensions retirement coverage while using the medical insurance program of his or her institution, special permission must be requested from the Board, with some compelling reason for making the separation.

The new chaplain should consult with the national or regional offices of the Board of Pensions, and with the business office of the college or university, to get comparable details on the costs and benefits of each option.

D. Travel and Continuing Education

While the chaplain may often be considered an administrative member of the college rather than a full faculty member, the chaplain like any member of the teaching faculty will need support for travel and study. It should also be noted that presbyteries are increasingly calling on congregations to provide regular study leaves for their pastors.

The Task Force on the Status of the Chaplain recommended in 1992 that Presbyterian-related colleges and universities should "encourage and provide means by which chaplains can fulfill their governing body responsibilities." That implies that travel and other expenses, as well as "time off" from campus responsibilities, should be provided to enable the chaplain to participate actively in his or her presbytery, and perhaps in synod and General Assembly events as well. Some colleges and universities also cover expenses for their chaplains to attend the Presbyterian General Assembly each year, with the understanding that being present for this national gathering helps not only the chaplain but the institution as a whole to relate to the Church.

Chaplains also benefit from regular participation in gatherings of colleagues in chaplaincy and campus ministry, and of other regional and national groups in which they have interest. Employing institutions may well provide travel and other funds similar to those available to

teaching faculty for such events. For details on professional organizations in this field, and possibilities for continuing education, see Chapter VII.

E. Compensation Structures

Surveys of chaplains yield an interesting picture of compensation arrangements.

A number of factors seem to influence these levels of compensation, including length of tenure in the position, the general financial strength of the institution, and the chaplain's academic status.

Each presbytery annually determines the minimum salary for its full time clergy. The chaplain's compensation should at least be at that level. A number of institutions place new chaplains at the salary level of new assistant professors.

V: THE CHAPLAIN, THE COLLEGE, AND THE CHURCH

As we have noted above, the chaplain occupies a unique position between the academy and the church. While normally an employee of the college or university, the chaplain is also a minister member of a presbytery. As such, he or she is responsible to the presbytery to act and preach and teach in a manner befitting a "minister of Word and Sacrament." As a member of presbytery, the chaplain will be expected to attend its meetings, to serve on its committees, and to report annually on the ways in which he or she is fulfilling the calling of minister.

This chapter will examine the relationship of the chaplain to the Presbyterian Church in particular, even though Presbyterian-related institutions sometimes employ chaplains who are ministers in other denominations. Some limited considerations for such situations are included in the last section of this chapter.

A. The Status of the Chaplain as an Ordained Minister

No Presbyterian minister can serve legitimately apart from a presbytery. It is the presbytery which ordains the minister, which approves his or her call to a particular ministry, which provides the minister with discipline and support, and which validates his or her ministry each year. The *Book of Order*, that part of the Constitution of the Presbyterian Church (U.S.A.) which sets forth its structure and basic rules of operation, tends to treat ministry in local congregations as the norm, but clearly recognizes a wide variety of specialized ministries as well. Named among these people in special ministries are "educators, chaplains, pastoral counselors, campus ministers," and many others.

The *Book of Order* establishes four categories for active minister-members of the presbytery: (1) validated ministries within congregations of the Presbyterian Church; (2) validated ministries in other service of the Presbyterian Church; (3) validated ministry "in service beyond the jurisdiction of this church," and (4) the status of "honorably retired."¹ The Task Force on the Status of the Chaplain concluded after lengthy discussion that college and university chaplains might best be considered as belonging in the third category rather than the second, since most Presbyterian-related colleges and universities are independent of any control or jurisdiction of the Presbyterian Church.

Ministers who are "designated as educators, chaplains, pastoral counselors, campus ministers ...

¹*Book of Order*, G-11.0408

or in other specific tasks appropriate to the ministry of the church ... shall evidence a quality of life which helps to share the ministry of the good news. They shall exercise pastoral care of those for whom they are responsible and shall seek to fulfill their ministry by serving Christ and their fellow men and women, strengthening the church and equipping it for concern and service to the life of the human community. In addition to fulfilling the particular responsibilities to which they are called, they shall participate in a congregation, in their presbytery, and in ecumenical relationships, and shall be eligible for election to the higher governing bodies of the church and to the boards and agencies of those governing bodies.”¹

It is expected that any minister, whether serving a congregation or in some special form of ministry, will be a member of the presbytery in which he or she is serving. Clearly, this membership should be more than a mere formality. But while the minister has responsibilities toward the presbytery, it is equally true that the presbytery has responsibilities toward its minister members.

