

Boston University

OpenBU

<http://open.bu.edu>

Boston University Theses & Dissertations

Boston University Theses & Dissertations

2019

Training airport chaplains for post 9/11 ministry

<https://hdl.handle.net/2144/39299>

"Downloaded from OpenBU. Boston University's institutional repository."

BOSTON UNIVERSITY
SCHOOL OF THEOLOGY

Project Thesis

TRAINING AIRPORT CHAPLAINS FOR POST 9/11 MINISTRY

by

PAMLUTRICIA GREENLEAF

B.S., Alcorn State University, 1977
MBA, Jackson State University, 1980
M.Div., Oral Roberts University, 2016

Submitted in partial fulfillment of the
requirements for the degree of
Doctor of Ministry

2019

© 2019 by
PAMLUTRICIA GREENLEAF
All Rights reserved

Approved by

Project Thesis Advisor: _____
Shelly Rambo, Ph.D.
Associate Professor of Theology

Dedication

I would like to dedicate this work to the memory of my late mother, Emily Donley Greenleaf, who always inspired me to get an education. She always told me to work hard and do my best. The love and energy she exhibited towards family and friends continue to encourage my siblings and me to be strong even in the midst of difficult times. May there be a lasting impact of her inspiration that flows through our generation and the generations to come.

Acknowledgements

Getting to this stage in my professional life has been a life-long dream. I completely recognize that without the help of so many wonderful friends and family, I never would have made it. I would like to especially say thank you to the Holy Spirit, who helped me and has guided my every step.

I have been truly inspired and supported by my family (Betty, Cosonya, Dennis, Sallie, Hildagard, Jacqueline, Joseph, Cathy, Derrick and Sonya JoAnn). You have supported me financially and encouraged me to keep going at times when I thought I could not go on. To all of my siblings, nieces, and nephews, thank you with all my heart.

I am especially indebted to my Boston University professors, Shelly, my project advisor; Eileen; and Cohort 5. You are the absolute best. You helped open my eyes to new possibilities every time our paths came together.

Thank you to my many friends, coworkers, and ministerial family. Pastor Davis and the Cove Bible Advance, thank you for all of your prayers and time away from ministry to work on my project. Finally, thank you to Francine (Dr. J.), Adrian, Debbie, Donna, Barbara, Bob, Whitney, and Rabbi. You have been my rock throughout this Atlanta Airport Chaplaincy journey.

May God continue to bless each and every one of you.

TRAINING AIRPORT CHAPLAINS FOR POST 9/11 MINISTRY

PAMLUTRICIA GREENLEAF

Boston University School of Theology, 2019

Project Thesis Advisor: Shelly Rambo, Ph.D. Associate Professor

ABSTRACT

Airport chaplains need to be trained as transformational leaders within a post-9/11 world. At present, there is little standardization of training and requirements for chaplains. This project begins with an overview of the history of airport chaplaincy, outlines the roles and responsibilities of airport chaplains, and situates these in relationship to other sectors of chaplaincy. It challenges chaplaincy leaders to focus on new areas of education and training, such as human trafficking, trauma, and religious pluralism. It features experiences of ministry at Atlanta Hartsfield-Jackson airport and concludes with a theologically-informed proposal for a four-phase training process model.

Table of Contents

List of Tables	viii
List of Figures	ix
List of Abbreviations	x
Chapter 1: Introduction	1
Chapter 2: A Brief History of Airport Chaplaincy	10
Chapter 3: Chaplain Roles and Responsibilities	26
Chapter 4: Chaplaincy Training.....	59
Chapter 5: Ministry Preparedness in the Post 9/11 Environment.....	74
Chapter 6: Conclusions and Recommendations	121
Appendices.....	144
Bibliography	166
Curriculum Vitae	177

List of Tables

Table 1: U.S. Airports with Dedicated Spaces	15
Table 2: Chapels and Meditation Facilities Update	16
Table 3: Comparison of Roles and Responsibilities	53
Table 4: Atlanta Chaplaincy Training SWOT Analysis	72
Table 5: The Religious Landscape, 2015.....	101
Table 6: Five World Religions and Belief Systems.....	104
Table 7: Implementing Atlanta's Chaplaincy Training Development Process	128

List of Figures

Figure 1: Atlanta Interfaith Chaplaincy and IACAC Logos.....	18
Figure 2: Chaplain Safety Vest.....	77
Figure 3: Bobette Williamson Four-Phase Training Process Model	126
Figure 4: Atlanta Chaplaincy Training Process Model.....	127

List of Abbreviations

APC: Association of Professional Chaplains

CISM: Critical Incident Stress Management

CPE: Clinical Pastoral Education

DHS: U. S. Department of Homeland Security

GAO: U.S. Government Accountability Office

HHS: U. S. Department of Health and Human Services

IAC: Interfaith Airport Chaplaincy

IACAC: International Association of Civil Aviation Airport Chaplains

M.Div: Master of Divinity

NDIN: National Disaster Interfaiths Network

SWOT: Strengths, Weaknesses, Opportunities, and Threats

T-Mort: Temporary Morgue

TSA: Transportation Security Administration

U.S.: United States

VA: U. S. Department of Veterans Affairs

Chapter 1: Introduction

The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field. (Matthew 9:37-38 NIV)

On a sunny Friday afternoon in 2015, I had just completed my internship and was headed home to prepare for school and continued ministry. I found myself scurrying to get to my terminal gate at the Dallas-Fort Worth International airport. While moving through the terminal, I noticed a large crowd gathered at the window looking out over the tarmac. I decided to find out the reason for all the commotion. To my surprise, I saw police cars and motorcycles with lights flashing. They seemed to be in escort mode. Soon afterwards, I noticed representatives from every branch of the U.S. military and different flags. I realized that something or someone special was nearby. A large crowd began to assemble on the tarmac. It looked like a family gathering. A hearse pulled up close to the airplane that just landed and I realized that this was very serious. A group of chaplains made their way to the gate and walked down the jet way. Some wore clerical collars and some did not. They joined the waiting family. Having an inquiring mind, I asked the airline representative what was happening. I learned that this was an “Honor Transfer” for a fallen Marine soldier.

Escorts transferred the remains to a nearby hearse. There was a formal ceremony before travel to Longview, Texas with a full military and police escort. I learned that the soldier was a man about the age of twenty-five. He was married and had a young child. As I watched the ceremony with the crowd, I felt compassion towards the family. That day, I learned two things. First, there are chaplains in airports. Second, this was

something new and I needed to learn more about it. I wondered whether there were chaplains at other airports and especially in Atlanta since that is where I was headed. I had no idea that my next chaplain assignment would be waiting for me there.

Many people consider an airport only a place to get on and off airplanes for travel. It might be considered a least likely place for chaplaincy to exist. People who may travel frequently or those who work in airports recognize it as a very transient community. People seem to be in a hurry to get to where they are going and focus on which way to go. Some airports are like cities within a city and the location of a major employer for thousands of workers. Travelers move through airports to attend celebrations, to go on holidays, to conduct business, and to be present with family and friends in moments of crisis, death, and loss. At times, people may experience anxiousness, excitement, or sadness. Airline employers and workers can have some of the same or similar needs throughout the days and weeks. Airport chaplaincy's unique mission is to be present with those who need or desire pastoral care during these times.

Significance of the Study

Airport chaplaincy presents a myriad of opportunities for growth and transformation. For chaplains who work in different industries, serve as administrators in existing chaplaincy programs or are contemplating this type of ministry, this study offers the benefit of raising awareness that this ministry exists. As more people learn about this ministry, it is critical that airport chaplains have appropriate credentials to provide the most beneficial pastoral care. In the current environment, it appears that most people do

not seek out airport chaplaincy as a profession. Instead, when chaplains enter this community, it is one they just “happened upon” when looking for a place to serve. There are opportunities to establish a structured training track. This project is aimed at making a contribution to Atlanta airport chaplaincy training.

The study results, while focused specifically on Atlanta, may present a way for others to think about airport chaplaincy as a profession and how chaplains train in the U.S. and internationally. New challenges and operations policies in airports today seem to lead to thinking about the different ways educating chaplains takes place. For example, one chaplaincy group may require more formal education than another. Another denomination or faith group may have different requirements aimed at providing pastoral care. Regardless of the method chosen, the main emphasis should be on meeting the needs of the people to the extent and best way possible. This includes being prepared to respond in the event of emergencies.

Statement of the Problem

Atlanta Hartsfield-Jackson International is “the principal airport serving the State of Georgia and the southeastern United States. It serves as a primary transfer point in the national air transportation system. The City of Atlanta owns and operates Atlanta’s airport.”¹ Hartsfield-Jackson is not only a large U.S. airport, it also has the designation of

1. Kasim Reed and Roosevelt Council, Jr., “ATL Comprehensive Annual Financial Report, For the Fiscal Years Ended June 30, 2017 and 2016,” ii, accessed November 5, 2018, <http://www.atl.com/business-information/reports/>.

the “world’s busiest airport.”² The ATL 2017 Annual Report states: “More than 104 million passengers were served by the airport during fiscal year 2017.”³ As the largest employment center in the state, there are approximately 63,000 employees at Hartsfield.⁴

As expected, the environment at Hartsfield-Jackson is highly transient and fast-moving. In this setting, the City of Atlanta allows space within the airport for chaplain ministry and expressions of care and concern. Chaplains serve in a ministerial role among the many people who come in and out of the airport. Chaplains may also assist stranded passengers and senior citizens traveling alone. They conduct different types of services (e.g. blessing of the hands), provide pastoral care, and make referrals for further assistance.