B. The Role of the Presbytery

The presbytery plays a far greater role in the life and career of a Presbyterian minister than do the academic and professional associations which are so much a part of life in higher education. “Credentialing” is just a part of the presbytery’s role. Its Committee on Ministry can often provide valuable support and guidance for the chaplain; it is a common concern among chaplains, however, that this support from the presbytery is often sadly lacking.

Normally, if the chaplain has been ordained in the Presbyterian Church, he or she has been guided by a presbytery through preparation for the ministry, including theological study, and has been examined at various stages along the way until finally being approved to receive a call to a particular ministry, and approved again to be ordained to that ministry. That is not the end of the presbytery’s concern, however. Whenever the minister is called to a new position, that call must be considered and approved by the presbytery in which the new position is located, as well as by the presbytery from which the minister is moving. In considering such a call, the presbytery’s Committee on Ministry will weigh such factors as the suitability of the person for the position, the health and needs of the calling congregation or other institution, the appropriateness of the compensation being offered to the minister, the theological views of the minister, and more.

While the college or university is certainly free to employ anyone it may choose as a chaplain, it

¹*Ibid.*, G-6.0203

is important to recognize the vital role of the presbytery in this process, if the institution’s relation to the church, *and* that of the chaplain as well, are to be vital and fruitful.

The role of the presbytery extends beyond merely approving the call of a chaplain. The *Book of Order* adds that the presbytery “has the responsibility and power ... to ordain, receive, dismiss, install, remove, and discipline ministers, to plan for the integration of new ministers into the life and work of presbytery, to establish minimum compensation requirements for all pastoral calls (G-14.0506e) ... and to find in order, approve, and record in the presbytery minutes the full terms of all calls, and changes of calls approved by the presbytery.”¹ Thus the presbytery should be a source of support and guidance for the chaplain, as it is for every minister. Any changes in the chaplain’s job description or terms of employment should be made known to the presbytery, even though the presbytery probably does not have the power to “approve” or reject such changes as it would for a congregation.

The *Book of Order* further specifies that “a call to a validated ministry in other service of this church or in service beyond the jurisdiction of the church shall ordinarily be in a form which includes a description of the goals and working relationships, financial terms, and the signatures of the minister, a representative of the presbytery, and, where possible, a representative of the employing agency.”²

In practical terms, when a college or university is about to employ a new chaplain, it would clearly be appropriate to consult with the presbytery’s Committee on Ministry as the position description is formulated and as the terms of employment are worked out. Once a candidate has been selected, a letter of call should be presented to the Committee on Ministry for its consideration and approval. It will then be the prerogative of the presbytery to issue a formal call to the candidate, and to arrange for his or her transfer from another presbytery if that should be necessary. If the Committee on Ministry follows the procedure it normally does in calling pastors of congregations, it may want to meet with the candidate, if not prior to formal approval, at least soon thereafter.

The chaplain who is being called will be examined by the Committee on Ministry, and then by the presbytery as a whole, “on his or her Christian faith and views in theology, the Sacraments, and the government of this church.”³ In cases where a chaplain is called to begin work before the next scheduled meeting of the presbytery, the Committee on Ministry may approve the call, with the recommendation that it be confirmed by the presbytery at a later date. The only

¹*Ibid.*, G-11.0103n.

²*Ibid.*, G-14.0517a

³*Ibid.*, G-11.0402

consequence of this delay is that the chaplain's installation must be postponed until the final action of the presbytery.

While this process may seem to give the church undue control over the college's or university's power to employ a chaplain, it is highly unlikely that any presbytery would choose to exercise such control. Rather, it is a very concrete way of affirming the college's relationship to the church, while also providing the new chaplain with a helpful introduction to the presbytery, and thus to the churches in the area of the college.

One very concrete way of symbolizing the relationship between the college and the church is by arranging for a formal installation of the chaplain. This is normally done in conjunction with the presbytery, with representatives of the presbytery as well as of the college or university taking part in the service. A number of chaplains currently serving Presbyterian-related colleges and universities have been installed in such services of worship, and both they and their institutions have found this event to be a helpful affirmation of the relationship between academy and church, and of the chaplain's unique role in the relationship.

Another important point of contact between the chaplain and the presbytery relates to the celebration of the Lord's Supper. The sacrament should be administered only with authorization by "the governing body which has jurisdiction over the ministry exercised by the particular minister."¹ In most cases it is the presbytery that grants this authorization, often for a year at a time.

C. Covenants between Colleges and Governing Bodies

Another anomaly of the chaplain's position is that he or she, as a Presbyterian minister, is a member of the presbytery within which the college or university is located, while the college or university is usually more directly related to the synod—a geographically wider governing body of the Presbyterian Church. That relationship usually takes the form of a covenant by which the college or university and the synod have undertaken various commitments to one another. The covenantal connection may be relatively strong, or may be little more than a formality. But it is important to recognize that this relationship, like that with the presbytery, is never one of control, but rather one of partnership. Most synods have committees on higher education, which provide one specific focus for the relationship.

While the chaplain will not necessarily have a direct relationship with the synod, he or she may

¹*Ibid.*, W-2.4012.b.

provide a helpful connection by serving on the synod's higher education committee, or by serving on other committees which will make the chaplain a real and useful member of that wider church body. The synod can frequently serve as a useful base for the convening of conferences or consultations on the church's role in higher education; here too the chaplain can serve as a helpful link and as a resource person, as well as gaining personal knowledge and growth from such involvement.

It should be noted that colleges increasingly relate to presbyteries rather than, or in addition to, synods. This makes it more important than ever for the chaplain to develop a healthy relationship with the presbytery, beginning with its Committee on Ministry.

D. Chaplains from Other Denominations

It is quite possible that a college or university related to the Presbyterian Church may choose to employ as chaplain a minister of another denomination. It is important to note that this need not be a barrier to that chaplain's active participation in the presbytery, and to the institution's continuing relationship with the presbytery through that chaplain.

The Presbyterian Church (U.S.A.) has long been committed to ecumenical relationships with many sister denominations in this country and around the world. On the basis of this commitment, the *Book of Order* states clearly that "a minister of the Word and Sacrament of another denomination in correspondence with the General Assembly, whose ecclesiastical relations have been certified by that denomination, who ... has become a minister serving a cooperative specialized ministry in which this church shares the sponsorship ... may be enrolled for the period of this service as a member of a presbytery and have temporarily the rights and privileges of membership."¹

Given this openness to receiving ministers of other denominations into active membership in the presbytery, it would be very appropriate for the college or university to be in conversation with the Committee on Ministry early in the search process, and to introduce the new chaplain into the presbytery as soon as possible.

¹*Ibid.*, G-11.0405

VI. THE FIRST PHASES OF A CHAPLAINCY

Many people move into college chaplaincy from service in other areas of ministry, or from other roles in academia. We offer here some practical guidance on the first steps in a new chaplaincy, for the benefit of both the chaplain and the employing institution.

A. Ordination and Installation of the Chaplain

As noted in Chapter V, the chaplain, like the pastor of a congregation, may very appropriately be installed to that ministry. The service of installation should be planned in consultation with the Committee on Ministry of the presbytery, with representatives of the presbytery taking part in the service, along with representatives of other denominations if that is deemed appropriate.

The process and form of the normal installation service is provided in the *Book of Order*, 14.0510. The text of this form is as follows:

- a. On the day designated for the installation, the presbytery or commission appointed for this purpose shall convene and shall call the congregation gathered to worship. The service shall have the same focus and form as the service of ordination and the person being installed shall be asked to answer the questions asked at the time of ordination. (G-14.0405) Following the affirmative answers to the questions asked of the person being installed, an elder shall face the congregation along with the pastor-elect ... and shall ask them to answer the following questions:
 - (1) Do we, the members of the church, accept (Name) _____ as our pastor ..., chosen by God through the voice of this congregation to guide us in the way of Jesus Christ?
 - (2) Do we agree to encourage him (her), to respect his (her) decisions, and to follow as he (she) guides us, serving Jesus Christ, who alone is Head of the church?
 - (3) Do we promise to pay him (her) fairly and provide for his (her) welfare as he (she) works among us; to stand by him (her) in trouble and share his (her) joys? Will we listen to the word he (she) preaches, welcome his (her) pastoral care, and honor his (her) authority as he (she) seeks to honor and obey Jesus Christ our Lord?
- b. The members of the congregation having answered these questions in the affirmative, a candidate being ordained and installed shall kneel, if able, and the presbytery shall, with prayer and the laying on of hands, ordain the candidate to the