Chaplaincy at Hartsfield-Jackson is under the supervision of the Interfaith Airport Chaplaincy, Inc., a not-for-profit organization. According to the Interfaith Airport Chaplaincy Bylaws, signed by Past-President James Clark:

The Interfaith Airport Chaplaincy is governed by a Board of Directors representative of religious communities, judicatories, and community agencies. The Board of Directors is responsible for financial and programmatic affairs of the chaplaincy. An Executive Director manages the day-to-day operations.⁵

2. Reed, “ATL Comprehensive Annual Report,” iii.

3. Reed, “ATL Comprehensive Annual Report,” 4.

4. Reed, “ATL Comprehensive Annual Report,” 79.

5. James Clark, “Bylaws: The Interfaith Airport Chaplaincy, Inc.” (Unpublished document, May 3, 2006), 1-3.

In essence, the Interfaith Airport Chaplaincy is separate from Hartsfield-Jackson's governance and operates under the auspices of its own governing body.

The primary purpose of the "interfaith" chaplaincy organization is to provide a ministry of presence to the community of passengers, workers, and visitors without regard to age, gender, race, or religious faith.⁶ Sociologist Winnifred Sullivan cites Nikolas Rose's (1999) description of the chaplain's work as a ministry of presence: "The chaplain is present to listen and offer support to people whatever their location."⁷ The things that constitute this ministry of presence vary and are not always well-defined; however, opportunities seem to be increasing, especially in light of heightened airport security. Fulfilling the intended purposes of the interfaith chaplaincy often requires the chaplain to exhibit keen awareness, knowledge, and ability to respond appropriately to the many different circumstances that arise. For example, in the case of human trafficking, airport chaplains must not only be aware that victims of human trafficking can be anyone, but must also possess the knowledge and ability to identify potentially dangerous situations. Atlanta Journal Constitution reporter, Kelly Yamanouchi, writes: "Atlanta is one of 14 hotspots for sex trafficking of children. That is because Atlanta is home of the world's busiest airport and plays host to many large gatherings like

6. Interfaith can be viewed as relations between different religions. Ken Sehested, "The Things that Make for Peace: The Purpose, Promise, and Peril of Interfaith Engagement," *Review & Expositor* 114, no. 1 (2017): 75.

7. Winnifred Fallers Sullivan, *A Ministry of Presence: Chaplaincy, Spiritual Care, and the Law* (Chicago: University of Chicago Press, 2014), 176-177.

conventions and professional sports events, according to Deborah Richardson, Center for Civil & Human Rights.”⁸

Airport chaplains need to know about ethical boundaries as well as how to interact with people from diverse cultures and religious (or non-religious) backgrounds. For example, in case of a disaster, depending on the event, conditions can be chaotic and involve people’s emotions; therefore, individuals in airport chaplaincy generally need some level of spiritual or pastoral care. Also, in the case of a disaster, it is unethical to refuse assistance to anyone because he or she may look or speak different from the person providing care. During disaster events, chaplains may approach persons in a manner that violates their culture or religious beliefs. For some cultures, male and female passengers may need to respond differently to female chaplains. These kinds of conditions constitute the need for chaplains to be keenly aware and sensitive to their surroundings.

Amidst these circumstances, there is no formal training curriculum or set credentialing requirements to prepare chaplains for the work they do. Atlanta Hartsfield-Jackson airport chaplains learn mostly as they go. The chaplains recognize potential needs and assist the community of passengers, employees, and visitors moving through the airport, with little coordination or direction about how to carry out their ministry. According to my experience and their informal comments, chaplain administrators are

8. Kelly Yamanouchi, “Hartsfield-Jackson Art Exhibit Focuses on Human Trafficking,” *Atlanta Journal-Constitution*, May 22, 2015, accessed September 9, 2018, <https://www.ajc.com/business/hartsfield-jackson-art-exhibit-focuses-human-trafficking/SbVtdv6D84hk4T3AmTl2cO/>.

aware that there is a need for a formal training program and support efforts to develop one.

In response to the above-stated problem, for this project, the researcher used Atlanta's airport as a study site to examine its interfaith chaplaincy in light of chaplain training as it relates to the following three areas: (a) the current demographic context and status as a chaplaincy, (b) chaplain job responsibilities and experiences, and (c) ministry preparedness in the post 9/11 environment. Using these aspects, the researcher explored how structured training and credentialing requirements might help ensure that Atlanta chaplains are well prepared to respond to both emergency and non-emergency events in the airport.

The researcher studied these issues because they highlight opportunities for transformation in current training and credentialing requirements and facilitate comparisons of training and credentialing requirements with those of similar entities such as hospitals and other airports. This work helped define more fully the work of Atlanta's chaplaincy as a ministry with an interfaith focus. Ultimately, it illuminated areas for proposed suggestions and recommendations aimed at changing the chaplain training and credentialing paradigm to develop a more professional chaplaincy.

Limitations of the Study

Review of literature shows that there is very limited written material on Atlanta's airport chaplaincy and airport chaplaincy, in general. Most of the materials identified were dated but useful in documenting the history and background of the chaplaincy.

There are more materials including books, journal articles, and surveys available on chaplaincy as a profession, particularly for health care. Even so, these resources were limited on how much they describe what chaplains do. One of the books reviewed, *A Handbook of Chaplaincy Studies*, includes a study of chaplaincy by Peter Kevern and Wilf McSherry. The authors point out how little information exists about what chaplains do and achieve.⁹

Airport chaplaincy is mostly voluntary and provides services on a spiritual level without catering to any one religious affiliation. More research is required to identify and address diverse religions within airport chaplaincy. This study is limited in addressing the broadness of the chaplaincy as an interfaith organization, particularly from a purpose and commitment to diversity. It is also limited to Atlanta as a study site with regard to chaplaincy training. It does not incorporate specific views of the chaplaincy management or airport authorities.

In addition, this study cannot be generalized to every airport chaplaincy in the United States or internationally. The main focus was Atlanta's Interfaith Airport Chaplaincy. For a broader view of airport chaplaincy, chaplain roles, and the status of training available, more comprehensive research and data collection are needed to illuminate the extent of what takes place in the overall airport community. In regard to

9. Peter Kevern and Wilf McSherry, "The Study of Chaplaincy: Methods and Materials," in *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places*, ed. Mark Cobb, Christopher Swift, and Andrew Todd (New York: Routledge, 2016), 47.

costs, I did not attempt to determine any cost for establishing structured chaplain training and credentialing plans as neither part of this study nor an analysis of how to pay for it.

Chapter 2: A Brief History of Airport Chaplaincy

Airport ministry began under Catholic leadership in the years following World War II. This was an “outgrowth of military chaplaincy.”¹ It was during the mid-1940’s that chaplains serving with airborne forces became aware of potential opportunities to expand in ministry.² It started with former pilots and airport maintenance workers who had instances where they could experience military chaplain ministry while still in the service.³ After they became civilians, they looked for places to pray, study, have discussions, and participate in Catholic services.⁴ At first, local pastors provided airport ministry. Catholic priests soon began to make frequent visits to the airport and made religious services available. As more people, including passengers, began to attend the services, Catholic leadership assigned priests and deacons to serve as full-time airport chaplains.⁵

1. John A. Jamnicky, “History and Mission of Airport Ministry,” in *A Ministry of the Moment: A Manual for Developing an Airport Chaplaincy Program* (Washington, D.C.: United States Catholic Conference, 1997), 1. According to Pauletta Otis, U.S. military chaplaincy dates as far back as the 1700’s. Pauletta Otis, “An Overview of the U.S. Military Chaplaincy: A Ministry of Presence and Practice,” *The Review of Faith & International Affairs* 7, no. 4 (2009): 4.

2. Michael Vincer, “Airports,” in *Chaplaincy: The Church’s Sector Ministries*, ed. Giles Legood (New York: Cassell, 1999), 50.

3. Jamnicky, “History and Mission of Airport Ministry,” 1.

4. Jamnicky, “History and Mission of Airport Ministry,” 1.

5. Jamnicky, “History and Mission of Airport Ministry,” 1.

By this time, there were “excess” priests on hand from the military, as the war was over and they were available for ministry on the civilian side.⁶

In 1946, one of the first assignments was the appointment of a chaplain to Boston Logan International Airport. A Catholic chapel, Our Lady of the Airways, opened in 1951, making it the first airport chapel. This was a small circular space that was renovated in 1965 to seat 250 people. The chapel remains today and is available for use by people of different faith traditions (e.g. Muslim travelers and workers).⁷

In 1951, another chapel was established at “Idlewild International Airport (now John F. Kennedy International Airport) in New York.”⁸ Bob O’Brien, a U.S. Customs official, founded the New York chapel. The chapel, built in 1954, was located on the property but outside the airport terminals. In the following year, local priests began to offer weekly mass to hundreds of airport employees and travelers.⁹ Several years later, the New York chapel was relocated within the airport facility.

More airport chapels opened during the 1960’s. Their locations included Chicago O’Hare and Newark International airports.¹⁰ From the 1960’s, as air travel increased,

6. Jamnicky, “History and Mission of Airport Ministry,” 2.

7. Wendy Cadge, “The Evolution of American Airport Chapels: Local Negotiations in Religiously Pluralistic Contexts,” *Religion and American Culture* 28, no. 1 (2018): 138.