office of minister of the Word and Sacrament and install him or her in the particular pastoral responsibility. A minister, previously ordained, who is being installed may kneel, if able, for the prayer of installation.

- c. The member presiding shall then say:
(Name) _____, you are now a minister of the Word and Sacrament in the church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

(For a minister previously ordained say only: You are now a minister of the Word and Sacrament in and for this congregation. Whatever you do, ... etc.)
- d. Then the members of the presbytery, and others as may be appropriate, shall welcome the newly ordained and installed or newly installed minister into their fellowship in the ministry of the Word and Sacrament.
- e. Persons invited by the presbytery may then give brief charges to the pastor ... and to the congregation to be faithful in their relationship and in their reciprocal responsibilities.
- f. At the conclusion of the service, the newly installed minister may make a brief statement and shall pronounce the benediction.
- g. The presbytery shall duly record the service of installation.

These directions are obviously intended for the installation of pastors of congregations, and would need to be adapted for use in the installation of a college or university chaplain. But the basic elements are clear: Questions to the chaplain being installed; questions to the college or university community for which he or she is being installed; prayer for the new chaplain; a statement by a representative of the presbytery that the chaplain has been duly installed; words of welcome; charges to the chaplain and to the college or university community; a benediction pronounced by the newly installed chaplain. (See Appendix A for one good example of such a service of installation.)

In the college setting there will be modifications in the general form of the service. This installation is a college event, in which officials representing the college will play a major role along with the representatives of the church. Participants might include the president of the institution, the officer to whom the chaplain will report, and of course members of the faculty

and the student body. Whether this should be a full academic event, with faculty processing in their robes, will depend on the traditions and taste of the community. It does seem important, however, that the service be designed and led in such a way as to reflect the chaplain's role of serving the whole of the academic community.

Another factor to be considered is the religious pluralism which is found in many of our colleges and universities. Some institutions may honor that pluralism by inviting the active participation of representatives of various faiths; others may prefer a service which reflects the Presbyterian or Christian commitments of the college without denying the value of other traditions.

In the event that a new chaplain is being ordained to the ministry for this position, the ordination may normally be held in a congregation where the person has his or her "roots." However, there is no reason why the service of ordination could not be held in the college chapel, or in a local church with the active participation of representatives from the college as well as the presbytery. Such possibilities would, again, be worked out in cooperation with the presbytery's Committee on Ministry.

B. Getting Involved

Making connections with a new community is often a challenge for any incoming pastor, and the college chaplain may find similar challenges in the academic community. Much will depend on the chaplain's position in the college as a whole. If he or she has full faculty standing and is performing classroom teaching, one whole set of relationships is largely established by that role. If the chaplain is a member of the Student Affairs staff, that too will create a set of relationships, both with colleagues and with students. There is no simple "how-to" set of steps to be taken, but the experience of other chaplains suggests these possibilities:

1. Build cooperative relationships with colleagues, including both teaching faculty and student affairs staff. Listen to their concerns about student life, and about the life of the institution as a whole. Try to discern through this process where "ministry" is most needed.
2. Find existing religious student groups, and make connections with them, or at least with their leaders. Many chaplains find that independent student religious groups, especially of a more "evangelical" persuasion, are rather suspicious of the chaplain, since he or she represents the religious and academic "establishment," which they often view as overly "intellectual" and hostile to their own faith. Building bridges to these groups may require creativity and sensitivity, perhaps through finding common concerns in

which the conservative para-church groups can join with "mainline" or even "progressive" student groups.