8. Jamnicky, “History and Mission of Airport Ministry,” 2.

9. Cadge, “The Evolution of American Airport Chapels,” 139.

10. Cadge, “The Evolution of American Airport Chapels,” 141.

chaplains were used by more people. Airport chaplaincy became firmly established. John Jamnicky describes the events of the 1950's and 1960's as major milestones that "mark the development of a new ministry that takes the church to where the people are."¹¹ By the end of the 1960's, even more airports had chapels. Most of them were started by Catholics as they needed the space to hold religious services and they had the time and resources to open them. Some chapels were built by non-Catholics in cities such as Denver and Houston.¹² These spaces were developed for use by others to include Protestants and Jewish groups.¹³

In 1967, Catholic leaders envisioned a wide network of chaplains that would serve the needs of many. This led to convening a professional network of airport chaplains now known as the "International Association of Civil Aviation Chaplains (IACAC)."¹⁴ The "IACAC is an association of men and women representing a wide range of faith groups (e.g. Christians from various denominations, Jewish, Muslim, and Hindu)" for the purpose of encouraging and mutually supporting one another in ministry to air travelers, airport workers, and visitors.¹⁵ IACAC membership includes airport

11. Jamnicky, "History and Mission of Airport Ministry," 2-3.

12. Cadge, "The Evolution of American Airport Chapels," 141.

13. Cadge, "The Evolution of American Airport Chapels," 141.

14. George Lane, "From the President," in *Facing the Future: 50th Anniversary of the International Association of Civil Aviation Chaplains* (Stockholm, Sweden: Löwex Trycksaker, 2017), 9-10.

15. Lane, "From the President," 11, 13.

chaplains from Africa, Australia, Canada, Europe, and North America.¹⁶ The association's purpose includes promoting fellowship under God for airport chaplains for those engaged in ministry in the aviation environment. During annual meetings held around the world, IACAC "members exchange experiences and insights, engage in mutual theological and sociological study and reflection and nurture ecumenical, spiritual, interfaith, and multicultural relationships."¹⁷

During the 1970's and 1980's, chaplains began to work across denominational lines and more spaces became available. "In the early 1970's, Atlanta's first chapel was created. However, it was not until the 1980's that chaplains and resources were available to keep it open."¹⁸ "In 1981, a dedicated Protestant chaplain began to develop chaplaincy at the airport."¹⁹ It was born out of the persistence of "Edwin Hogg, a U.S.-based Eastern Airlines employee. He contacted Atlanta Mayor Maynard Jackson in 1977, asking for space to locate a chapel."²⁰ Although it took some time for the chapel to come into existence, he received a positive response from the Mayor. Hogg had traveled to many different places and "recognized the growth in air travel and the spiritual and practical

16. Unni Franck, et. al. *Facing the Future: 50th Anniversary of the International Association of Civil Aviation Chaplains* (Stockholm, Sweden: Löwex Trycksaker, 2017), 25-100.

17. Franck, *Facing the Future*, 21.

18. Cadge, "The Evolution of American Airport Chapels," 142.

19. Cadge, "The Evolution of American Airport Chapels," 142.

20. Vincer, "Airports," 50; Maynard Jackson, "Letter Regarding Establishment of a Prayer or Meditation Room, September 27, 1977, City of Atlanta Mayor (Unpublished document).

needs for airport ministry to serve both the travelers and employees.”²¹ Hogg became concerned about the way people were handling problems in the airport. He concluded that perhaps there should be an alternative place for solving problems. Hogg’s conviction was that every international airport should have a chapel and a chaplaincy ministry. With his recognition of these needs, Hogg established basic requirements that he believed should be considered as part of any chapel and prayer room. They include:²²

- A place set aside for individual prayer and meditation
- A place of stillness
- A place that is always open and available to people of all faiths
- A chaplain available to serve the needs of those who pass through or work at the airport.

As more airports opened chapels, chaplaincies became more interfaith with chaplains available to everyone who wants and needs assistance. This chaplaincy approach started in the 1990’s and continues to the present.²³ Since the opening of the first airport chapel at Boston Logan International Airport, a number of other U.S. airports dedicated space for patron use. The Pew Research Center published a report in 2015 on airports that have dedicated spaces for prayer, meditation, and quiet reflections.

21. Vincer, “Airports,” 50.

22. Vincer, “Airports,” 50.

23. Cadge, “The Evolution of American Airport Chapels,” 143.

In some airports, different faith traditions offer times for a variety of worship services as shown in Table 1.²⁴

Table 1: U.S. Airports with Dedicated Spaces

	Airport	Christian /Protestant	Catholic	Jewish	Islamic
1.	Atlanta Hartsfield-Jackson Int'l	✓	✓		✓
2.	Charlotte/Douglas Int'l		✓		
3.	Chicago Midway Int'l	✓	✓		✓
4.	Chicago O'Hare Int'l	✓	✓		
5.	Dallas/Fort Worth Int'l	✓	✓		✓
6.	Denver Int'l				
7.	General Edward Lawrence Logan Int'l		✓		
8.	George Bush Intercontinental/Houston				
9.	John F. Kennedy Int'l	✓	✓	✓	✓
10.	LaGuardia		✓		
11.	Miami Int'l	✓			
12.	Newark Liberty Int'l	✓	✓		
13.	Orlando Int'l		✓		
14.	Phoenix Sky Harbor Int'l				
15.	Ronald Reagan Washington National	✓	✓	✓	✓
16.	San Francisco Int'l				
17.	Tampa Int'l	✓			✓
18.	Washington Dulles Int'l	✓	✓	✓	✓

Note: Includes large-hub airports for 2013, as designated by the Federal Aviation Administration. Charlotte-Dougllass International Airport has an interfaith service. Pew Research Source: www.faa.gov/airports/planning_capacity/passenger_allcargo_stats/passenger/.

Source: Data extracted from Aleksandra Sandstrom, “Most of the Busiest U. S. Airports Have Dedicated Chapels,” Pew Research Center, Washington, D.C. July 6, 2015.

24. Aleksandra Sandstrom, “Most of the Busiest U. S. Airports Have Dedicated Chapels,” Pew Research Center, Washington, D.C. July 6, 2015, 2, accessed January 30, 2017, <http://www.pewresearch.org/fact-tank/2015/07/06/most-of-the-busiest-u-s-airports-have-dedicated-chapels>.

Since the Pew Research report, other airports have dedicated spaces now identified as chapels, meditation, reflection, and quiet rooms. They are spaces set aside “for quiet reflective and meditative activities such as the facility at the San Francisco International Airport.”²⁵ These facilities may be “small, enclosed spaces available for services but there are no religious identifications.”²⁶ Table 2 indicates airport locations where additional dedicated spaces now exist.²⁷

Table 2: Chapels and Meditation Facilities Update

Chapels	Meditation Rooms	Quiet Rooms
• St. Louis, MO	• Indianapolis, IN	• Myrtle Beach, SC
• Albany, NY	• Louisville, KY	
• Greensboro, NC	• Raleigh-Durham, NC	
• Cincinnati, OH	• Albuquerque, NM	
• Cleveland, OH	• Columbus, OH	
• Tulsa, OK	• Scranton, PA	
• Pittsburg, PA	• San Antonio, TX	

Source: Researcher generated summary information compiled from review of over 100 U. S. international airport websites.

Description and Use of Chapel Facilities

In discussing the history of chaplaincy, it is helpful to point out some of the variations in the identification and operation of chapel facilities for those who wish to

25. Cadge, “The Evolution of American Airport Chapels,” 145.

26. Cadge, “The Evolution of American Airport Chapels,” 146-147.

27. “Update on Chapel Spaces in U.S. International Airports,” (Unpublished Summary, November 2018).

visit them. When visiting chapel spaces at U. S. airports, it can be noted that there may be differences in their appearances, as well as how they operate as “there are no consistent policies governing them.”²⁸ Chapel space is often negotiated between local airport authorities and chaplaincy leaders. Some airports are more restrictive than others about what is permissible. Some airports allow the announcement of religious services throughout the airport just prior to the service beginning. Signs may be posted to indicate that a sacred space is available to all people. The intent is to be as inclusive as possible and, at the same time, avoid conflicts around religion in a public place. “Single-denomination chapels are becoming increasingly rare” in newer airports.²⁹

In some airports, multiple spaces are designated for interfaith use. For example, “the Dallas Fort Worth airport has five dedicated chapel spaces.”³⁰ At the “John F. Kennedy airport in New York City, there are four separate chapels with each one geared towards pastoral care for different religious traditions—Jewish, Protestant, Muslim, and Roman Catholic.”³¹

Access to airport chapel spaces can become challenging and require users to inquire and intentionally seek out the locations. This becomes necessary as some chapels

28. Cadge, “The Evolution of American Airport Chapels,” 137.

29. “Church-Specific Chapels a Dying Breed at Airports.” *The Christian Century* 125, no. 13 (July 2008): 18.

30. Cadge, “The Evolution of American Airport Chapels,” 146.

31. Cadge, “The Evolution of American Airport Chapels,” 143.

and designated spaces are located prior to security-checked entrances. Others are only accessible after security checks.

Airport chapels have some or no visible religious symbols present. A symbol present in chapel spaces in Atlanta or designated on airport maps as a universal symbol recognized around the world is a “kneeling figure logo copyrighted in Atlanta.”³² The logo was designed to “convey a message of faith and reverence without symbolizing any particular religious group.”³³ It was later “incorporated with wings as part of the IACAC logo” as shown in Figure 1:³⁴

Figure 1: Atlanta Interfaith Chaplaincy and IACAC Logos



Source: Unni Franck, et al. *Facing the Future: 50th Anniversary of the International Association of Civil Aviation Chaplains*.

In some locations, local governments do not support airport chapels or sacred spaces. Local authorities may view the presence of these spaces as conflicts between the

32. Cadge, “The Evolution of American Airport Chapels,” 146, 163.

33. Chuck Bell, “Hartsfield Airport Chapel’s Logo to Become International Symbol,” *The Atlanta Constitution*, August 4, 1983, 22A.

34. Franck, *Facing the Future*, 22, 27.

church and state and want to avoid any potential discord. Winnifred Sullivan offers an extensive description on U.S. efforts to redefine religious freedom under the Constitution. In providing a description on this topic, Sullivan cites Gordon (2010) “on the state of religion in the second half of the twentieth century in terms of disestablishment.”³⁵ This does not refer to a complete separation. Instead, “the courts and others understood disestablishment to mean a striving to keep the government and religion out of each other’s business—a project now known as the separation of church and state.”³⁶

Because of this viewpoint on church and state issues, chapels and sacred spaces are prohibited from existing in the airport. Other airports may allow chapels and designated spaces with clear indications that the space is available to all for public use and not limited to any particular group. For example, at Chicago O’Hare’s airport, a Policy Use and Disclaimer sign is placed outside the chapel. According to Wendy Cadge, the sign explains that “the City of Chicago does not endorse any of the views expressed in the chapels by individuals or religious groups during worship services and that the chapel is open for the chaplaincy and worship services of any denomination that enters into the O’Hare Interfaith Chapel Corporation standard agreement.”³⁷

35. Sullivan, *A Ministry of Presence*, 12.

36. Sullivan, *A Ministry of Presence*, 12.

37. Cadge, “The Evolution of American Airport Chapels,” 149.

In another example, the Jacksonville International Airport Chapel in Florida began offering daily prayers after the September 11, 2001 terrorist attacks.³⁸ These prayers were hosted by a volunteer chaplain who was from the Baptist tradition. After three months, the prayer offerings were discontinued in response to recommendations from the Jacksonville Airport Authority legal counsel. The office for airport clergy closed and volunteer chaplains were no longer allowed to use the title “airport chaplains.”³⁹ The airport authority also prohibited the use of the public address system. The airport authority’s position was that while a chapel can exist in the Jacksonville airport, for the airport authority to allow operating the chapel would be in violation of the U.S. constitution. While the chapel location exists in the airport, there are no religious signs, chaplains, services, or displays of religious materials.⁴⁰

To further minimize the appearance of any church and state conflicts, airport chapels and chaplaincies may be supported with staff and funding by local congregations or through community fundraisers such as annual banquets or golf tournaments. Airlines and various contractors may participate by donating items that can be used during the fundraisers. Chaplains use funding from these activities to assist passengers with small emergencies such as a fee for baggage checks, changing a ticket, a meal for someone

38. Diana Eck, “The Pluralism Project,” President and Fellows of Harvard College, 1997-2018, accessed December 27, 2018, <http://pluralism.org/research-report/airport-chapels-shifting-from-denominational-to-interfaith/>.

39. Eck, “The Pluralism Project.”

40. Eck, “The Pluralism Project.”

stranded, or a fare to take public transit. The airports may “support the chaplaincies in various ways but do not pay for them or the chaplain staff.”⁴¹

There is no legal mandate for chaplains in U.S. airports. Sociologist Wendy Cadge cites Winnifred Sullivan’s (2014) description of legal chaplaincy requirements: “Chaplains are required by law in the military, federal prisons, and the U. S. Department of Veterans Affairs (VA) as part of the First Amendment guarantee of free exercise of religion.”⁴² All three entities have a long history of chaplaincy and service to their constituents. Many of the people they serve are away from home for reasons such as medical needs or incarceration. The rationale for the legal mandate for chaplains in the military, prison, and VA is that this population cannot take part in “religion in the free market as it is made available by the U.S. Constitution.”⁴³ While chaplaincy is a legal profession, each of these institutions has restrictions on how they function; for example, “There are significant restrictions governing all prison activity.”⁴⁴ Further discussion on this topic is in subsequent sections of this study.

Even though there is no legal mandate, chaplains are present in U. S. airports and other institutions such as colleges and universities to help provide pastoral care. At airports, in particular, chaplain teams consist of a combination of one or two paid

41. Wendy Cadge, “God on the Fly? The Professional Mandates of Airport Chaplains,” *Sociology of Religion* 78, no. 4 (January 2018): 441.

42. Cadge, “God on the Fly,” 438.

43. Sullivan, *A Ministry of Presence*, 150.

44. Sullivan, *A Ministry of Presence*, 177.

chaplains, and the rest volunteers. “Some may be full-time. Volunteers often work part-time. Still others make themselves available at the chapel when requested” to conduct a religious service or other function.⁴⁵ Chaplains view their work as a necessary presence for the people. There are no efforts to impede or influence the airport’s business operations.

Atlanta Interfaith Chaplaincy

For over thirty-five years, the Atlanta Interfaith Airport Chaplaincy (IAC) has offered a pastoral ministry of presence to people of all faiths. Recipients of the ministry have included the military, airport employees, and travelers from many places around the world. “In 1980, the IAC was incorporated with a Catholic, Jewish, and Protestant representative.”⁴⁶ The IAC began and continues as a not-for-profit organization. Initially, “the Christian Council of Metropolitan Atlanta sponsored the chaplaincy. The Christian Council was replaced by an independent Board of Directors in 1982.”⁴⁷ This independent Board has full responsibility for “financial development and supervision of the ministry.

Atlanta’s airport chaplain ministry is pastoral in nature. The chaplaincy’s emphasis is on meeting the emotional and spiritual needs of individuals, families, and

45. Lane, “From the President,” 12.

46. Charles W. Shirley, “Ministering in the World of Aviation: Orientation Manual for Volunteer Chaplain Associates at Atlanta Hartsfield-Jackson International Airport,” (Unpublished document, 1991, 1st ed., III-2).

47. Franck, *Facing the Future*, 27, 123.

small groups. It serves as a “people-helping resource” for the airport community.⁴⁸ The ministry, in large part, exists to offer comfort and support to people of all faiths while traveling through Atlanta’s airport. With this background and concern, the IAC began a mission to provide a ministry of presence to the interfaith community of passengers, employees, and visitors.

In keeping with the concept of an interfaith chaplaincy, the chapel space décor is free of religious symbols unique to any particular faith tradition. Instead, during acts of worship, chaplains determine the symbols or objects required. “Individuals or groups must supply them as needed.”⁴⁹ Upon completion of the services, chaplains store the items until the next use. For immediate access, the chaplains keep copies of the Bible in different languages, Hebrew prayer books, the Quran and other materials within the office space. They are available upon request for public use.

As of July 2018, the Atlanta chaplaincy consisted of forty-three chaplains including the Executive Director. This included twenty-eight males and fifteen females with sixty-two the average age.⁵⁰ Most of the chaplains volunteer for weekly service. Among the forty-three chaplains, the team includes ordained and “lay leaders” from ten

48. Shirley, *Ministering in the World of Aviation*, III-3.

49. Shirley, *Ministering in the World of Aviation*, IV-1.

50. Adrian Neely, “Volunteer List: Atlanta Interfaith Airport Chaplaincy, Inc.” (Unpublished summary data, July 27, 2018).

different faith backgrounds.⁵¹ The highest number of chaplains within the group come from Catholic and non-denominational traditions. Other faith groups affiliated with the IAC include Baptist, Episcopalian, Jewish, Methodist, Muslim, and the Salvation Army.

Atlanta's physical facilities include three designated spaces. One chapel is positioned in the pre-security area of the airport. The second and third chapels are located in concourses (i.e. terminals) post-security. The post-security spaces are open and available 24/7 to people of all faith backgrounds for prayer and meditation. Regularly scheduled mass and worship services take place in two chapels. A Muslim weekly prayer service is also scheduled in the chapel before the main security area. Administrative staff maintains a written record of visitors to the chapels each week. While the numbers vary, each month, approximately fifty people record their visits for quiet reflection or other chapel services.

As an interfaith ministry, chaplains of one faith may minister to people of other faiths. The leadership expects chaplains to have sufficient flexibility in their personal beliefs and theological understanding of caring for people who practice religious traditions that may be different from their own. Airport chaplains may not agree with another person's faith, but refrain from judging them and accept that their faith and practices are equally important to them. In order for the chaplaincy to exist within the

51. Laity functions differently in airports. "With special training, lay pastoral agents can offer counsel and social assistance to airport personnel and travelers alike. They support the ministry of the chaplain and extend outreach." Michael G. Zaniolo and Susan Schneider, *Airport Chaplaincy: A Catholic Handbook* (Chicago: National Conference of Catholic Airport Chaplains, 2011), 21.

airport setting, the agreement with airport authorities is that the chaplain's purpose is to help people pastorally without insisting that they change their religious affiliations. Thus, the Interfaith Airport Chaplaincy's guiding principle is that chaplains minister to others within the framework of their own faith. Chaplains maintain a focus on helping people draw on their religious faith as a spiritual resource for working through different circumstances.

Conclusions

This brief history of airport chaplaincy across the USA and in Atlanta in particular, sheds light on a profession not known to many people. Whether people are traveling through airports, working, or visiting, chapels are available and can add value to airport experiences. For instance, chaplains might help elderly people get to the place they need to go or offer support to someone grieving the loss of a loved one. These activities can make a difference in people's lives. This history also helps to understand the context of what is going on within Atlanta's airport chaplaincy.