3. Find students who are generally respected on campus, and get acquainted with them as people who share your own concern for the well-being of the campus community as a whole.
4. Develop relationships with local pastors and congregations. Many of them may have ministries of their own with students, or may at least be hoping for such a ministry. Many will have faculty members among their congregations. Listen to their views of the college, as well as their perceptions of the wider community.
5. Hospitality can't hurt. Inviting small groups of colleagues and/or students to your home for simple get-acquainted times can be very helpful.
6. Listen to the people who may know the community best: the secretaries and the maintenance staff and all the others who keep the place running, and who may have been around longer—and seen and heard more—than most of the "Important People on Campus." They can teach you and help you in countless ways, just as you may well provide a real ministry to some of them.
7. Become involved in a local Presbyterian congregation—worshiping, teaching, and participating in activities.

C. Providing a Place for the Chaplain

Where should the chaplain hang his or her hat on campus? The obvious answer—an office in the college chapel—is not always appropriate. Some colleges and universities have no chapel, and others have decided for various reasons that the chaplain's office should be elsewhere than in the chapel building.

Surveys of chaplains reveal that office arrangements vary almost as widely as salaries. Perhaps half of the chaplains have their offices in the chapel, or in a separate small building designated as the Center for Campus Ministry. Many of them find the isolation of these offices a serious disadvantage, but some acknowledge that it does provide needed privacy for students who come for counseling or other reasons. Some chaplains are located in the college's student center; they generally praise this arrangement for its easy accessibility to students and others, but some are concerned about the lack of privacy in this setting and the association with the judicial and disciplinary functions of the student affairs staff. Other offices are in various sites: in adminis-

trative buildings, in faculty office buildings, and in the college counseling center.

In general, chaplains value an office which is accessible to students, and in which there is some degree of privacy; they also value locations which facilitate their relationships with colleagues (*e.g.* in a faculty office building, or near the student life staff). An attractive office is an asset to their ministry, and an ugly one is not particularly helpful. Sufficient space and privacy means that the chaplain could meet privately with two or three students at once.

In the matter of the chaplain's office, it appears that "you can't have it all." Easy access for students tends to undermine the privacy of students and others who seek private time with the chaplain—and who may be a bit uncomfortable coming to this person at all. This seems to be one of those questions for which there is no single—or simple—answer. In short, some balance must be found between **accessibility** and **privacy**, along with a clear affirmation of the religious **identity** of the chaplain's role on campus.

VII. RESOURCES FOR CHAPLAINCY

The first line of help for a chaplain will certainly be staff colleagues in the college or university, and ministerial colleagues in neighboring churches. But there are occasions when support is needed from sources further afield. This chapter will outline a few of those resources, including professional associations; presbytery, synod, and General Assembly resources; centers for graduate study in ministry in higher education; and various published materials.

A. Professional Organizations, Newsletters and Conferences

A number of organizations serve the needs and interests of college chaplains, as well as of campus ministers serving state universities. The larger ones are listed here, with a brief description of each. Since their officers (and therefore their addresses) change frequently, the best way to locate any of these groups is through the Higher Education Ministries website, www.higheredmin.org.

Presbyterian College Chaplains' Association (PCCA)

This group exists specifically to serve chaplains at Presbyterian-related colleges, and includes a few members who are chaplains at colleges related to other denominations, or to no church. Annual conferences, held normally in the spring, bring together some 20 or 30 chaplains for a weekend of study, reflection and fellowship. PCCA publishes a semiannual newsletter, *Branching Out*, which is sent to all Presbyterian college chaplains.

Presbyterian Association for Collegiate and Higher Education Ministries (PACHEM)

This organization exists to connect and empower those who support, advocate, and participate in collegiate and higher education ministries. It serves a wider constituency of people engaged in various forms of Presbyterian ministry in higher education, including chaplains as well as campus ministers, congregations, and students. A conference held before each General Assembly attracts some 150 or 200 of this group. Their website contains a number of useful resources.

National Association of College and University Chaplains (NACUC)

An interfaith organization of chaplains, NACUC usually holds conferences in the spring, with one or more speakers providing material for discussion. PCCA sometimes coordinates its conference dates and sites with NACUC, allowing chaplains to spend five days or so attending both events. The group publishes an "occasional journal" called *Ailanthus*.