This is a ministry that the researcher learned about during personal travel. Like most of the chaplains, the researcher did not purposely seek it out. Aside from Roman Catholics, other congregations may not be aware of this ministry as an opportunity to serve beyond the walls of the church. This area remains an uncharted territory; in many cases, airport chaplains are visible, but yet unnoticed by many.

Chapter 3: Chaplain Roles and Responsibilities

Chaplains exist in workplaces across different sectors of society in the U.S. including airports, hospitals, the military, and prisons. Many view chaplains as exclusively Christian and the chaplain as a pastor to people away from home. However, the chaplain's role extends beyond being a pastor and Christianity. Alan Billings describes the chaplain's role as "one who stands at the interface between organized religion and public institutions."¹ Billings claims that the chaplain stands at this interface at a time when people are "indifferent towards religion and resistant to it having any place in public life, on one hand, and receptive on the other."² This may be due, in large part, to America's attitude towards religion. According to a 2014 Pew Research Center report, the religious landscape is changing and there has been a noticeable increase among religious groups such as Muslims and Hindus.³

With changes in the religious landscape, responsible chaplaincy has made considerable strides towards adjusting ministry efforts to provide pastoral care. This is an effort to support to people of all faiths. While chaplains in secular places continue to

1. Alan Billings, "The Place of Chaplaincy in Public Life," in *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places*, ed. Mark Cobb, Christopher Swift, and Andrew Todd (New York: Routledge, 2016), 31.

2. Billings, "The Place of Chaplaincy," 31.

3. "America's Changing Religious Landscape: Christians Decline Sharply as Share of Population; Unaffiliated and Other Faiths Continue to Grow," Pew Research Center, May 12, 2015, 1, accessed January 2, 2019, <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.

evolve, one of the major shifts is moving from ministry focused on just one denomination to ministry of presence.⁴

To facilitate understanding what is meant by “ministry of presence,” two resources offer extended discussions. First, Winnifred Sullivan describes ministry of presence as a basic religious practice that requires minimal theological explanation and that has roots in Christian theology referred to as incarnation.⁵ This theology embraces the doctrine of Jesus coming into the world and taking on a human body at conception (Luke 1:28-30). Jesus was incarnate and was made flesh. Jesus’ presence continued even after death. Chaplains understand the ministry of presence as incarnating God’s presence in institutional settings, particularly when death and suffering occur.⁶ It is more about chaplains being present as part of ministry with those encountered in the difficult times than actually doing ministry.⁷ The second resource is the *Dictionary of Pastoral Care and Counseling*. In this source, Gabriel Fackre describes the ministry of presence as “a form of servanthood (*diakonia*, ministry) characterized by suffering, alongside of and with the hurt and oppressed—a *being*, rather than a doing and telling.”⁸ This type of

4. “Church-Specific Chapels a Dying Breed at Airports.” *The Christian Century* 125, no. 13 (July 2008): 18.

5. Sullivan, *A Ministry of Presence*, 174, 181.

6. Sullivan, *A Ministry of Presence*, 181.

7. Sullivan, *A Ministry of Presence*, 183.

8. Gabriel Fackre, “Ministry of Presence,” in the *Dictionary of Pastoral Care and Counseling*, exp. ed., ed. Rodney J. Hunter (Nashville: Abingdon Press, 2005), 950.

ministry can be “voluntary or involuntary, as when verbal proclamation in public sectors is not allowed.”⁹

For purposes of this study, the context for ministry is about “being present” for whatever and for whoever needs the chaplain regardless of their background, faith or no faith. The chaplain is present and listens when others cannot take the time to do so. Since airport chaplaincy prohibits proselytizing, this ministry of presence does not involve any attempts to coerce people to convert to any faith tradition.

In the past, “chaplains cared for people of their own faith traditions. These roles are now changing as many people encountered may not feel fellowship with local clergy.”¹⁰ In a time of increasing diversity of faith and belief systems, the chaplain becomes a valuable resource for ministry in public places such as airports.¹¹ These may not be thought of as religious institutions which enable the chaplains to carry out their role in a manner that is acceptable and most helpful in the sector being served. Regardless of the public place (e.g. airports), it is an opportunity for the church to go wherever people exist in community.

9. Fackre, “Ministry of Presence,” 951.

10. Wendy Cadge, “From Bicycle to Social Movements, The Changing Role of Chaplains in the U.S.,” November 14, 2018, 2-3, accessed December 21, 2018, <http://theconversation.com/from-bicycle-to-social-movements-the-changing-role-of-chaplains-in-the-us-104382>.

11. Mark Cobb, Christopher Swift, and Andrew Todd, eds. *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places* (New York: Routledge, 2016), 328.

Working in a “multifaith” (i.e. people of all faiths and none) environment, the chaplain is there to listen to the people who are hurting, or just to be present in a time of need.¹² Ministry often takes place with people who do not share backgrounds. “Chaplains are not required to leave aspects of their traditional religious beliefs and practices behind so long as they are willing to embrace contemporary sacredness not imposed on others.”¹³ The chaplain’s level of ministry is demonstrated based on time available and flexibility between the parties. For example, Ken Sehested shared his views on the things that bring about peace. Sehested described a scenario that occurred early in 2011. In his description is the story of a “group of Muslims bowing to pray.”¹⁴ They were surrounded by a group of Christians joined “hand-in-hand, facing outward, as a wall of protection” against a hostile group.¹⁵ Instances such as Sehested’s can clearly convey a message of care and compassion (even in the face of potential danger) for those of a different faith tradition just by being present.

12. Sophie Gilliat-Ray and Mohammed Arshad, “Multifaith Working,” in *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places*, ed. Mark Cobb, Christopher Swift, and Andrew Todd (New York: Routledge, 2016), 113.

13. Stephen Pattison, “Situating Chaplaincy in the United Kingdom: The Acceptable Face of ‘Religion’?” in *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places*, ed. Mark Cobb, Christopher Swift, and Andrew Todd (New York: Routledge, 2016), 27.

14. Ken Sehested, “The Things that Make for Peace: The Purpose, Promise, and Peril of Interfaith Engagement,” *Review & Expositor* 114, no. 1 (2017): 71.

15. Sehested, “The Things that Make for Peace,” 71.

Chaplains are often faced with situations similar to what Sehested described and can make a difference in the lives of the people encountered. For instance, while walking through the Atlanta airport the researcher experienced a similar occurrence. As her airplane boarded, a young Muslim woman was in a panic to find a place for noonday prayer before boarding the airplane. There was no chapel or meditation room close by. She approached the researcher, the chaplain, and told of her dilemma. Since passengers crowded around the boarding gate, the researcher guided the young woman to a nearby gate that was not being used at the time and asked her to move into the corner for her prayer. As the young woman knelt to pray, the researcher, as the chaplain, a Christian, covered her by blocking the view of others to give her privacy. When finished, the Muslim woman expressed her gratitude and was able to board her flight on time. There was no attempt to pretend that no differences in faith traditions existed. It was more important for the researcher as the chaplain to assist someone in need.

The role and responsibilities of chaplains vary among different segments of society and there seems to be no clear definition for the chaplain's role. In *A Handbook of Chaplaincy Studies*, Peter Kevern and Wilf McSherry assert that the chaplain's role, in many instances, is shaped by the "uniqueness of every situation."¹⁶ Since individuals, airports, and other entities differ, "there is very little objective or generalizable information available about the role of chaplains."¹⁷

16. Kevern and McSherry, "The Study of Chaplaincy," 47.

17. Kevern and McSherry, "The Study of Chaplaincy," 47.

What Do Chaplains Do?

Regardless of the sector, there are some similarities in what takes place during chaplain ministry. Based on my research for this project and the researcher's personal beliefs, institutions such as airports, hospitals, military, and prisons differ, and chaplains must value all people and exhibit patience, compassion, and caring. "Chaplains serve and address needs."¹⁸ People helping and serving others resides at the core of airport chaplaincy. "Since the airport is a multifaith environment, a significant part of what the chaplain does is to build good working relationships with chaplains of other faith backgrounds."¹⁹ It is helpful for chaplains to have "some understanding of, and be sensitive to those of different faith traditions."²⁰ The ministry necessitates that chaplains have this understanding as they may be called upon to minister to those of other religious traditions at any time.

From the researcher's viewpoint, active listening, reflecting, and being present are necessary skills regardless of the profession. It is no different with airport chaplains. Chaplains are the eyes and ears in situations where they are often unseen by patrons. For purposes of this discussion, the researcher will highlight U.S. chaplaincy among airports, hospitals, the military, and prisons based upon review of literature sources as indicated.

18. Vincer, "Airports," 49.

19. David J. Baratelli and James T. Devine, "The Ministry of the Chaplain: What Does an Airport Chaplain Do?" in *Ministry of the Moment: A Manual for Developing an Airport Chaplaincy Program* (Washington, D.C.: United States Catholic Conference, 1997), 31.

20. Baratelli and Devine, "The Ministry of the Chaplain," 31.

Airport Chaplaincy

Chaplains contribute in meaningful ways to the lives of the people they meet in airports. At the core of the chaplains' work is accessibility and the ability to adapt to situations. Chaplains offer pastoral care and spiritual support to people from different walks of life.

When people become aware of airport chaplains, often their first question is, "What do you do?" This is difficult to answer since every day is different and so are the chaplains. As difficult as it may be to answer this question, it is important to develop a working definition of the chaplain's role. Henri Nouwen maintains that "every professional is responsible for his own definition. When a priest (e.g. chaplain) cannot define their role carefully, they will never be able to make it clear to anyone else."²¹ Along this line, chaplains have attempted to define their roles and responsibilities in airports.

Briefly described, chaplains provide spiritual support to those who need or desire it. Airport passengers, employees, and visitors often are unable to attend formal religious services offered at their place of choice. Chaplains are present and available to offer ministry to them while in the airport.

Michael Vincer maintains that when people ask the question, "What do you do in airports?" the answer is, "Most people are intrigued not so much about the nature of

21. Henri J. M. Nouwen, *Creative Ministry* (Garden City, NY: Doubleday & Company, Inc., 1971), 61.

ministry but the place where it is exercised.”²² In Vincer’s view, “the essence of airport chaplaincy is very similar to ministry in other settings—to serve others in the name of Christ and address needs.”²³ For the airport setting, one chaplain reflects upon airport chaplaincy as dancing with an unfamiliar partner.

Sometimes in chaplaincy, when I do not know the person I am with, listening to a story that is wanting to be told because the holding of it is too hard to be borne alone, is like trying to follow dance steps that are not familiar, because I have not partnered before with this other dancer nor their story, and I am not sure of the rhythm or the stamina of the dancer, or myself, in being present with them and their telling.

As the chaplain, not wanting to step on toes or take the lead, I try to listen for the music beneath the conversation in order to tune into the Great Orchestrator who is present in all things and guides our steps in ways that I trust carry me and the teller beyond the present dance into a future that may one day have us look back and hope that we did our best to pay attention to that one strain of melancholy melody that will lead us both into the next good step. Thanks be to God, the ground of our being.²⁴

It is from a similar perspective that airport chaplains carry out a ministry of presence on a daily basis in various U.S. airports. Moving outside of the church and places of worship to public venues such as the airport often involves a shift in how we do ministry. People traveling through the airport come from many parts of society and every encounter may be different from the last one. Yet, it is equally important and requires the chaplain’s full attention.

22. Vincer, “Airports,” 9.

23. Vincer, “Airports,” 49.

24. Barbara Pendergrast, Personal Communication, November 2018.

In some U.S. airports, chaplaincy is one of the many different amenities available to travelers, workers, and visitors. This is a fast-paced and highly transient environment as millions of people move hurriedly through the airports daily. Airport managers recognize that the people have expectations for certain services. Dale Fodness and Brian Murray of the University of Dallas conducted a study of passengers' expectations of airport services.²⁵ Fodness and Murray emphasized that air travelers today have meaningful choices among airports and have expectations for quality and the types of services preferred. Based on Fodness and Murray's research, two themes emerged related to chaplaincy:²⁶ Passengers expressed interest in (1) having a church/chapel in an airport during a layover, and (2) having quiet areas in which to nap, read, or do business. Decision makers found this information and other results helpful, enlightening, and strive to "offer quality services in airports in ways that really do matter to the passenger."²⁷

According to John Jamnicky, from the perspective of airline companies, "an airport is a place of business and one of their most important concerns is on activities that impact their profits."²⁸ Jamnicky stresses that "as long as the chapel and chaplaincy programs do not hurt their profitability and provide some service, the airlines are

25. Dale Fodness and Brian Murray, "Passengers' Expectations of Airport Service Quality," *The Journal of Services Marketing* 21, no. 7 (2007): 492.

26. Fodness and Murray, "Passengers' Expectations," 495.

27. Fodness and Murray, "Passengers' Expectations," 506.

28. Jamnicky, "How to Begin an Airport Chapel and Chaplaincy," 24.

generally receptive.”²⁹ With agreements between the airport authority and chaplaincy, “chaplains handle the narrative, sacred symbols, and operate the chapel or sacred spaces” within secular institutions such as airports.³⁰ With this agreement, the chaplain’s role is clearly established so that there is no confusion with what other professionals do within the airport. Chaplains, then, must be “vigilant” in understanding their workplaces and the airport management as employers without losing sight and attending to the spiritual needs of those served.³¹

Along with this line of thinking, other chaplains see the chaplaincy ministry as an opportunity to “humanize passengers and those who work in the airline industry.”³² People using air transportation are valued beyond profit margins. This benefits the airline industry and people served. They want people to continue to use their services. For many airports, having a “chaplaincy team and facilities is an expression of their desire for the best quality of care” for their customers and employees.³³

In airports, chaplains meet, assist, and work in a very diverse environment. Encounters with passengers and visitors are often brief, with no knowledge about a

29. Jamnicky, “How to Begin an Airport Chapel and Chaplaincy,” 24.

30. *A Handbook of Chaplaincy Studies*, 4.

31. Bruce Fenner, “The Challenge Confronting Chaplaincy Today: Relevance Aligning Chaplaincy with the Needs of Consumers and Employers,” *Justice Reflections* 36 (2014): 5.

32. Zaniolo and Schneider, *Airport Chaplaincy: A Catholic Handbook*, 9.

33. Lane, “From the President,” 16.

person's religious beliefs; even so, the chaplain must be prepared to assist at a moment's notice. More sustained visits sometimes take place with persons who have long waits, as well as with airport and airline employees. There are also "homeless, refugees, and immigrants who spend longer times in the airport."³⁴ During these times, opportunities exist for more in-depth ministry.

Airport chaplaincy is also described as a "unique ministry with a unique mission."³⁵ Air travel can be intense. Passengers and workers experience a wide range of emotions that include "anxiousness about flying, need for a quiet space to pray or meditate, an opportunity to share expressions about weddings, births, work-related joys (e.g. promotions, raises, etc.), illnesses, emergencies, grief, and bereavement."³⁶ These are a part of life for those traveling through or working in the airport.³⁷ In the role of caregiver, "the chaplain's presence offers peace to travelers and workers in times of difficulty" or a listening ear during times of rejoicing with those who celebrate.³⁸

34. John A. Jamnicky, "Understanding the Uniqueness of Airport Ministry: The Airport as a Total Community," in *Ministry of the Moment: A Manual for Developing an Airport Chaplaincy Program* (Washington, D.C.: United States Catholic Conference, 1997), 6.

35. Jamnicky, "History and Mission of Airport Ministry," 2.

36. Grief encompasses a broad range of feelings and reactions that are common after a loss. "Terms such as loss and bereavement are also used when referring to grief. Loss is the action of losing or having lost something, while bereavement is related to the loss of a person by death." Kathleen Dunne, "Grief and its Manifestations," *Nursing Standard* 18, no. 45 (July 21, 2004): 45-51.

37. Jamnicky, "Understanding the Uniqueness of Airport Ministry," 7.

38. Jamnicky, "History and Mission of Airport Ministry," 2.

At times, chaplains serve as advocates within the airport community. As defined by Leila Foster, “advocates are persons who assist others in situations where they may have difficulty in being heard.”³⁹ Advocates assist others in what appears to be in positions of “unequal strength” or authority and need help.⁴⁰

Chaplains advocate with airline personnel on behalf of passengers. In situations where the passenger needs to pay fees to change a ticket or pay baggage fees, the chaplain can work with the airline representative to pay the charges. When homeless people need shelter, the chaplain has access to multiple services to advocate for housing, food, and other necessities on their behalf. The chaplain may also coordinate with local authorities such as the coroner’s office to assist a family whose loved one passes away in flight. Local or traveling clergy sometimes contact the chaplain’s office to arrange to use one of the chapel facilities to hold an ecumenical service for a group on a pilgrimage. The chaplain advocates on behalf of these visitors with the Chaplain Board of Directors to allow use. Visiting clergy provide their own items for use as part of the sacred service. Beyond the airport, chaplains advocate with leaders in community organizations. In this role, the chaplain seeks potential funding sources as well as opportunities for the chaplains to serve and be present.

One of the most important things to remember is that work done by airport chaplains is a major part of the airport’s daily business. “Chaplains immerse themselves

39. Leila M. Foster, “The Chaplain: Patient’s Advocate and Institution’s Ombudsman,” *The Journal of Pastoral Care* 29, no. 2 (June 1975): 106.

40. Foster, “The Chaplain,” 106.

in the life of the airport community. They participate in every aspect of airport life, taking part in official and unofficial meetings and gatherings of airport personnel.”⁴¹ A large portion of memorable events take place in the chapel where people come in for a specific purpose or in the Concourses (i.e. terminals). In Atlanta, experiences range from providing simple directions to a time when one chaplain stayed almost all one weekend assisting an airline employee and an international traveler. Chaplains never know what they will encounter during their ministry in the airport. Each encounter is of great importance to both the people needing help and the chaplain.

Further explanation of what chaplains do in airports can be conveyed through a recollection of personal chaplain experiences. These experiences provide insight on what actually happens with passengers, workers, and chaplains and help make sense of what happens as told through airport chaplains. While it cannot be assumed that chaplaincy at one airport is identical to another one, themes of grief, bereavement, prayer, and worship are present in much of the airport chaplain’s work in some way. The use of the following experiences can help communicate what airport chaplains do. This is a recollection of several chaplain involvements to show chaplains in the ministry of presence with bereavement, the military, and humanitarian assistance:

Bereavement:

Memorial Service: On one occasion, Atlanta chaplains led an interfaith memorial service

41. Jamnicky, “Understanding the Uniqueness of Airport Ministry,” 7.

in memory of victims of a mass shooting in Orlando, Florida.⁴² In 2016, more than 40 people were killed at an Orlando nightclub. This was considered one of the nation's worst terror attacks since September 11, 2001 (9/11). In recognition of the possibility that families and friends in the Atlanta airport community were impacted, airport chaplains coordinated with authorities and participated in a service to honor the victims. Chaplains from the community of Baptist, Episcopalian, Jewish, Protestant, and Muslim faiths represented Atlanta's chaplaincy.