Association for Coordination of University Religious Affairs (ACURA)

As its name implies, this group tends to attract people who are in somewhat more “secular” positions, serving as advisors to a wide variety of religious groups. They meet annually.

National Campus Ministry Association (NCMA)

NCMA is the major ecumenical organization of campus ministers, holding annual conferences (sometimes on a regional basis) during the summer.

The Association of Presbyterian Colleges and Universities (APCU)

This organization of Presbyterian-related institutions of higher education consists of institutions rather than individuals; normally it is the college and university presidents who are most directly involved. APCU holds an annual conference, and engages in a wide variety of other activities to further the concerns of these institutions, both in relation to the Presbyterian Church and in other spheres.

The Presbyterian Church participates actively in a shifting constellation of four different ecumenical bodies that deal with ministries in higher education:

The Council for Higher Education Ministries (CHEM)

This is the legal entity which provides an umbrella for the work of the other three groups.

United Ministries in Higher Education (UMHE)

This body now is supported by the United Church of Christ, the Disciples of Christ, the Church of the Brethren, along with the Presbyterian Church (USA). Because of decreased financial support, UMHE plays a diminishing role, but provides a major service through the Communications and Resource Center.

The Council for Ecumenical Student Christian Ministry (CESCM)

This is an ecumenical body in which both students (and denominational student organizations) and denominational higher education offices work for the holding of quadrennial national ecumenical conferences, for developing relationships with the World Student Christian Federation, and much more. Sponsoring denominations are the UCC, Disciples, PC(USA), United Methodist Church, Evangelical Lutheran Church in America, and the Episcopal Church.

Higher Education Ministries Arena (HEMA)

The staff of the groups that sponsor CESCM are involved in this body, which maintains the on-line Directory of Ministries in Higher Education, as well as meditation guides for Lent and Advent. It also holds regular training programs for new campus ministers and chaplains, and provides the personnel services mentioned on page 3 above.

The Association for Religion and Intellectual Life (ARIL)

This “movement of people from differing faith traditions [is] committed to working together for the common good,” by relating the passions of the heart with the life of the mind. The group promotes dialogue among scholars, students, and community leaders, through the quarterly journal *Cross Currents*, and through conferences and an ARIL Research Colloquium held each summer.

Academic associations

Depending on the interests and responsibilities of the chaplain, it may also be very helpful to participate in academic associations such as the American Academy of Religion and the Society for the Scientific Study of Religion. If the annual national conferences of these groups are too expensive or otherwise impractical for the chaplain’s participation, the regional meetings might be a very adequate substitute, providing opportunities for relating with scholars, hearing about new areas of interest in the fields of theology and biblical studies, and much more.

B. Presbytery, Synod, and General Assembly Bodies

When a chaplain needs help from the Presbyterian Church (U.S.A.), there are various places to which he or she might turn, in addition to pastors and congregations in the neighborhood of the college. The presbytery to which the chaplain belongs will be an obvious first level of support. The presbytery’s Committee on Ministry may have some regular program of visitation and support for non-parish ministers. The chaplain who becomes active in some aspect of the work of the presbytery will find personal and professional support through informal contacts there. If the presbytery has some form of committee on higher education, the chaplain may want to be involved in it.

The synod’s committee on higher education will provide a wider circle of contacts and information, and may well be an arena in which the chaplain can relate to colleagues from other church-related colleges in the synod.

At the national level, the Collegiate Ministries or Higher Education Office serves the needs of

chaplains and church-related colleges, as well as campus ministries, racial-ethnic schools and colleges, and financial aid programs for students. When more proximate resources fail to meet the need, a call to Louisville will often do the trick.

Just “being there”—attending presbytery and synod assemblies, and especially General Assemblies—can be an invaluable way of making connections with people, organizations, and resources.

C. Helpful Books and Other Resources

Perhaps your most important source of contacts will be the *Directory of Ministries in Higher Education*, published on line by the Higher Education Ministries Arena. In it you will find listings for all the major national bodies, both denominational and ecumenical, active in higher education ministries, along with names and addresses for all campus ministers and chaplains known to the compilers.

This resource is available at <http://www.higheredmin.org/>

The Collegiate Ministries program area of the Presbyterian Church (U.S.A.) has an on-line directory of Presbyterian groups engaged in collegiate and higher education ministries. The web site also has some helpful resources of chaplains.