Transporting remains: A mother and son of the Catholic faith traveled through Atlanta carrying the remains of a loved one in a backpack on their way to Costa Rica. Their loved one was killed in a motorcycle accident in another state. The researcher met the family during a walkabout on one of the concourses and took them into a nearby chapel. As they wept, the researcher provided pastoral care to them through words of comfort and prayer. Afterwards, the researcher gave them the opportunity to sit alone quietly until it was time to board their flight.

Inflight Death: The Executive Director assisted a family whose loved one died enroute to Atlanta on an international flight. The family was returning from a holiday in Ireland when the husband (and father) became ill. The Director received a request from the airline to meet the family at the arrival gate. Upon arrival, the Director contacted

42. Ralph Ellis, Ashley Fantz, Faith Karimi, and Elliott C. McLaughlin, "Orlando Shooting: 49 Killed, Shooter Pledged ISIS Allegiance, June 13, 2016," accessed February 27, 2019, <https://www.cnn.com/2016/06/12/us/orlando-nightclub-shooting/index.html>.

appropriate officials to take possession of the body. This required a coordinated effort with other airport and county officials since Atlanta's airport is located in a different county from the City of Atlanta. The Director also provided pastoral care to the family member. This involved advocating with airline and airport officials on behalf of the family member's care and transportation while waiting for other family members to arrive from locations outside Atlanta.⁴³

Military:

Military Recruits: One chaplain volunteers late in the evenings on a weekday. The chaplain served in the military at one time and finds it rewarding to spend time interacting with the young recruits. The chaplain greets many groups of young soldiers as they are headed to basic military training. This is one way the chaplain chooses to honor those who serve our country.⁴⁴

Military Escort: A chaplain escorted and participated in an honor ceremony with two military officials accompanying the remains of a young mother. The mother was killed in the Brussels airport bombing in 2016. She was the wife of a military officer with five young children. The husband and children all survived, but sustained severe injuries. One of the military officials was friends with the young mother and her family. The chaplain

43. Adrian Neely, Personal Communication, 2018.

44. Adrian Neely, Executive Director, Atlanta Interfaith Airport Chaplaincy, 2018 (Unpublished data).

provided undivided attention to both of the military escorts and ensured that their needs were met while in Atlanta.⁴⁵ At the time for their departure, the chaplain escorted them through the next honor activities and boarding their connecting flight.

Humanitarian:

Senior Traveling Alone: One chaplain is fluent in five languages. Employees of a major airline carrier often ask for the chaplain's help in assisting with international passengers. On one call, the chaplain was asked to assist with an 84-year-old lady traveling alone. She spoke no English and showed signs of possible dementia. She tried several times to run away and had to be coached back to her gate. The passenger began her journey in Utah enroute to Santiago, Chile. She changed airplanes in Las Vegas to Atlanta. From Atlanta, she was scheduled to travel to Chile. The passenger refused to board the connecting flight in Atlanta as she believed that she had arrived at her final destination. The paramedics were unable to help her. The chaplain stayed through the night and weekend talking to her in Spanish and trying to contact her family. An airline representative stayed in contact with them and provided meals for her during the delay. The chaplain later found a young couple going on a connecting flight to Chile, and they managed to talk her into getting on board. Overall, this event took about 36 hours of prayer and coordinating with different people including the airline and family. Upon her

45. Barbara Pendergrast, Personal Communication, 2016.

arrival in Santiago, her family sent a picture and message to the chaplain with expressions of thanks and to show that she had arrived home safely.⁴⁶

Averting Potential Trafficking: While walking through one Concourse, the researcher noticed an odd expression on the face of a young female traveler. A man walked closely beside her and talked to her. The researcher asked whether they needed assistance. The female noted that she did not know the man, and said he offered her \$100 to leave with him. At this point, the man ran away and the researcher informed a nearby police officer about this incident. The researcher escorted the woman to baggage claim where her family waited to ensure that she arrived safely.

Advocating for the Homeless: A homeless woman entered the chapel requesting assistance with getting a ticket to Haiti. The researcher talked to the visitor and was told that Haiti is where she said her family lived and she just needed to get back there. The only identification she had was a card showing that she was recently an inmate in a local county jail. As the chaplain on duty, the researcher visited with her, provided pastoral care, and escorted her to the office and advocated with representatives of Hope Atlanta (i.e. traveler's aid) to get her assistance external to the airport.

46. Adrian Neely, Personal Communication, 2018.

Multifaith Worship: For one worship service, it became necessary for the researcher to quickly adapt scheduled worship to accommodate a multifaith group. Visitors included Catholic, Jewish, Muslim, and Protestant attendees. With a few adjustments, the service went well and suited this multifaith group. Each attendee freely participated in the service, as there was no coercion or attempt to change anyone's beliefs or religious practices. Although brief, it resulted in a great time of fellowship.

Emergency Service: On February 3, 2019, the day of Super Bowl 53 in Atlanta, a woman and her son entered the main chapel. Two chaplains were located inside. The woman complained of chest pains and said she was having difficulty breathing. The chaplains contacted emergency responders immediately. It seemed that the woman was having a heart attack and needed emergency medical assistance. Their quick response facilitated getting help for her. The chaplains later followed up on the woman's condition and learned that she and her son received the assistance needed, and were transported to a location where they could receive long-term care.⁴⁷

While many more experiences could be included, it is helpful to note their variety as well as a core set of things that chaplains do to meet people in these moments. They include the chaplain being present in moments of grief and death, adapting for interfaith ministry, advocating on behalf of travelers and visitors, recognizing the signs of potential human trafficking, and being prepared to assist in emergencies. In all of these experiences, there was no emphasis or activity towards proselytizing as agreed between

47. Adrian Neely, Personal Communication, 2018.

the chaplains and airport authority. Instead, the chaplain's main emphasis was being present and assisting each person as much as possible in getting the help they needed. In order to do so, chaplains must know how to approach people and stay with them in distress, know available resources, and be a quick thinker. Chaplains must also know how to actively listen, empathize, and when to have the person open up more or close off discussions in the right way, and at appropriate times.

For comparison, literature is available to compare airport chaplaincy roles with other institutions. Comparatively, there is significantly more research on hospital chaplains that can be beneficial to airport chaplains. The following information is useful for enlightening airport chaplains on what chaplains do in hospitals, the military, and prisons.

Hospital Chaplaincy

Hospital chaplains, similar to airport chaplains, perform a wide range of activities. Chaplains are sometimes assigned to designated areas of the hospital, and have to “adjust to differences in patient levels of spirituality and religious beliefs as they perform their work.”⁴⁸ In recent years, there has been extensive research to describe what hospital chaplains do. As stated in various resources, the chaplain serves as a member of a “multi-

48. Christopher J. L. Cunningham, Greg Daniel, Kathleen DeMars, Jeremy Lambert, and Mukta Panda, "Perceptions of Chaplains' Value and Impact within Hospital Care Teams," *Journal of Religion & Health* 56, no. 4 (August 2017): 1233.

disciplinary team.”⁴⁹ These teams may include doctors, nurses, other medical personnel, physical therapist, and social workers. As part of these teams, the chaplain may advocate for the patient and family, “especially around the dying process and the end-of-life treatments.”⁵⁰ Chaplains may also “educate staff and could be involved in meetings with decision makers to explain or advocate for the chaplaincy and its community educational roles.”⁵¹ While it is not federally mandated, the Joint Commission on the Accreditation of Health Organizations (accrediting organization for U.S. healthcare facilities), requires healthcare providers to give attention to patients’ spiritual health.⁵² Exactly what that attention will be varies in hospital settings.

Wendy Cadge, author of *Paging God: Religion in the Halls of Medicine*, points out that many chaplains focus on their being present with patients and families when describing their work, whether that is “sitting and listening to them or having some kind

49. Christina Beardsley, "When the Glow Fades: The Chaplain's Role in Non-Religious Spiritual Rites for the Bereaved," *Practical Theology* 2, no. 2 (August 2009): 231.

50. Kevin J. Flannelly, Kathleen Galek, John Bucchino, George Handzo, and Helen P. Tannenbaum, "Department Directors' Perceptions of the Roles and Functions of Hospital Chaplains: A National Survey," *Hospital Topics* 83, no. 4 (2005): 21, 23.

51. Lindsay B. Carey and Bruce D. Rumbold, "Good Practice Chaplaincy: An Exploratory Study Identifying the Appropriate Skills, Attitudes and Practices for the Selection, Training and Utilisation of Chaplains," *Journal of Religion and Health* 54, no. 4 (August 2015): 1428.

52. Sullivan, *A Ministry of Presence*, 85.

of interaction.”⁵³ She adds, “Chaplains create relationships of trust with patients and walk with them through their fears and medical care.”⁵⁴ Hospital chaplains take these relationships very seriously even though they recognize that they last only until patients leave the facility. They aim to facilitate the patient’s and family’s well-being as much as possible. Having the chaplain present can be critical as “many persons who are affiliated with a congregation or faith group do not inform their local clergy when they are hospitalized.”⁵⁵ Many others do not belong to a religious community or may be in a hospital a long way from their home. The presence of the hospital chaplain allows the patients to express concerns they may not share with others. Their sharing and the support received may help them “cope more effectively.”⁵⁶

53. Wendy Cadge, *Paging God: Religion in the Halls of Medicine* (Chicago: The University of Chicago Press, 2012), 93-94.