D. Centers for Study and Research

A college or university chaplain may want to negotiate some arrangement for study leaves, roughly similar to the sabbatical leaves that are often available to teaching faculty. Such leaves are increasingly encouraged by presbyteries as well, for all their minister members. Such a leave might well be used for purely academic study in theology or some other discipline; another possibility is study in a professional Doctor of Ministry program in higher education ministry. One such program is conducted at Wesley Theological Seminary.

Since a chaplain is often engaged in programs for spiritual development, a D.Min. program in spiritual formation might be very useful. Among the many programs are those at General Seminary in New York City, Columbia Theological Seminary in Decatur, Georgia, and San Francisco Theological Seminary.

VIII. SOURCES FOR RENEWAL IN THE CHAPLAINCY

A question usually asked of other chaplains at national meetings is, "What organizations or events or other resources have been most helpful to you in your chaplaincy—both on campus, in the community, and in the wider scene?" The wide variation in responses to this question probably will not offer prescriptions to a new chaplain about where to go for help. But they will at least indicate the vast range of possibilities to be explored.

Most frequently cited were the national chaplains' organizations: Presbyterian College Chaplains' Association and the National Association of College and University Chaplains. Many chaplains serve in locations where there are no other chaplains or campus ministers. Their source of support and renewal comes from those meetings. A few chaplains have staff and/or local colleagues in campus ministry.

The church, in one form or another, is another major source of support. Some chaplains speak of receiving significant help from local pastors and/or congregations. Some mentioned their presbyteries as being important to them. A number express appreciation for the help they have received from the Associate for Collegiate Ministries in the national church office.

Chaplains also find support on campus. The president can be an important source of support. Other administrative officers, particularly in the student life area, may be helpful. For institutions where the chaplain has direct access to trustees, they may be a source of wisdom and support. Chaplains who have been serving one institution for some years, point to the increasing importance of support from alumni whom were known first as students. Faculty colleagues (in the religion department and elsewhere) can be important sources of support.

Because of the nature of the position, sometimes chaplains feel as if there is not much support or direction of any kind in their ministry. That can happen, and it can be a serious problem both for the chaplain and for the institution being served by that person.

Where does all this lead us? Each chaplain clearly must take the initiative to find his or her own sources of support—emotional, spiritual, intellectual, and professional. Each person must seek that support within the given conditions of the institution and the community. But there are places to look: staff and faculty colleagues, and students; local pastors and congregations, the presbytery, and campus ministry colleagues in the area; national organizations of chaplains and campus ministers, and the conferences held regionally and nationally by these groups.

Some of us may find our strongest support close to home, while others may need the stimulus of

more far-flung connections. Probably some balance of the two is ideal. There are many possibilities, but they must be actively sought, and the college or university must provide time and resources which make it possible for the chaplain to take advantage of them appropriately.

IX. CONCLUSIONS

It is our hope that the reader of this handbook will have gained an appreciation for the peculiar role and ministry of the college chaplain. Further, we hope that the responsible leaders of our colleges and universities, as well as leaders in the Presbyterian Church's presbyteries and synods, will have at hand the information that will help them deal effectively with the particular situation of their chaplains.

And finally, we hope that those who now serve as chaplains, and others who seek that role, will find here the guidance that will help them fill their roles in ways that serve God by serving both the Church and the academy at the point where those two institutions can intersect most creatively.

Appendix A

A Service of Installation

As suggested in chapter VI, each college or university may want to hold a service of installation for its new chaplain, following its own customs and patterns, but in cooperation with the local presbytery of which the chaplain will be a member. We offer here just one example of such a service, which was held at Davis and Elkins College on September 7, 1996. The Rev. Laura Sugg, who was being installed, used elements reflecting her own background and interests.

Participants in the service are listed here by their positions rather than by name, since the variety of participants is what will be of interest to others. They included five members of the commission for installation appointed by the Presbytery of West Virginia; seven guests invited to sit with the commission; the president of the college, members of the faculty, and numerous students.

The Order of Service

Prelude

Call to Worship

Vice Moderator of the Synod of the Trinity

Leader: The world belongs to God,

ALL: THE EARTH AND ALL ITS PEOPLE.

Leader: How good and how lovely it is

ALL: TO LIVE TOGETHER IN UNITY.

Leader: Love and faith come together,

ALL: JUSTICE AND PEACE JOIN HANDS.

Leader: If the Lord's disciples keep silent

ALL: THESE STONES WOULD SHOUT ALOUD.

Leader: Open our lips, O God

ALL: AND OUR MOUTHS SHALL PROCLAIM YOUR PRAISE.

Hymn: "For the Beauty of the Earth"

(Presbyterian Hymnal, # 473)

Prayer of Confession (in unison)

Minister member of the Commission

Merciful God, you pardon all who truly repent and turn to you. We humbly confess our sins and ask your mercy. We have not loved you with a pure heart, nor have we loved our neighbor as ourselves. We have not done justice, loved kindness, or walked humbly with you, our God. Have mercy on us, O God, in your loving-kindness. In your great compassion, cleanse us from

our sin. Create in us a clean heart, O God, and renew a right spirit within us. Do not cast us from your presence, or take your Holy Spirit from us. Restore to us the joy of your salvation and sustain us with your bountiful Spirit.

Leader: Holy God, Maker of all

ALL: HAVE MERCY ON US.

Leader: Jesus Christ, Servant of the poor,

ALL: HAVE MERCY ON US.

Leader: Holy Spirit, Breath of life

ALL: GRANT US PEACE.

Assurance of Forgiveness

Epistle: Acts 17: 16 - 34

Student

Anthem: “What Wondrous Love is This?”

American Folk Tune

Offering (Donations will help buy new Presbyterian Hymnals for the chapel.)

Gospel: Luke 10: 25 - 37

Student

Sermon: “Faith and Higher Education: Three Historic Commitments”

Minister member of the Commission

Hymn: “I’ll Love the Lord”

Wild Goose Worship Group of the Iona Community, Scotland
Led by the choir, with soloists and congregational participation

Acts of Installation

Statement of Purpose

Chair of the Commission, and Vice Moderator of Presbytery;
also a member of the College Board of Trustees

Presentation of the Candidate

The President of the College

Constitutional Questions to the Candidate

Chair of the Commission

Constitutional Questions to the Congregation

An elder member of the Commission

Prayer of Installation

Executive Presbyter, a member of the Commission

Declaration of Installation

Chair of the Commission

Symbols of Office

Davis and Elkins scarf

The President of the College

Chalice and Bible

Two students

Book of Order

Assoc. for Higher Education, Presbyterian Church (USA)

Hand of Fellowship

Commission and Congregation

Charge to the Congregation

Member of College faculty

Charge to the Chaplain

Chaplain at another college

Prayer of Intercession

Pastor friend of the new Chaplain

Hymn: “Here I am, Lord”

(Presbyterian Hymnal, # 525)

Benediction

Laura Sugg

Postlude

APPENDIX B

Standards and Guidelines for Chaplains

Standards for Presbyterian College Chaplains has been published by the Presbyterian College Chaplains Association. The Standards can be found on the PCCA website, www.muskingum.edu/~pcca/

A Code of Ethics for the Members of the Presbyterian College Chaplains Association is also available from the same site.

The National Association of College and University Chaplains has published *Standards and Guidelines for Chaplaincy* which can be accessed from their website, www.nacuc.net/standards.html

APPENDIX C

CURRENT CONTACTS

Revisions and updates to this list can be found at the PCCA website.

Presbyterian College Chaplains' Association

<http://www.muskingum.edu/~pcca/>

Higher Education Program Area, Presbyterian Church (USA)

<http://www.pcusa.org/collegiate/>

Association of Presbyterian Colleges and Universities

<http://www.apcu.net/>

National Association of College and University Chaplains

<http://www.nacuc.net/>

Presbyterian Association for Collegiate and Higher Education Ministries

<http://pachem.org>

National Campus Ministry Association

<http://www.campusministry.net/>

Council for Ecumenical Student Christian Ministry

<http://www.cescm.org>

Higher Education Ministries Arena (includes Office of Personnel Services)

<http://www.higheredmin.org/index.html>

UMHE Resource Center

mailto:linda_freeman@msn.com