54. Cadge, *Paging God*, 95-96.

55. Laurel Burton and Larry VandeCreek, eds. “Professional Chaplaincy: Its Role and Importance in Healthcare,” White Paper, 2001, 6, accessed January 23, 2019, <http://www.professionalchaplains.org/content.asp?admin=Y&pl=160&sl=83&contentid=162>.

56. Burton and VandeCreek, “Professional Chaplaincy,” 6.

Chaplains also build relationships with staff and are available to provide “pastoral or spiritual care” to them as needed.⁵⁷ Flannelly et al. quote Balch (1991) and Phillips (1973) in stressing that the “chaplain’s traditional role is centered around death and dying, dealing with grief, and praying with and for those in ministry.”⁵⁸ These “roles have expanded over the years and now include things like patient advocacy, ethical consultations, and crisis intervention.”⁵⁹ Furthermore, “Chaplains also design and lead religious ceremonies of worship and rituals. They educate healthcare teams and the community on the relationship to health of religious and spiritual issues.”⁶⁰ These are important as there are some who argue that the hospital chaplain’s role needs to be more clearly defined. There is a requirement “to continue to clarify their roles, jurisdiction, and contributions to healthcare.”⁶¹ Care must also be taken to recognize where the chaplain’s role fits into the patient’s overall care. Christopher Cunningham et al. quote McCormick

57. “Pastoral care refers to Christian or Jewish religious traditions and cannot be used to describe care offered by Buddhist, Hindu, or Muslim caregivers. Institutional chaplain departments (e.g. hospitals) and organizations that certify chaplains have started to use the term spiritual care to describe caregivers attending to the spiritual dimensions of persons. This term can too easily refer to individualistic spirituality that lacks any connection with communities of faith and religious traditions.” Carrie Doehring, *The Practice of Pastoral Care: A Postmodern Approach* (Louisville, KY: John Knox, 2006), 6.

58. Flannelly, et al., “Department Directors’ Perceptions,” 20.

59. Flannelly, et al., “Department Directors’ Perceptions,” 20.

60. Burton and VandeCreek, “Professional Chaplaincy,” 9.

61. Cadge, *Paging God*, 203.

and Hildebrand (2015) that a misunderstanding of the chaplains' role can lead to "limiting or hampering their impact when it comes to patient care."⁶²

In healthcare environments, chaplains help both in-hospital patients and outpatients."⁶³ Using records of care with patients, researchers have found that chaplains initiate visits with patients, respond to referrals from nursing staff, and provide emotional support through religious and spiritual activities such as prayer and "emphatic" or active listening.⁶⁴ In a New York Chaplaincy Study, emphatic listening was recorded as part of seventy-two percent of chaplain visits with patients.⁶⁵ In *The Practice of Pastoral Care: A Postmodern Approach*, Carrie Doehring describes the importance of empathy in providing pastoral care: "showing empathy allows the caregiver to experience and see things from the perspective of another person. At the same time, the caregiver maintains a 'balance' in providing care by being aware of what is happening within themselves."⁶⁶ As chaplains, hospital patients, and medical professionals come from many different backgrounds, chaplains' ability to listen emphatically and create a neutral environment will be a key part of what they do in providing pastoral or spiritual care.

62. Cunningham, et al., "Perceptions of Chaplains," 1233.

63. George Fitchett, "Recent Progress in Chaplaincy-Related Research," *Journal of Pastoral Care & Counseling* 71, no. 3 (2017): 163, 170.

64. Fitchett, "Recent Progress," 163-164.

65. Fitchett, "Recent Progress," 164.

66. Doehring, *The Practice of Pastoral Care*, 18.

Military Chaplaincy

Military chaplaincy is another specialization that airport chaplains can examine to learn more about chaplain roles. Unlike the airports and hospitals, military chaplaincy is mandated by the U.S. Constitution. Military chaplains have a long history of providing pastoral care to diverse communities. Their main purpose is to “accommodate religious needs, to provide religious and pastoral care, and to advise commanders” on personnel matters that involve religion.⁶⁷ In a 2008 article, Kristen Leslie wrote that there were sixteen military chaplains at the Air Force Academy.⁶⁸ These chaplains and other religious personnel served approximately eight thousand people. They were “commissioned to serve the spiritual needs of their entire military community.”⁶⁹ Military chaplains were present to serve everyone in their community regardless of religious tradition. Because of their varied responsibilities, the military chaplains were considered as “pastor to some and chaplain to all.”⁷⁰ Chaplains of any faith tradition were called upon at any time to serve others of completely different faiths.

Similar to airport and hospital chaplains, the military chaplain’s work includes assisting when the death of service members occurs. Among other things, this may be

67. Joe Carter, “9 Things You Should Know About Military Chaplains,” November 11, 2014, accessed December 4, 2018, <https://www.thegospelcoalition.org/article/9-things-you-should-know-about-military-chaplains/>.

68. Kristen Jane Leslie, “Pastoral Care in a New Public: Lessons Learned in the Public Square,” *Journal of Pastoral Theology* 18, no. 2 (2008): 92.

69. Leslie, “Pastoral Care in a New Public,” 92.

70. Leslie, “Pastoral Care in a New Public,” 92.

notifying families and being present with them during the loss of a loved one. According to Cadge in *God on the Fly*, “death is the common issue around which all chaplains work regardless of the setting.”⁷¹ The military chaplain’s work also entails officiating in chapel worship, memorial services, weddings, baptisms, and other services. They provide guidance, counseling and ministry to service personnel and their families without regard to any particular “faith background.”⁷² Since relationships matter, the military chaplain provides “a ministry of presence on a day-to-day basis with leadership and service members within the military organization.”⁷³

Prison Chaplaincy

Prison chaplains work in a multifaith environment just like airport chaplains. The work they do can also help facilitate the airport chaplain’s learning and preparation for ministry. Prison chaplains perform specific roles and activities within correctional facilities in the U.S. The chaplain’s main role is to meet the religious needs of inmates. As of July 2018, there were over 184,000 federal inmates.⁷⁴ Similar to military chaplains, the U.S. Constitution mandates that prison chaplains are part of the services available to

71. Cadge, “God on the Fly,” 449.

72. Pauletta Otis, “An Overview of the U.S. Military Chaplaincy: A Ministry of Presence and Practice,” *The Review of Faith & International Affairs* 7, no. 4 (2009): 5, 7.

73. Otis, “An Overview of the U.S. Military Chaplaincy,” 8.

74. Federal Bureau of Prisons (US), “Statistics,” accessed July 9, 2018. http://www.bop.gov/about/statistics/population_statistics.jsp.

inmates. As previously mentioned, this population cannot “avail themselves of the free market in religion” outside of the prisons.⁷⁵ In conjunction with the Constitution, the government provides this ministry mostly through prison chaplains.

Most prison chaplains describe their roles as performing a wide range of functions that include counseling and visiting the prison population. These functions vary “from state to state and from facility to facility.”⁷⁶ Religion in correctional facilities also varies by “regional history, politics, and demographics of the prison population.”⁷⁷ In response to a survey conducted by the Pew Research Center, chaplains provided specifics on what they do. Sixty-nine percent of survey respondents reported that most of their time is spent organizing and administering religious programs.⁷⁸

They reported that their work also includes:

- Leading worship and other services
- Pastoral counseling to inmates and staff
- Supervising and training volunteers
- Visiting with inmates and families
- Facilitating interfaith dialogue

75. Sullivan, *A Ministry of Presence*, 78.

76. Pew Research Center, “Religion in Prisons: A 50-State Survey of Prison Chaplains,” *The Pew Forum on Religion and Public Life*, 37, March 22, 2012, accessed November 14, 2018, <http://www.pewforum.org/2012/03/22/prison-chaplains-what-they-do/>.

77. Sullivan, *A Ministry of Presence*, 77.

78. Pew Research Center, “Religion in Prisons,” 39.

As their presence is constitutionally mandated, prison chaplains, “serve the inmate and prison authorities all the while trying to remain true to their own religious beliefs and commitments.”⁷⁹ This is because “All prisoners must be afforded the opportunity to practice their faith of choice” and chaplaincy programs are expected to help promote spiritual growth.⁸⁰ This task alone can consume much of the chaplain’s time.

In institutions such as prisons, there are not enough chaplains. Working in this environment can affect all spiritually.”⁸¹ Prisons need more volunteers to serve the different populations. According to the Pew Research Study, “the religious group most commonly cited as underserved by volunteers is Muslim. Study results show that the most commonly-mentioned group with too few volunteers is Catholics.”⁸² In contrast, there are more than enough Protestant volunteers. Fifty-two percent of chaplains surveyed reported that there were more than necessary from this particular group.⁸³

Comparison of Roles and Responsibilities

A review of available literature on what chaplains do showed that while chaplains in different institutions serve different populations and authorities, there are some similarities. The extent of how each one’s role differs may be related to the uniqueness of

79. Sullivan, *A Ministry of Presence*, 79.

80. Sullivan, *A Ministry of Presence*, 81.

81. Sullivan, *A Ministry of Presence*, 82.

82. Pew Research Center, “Religion in Prisons,” 25.

83. Pew Research Center, “Religion in Prisons,” 25.

their institutions and requirements. A further area of research may help disclose the degree to which chaplains differ in what they do. Table 3 highlights some of the chaplain roles and responsibilities performed at U.S. airports, hospitals, the military, and prisons.⁸⁴

Table 3: Comparison of Roles and Responsibilities

Airports ^a	Hospitals ^b	Military ^c	Prisons ^d
Provide a ministry of presence	Provide a ministry of presence	Provide a ministry of presence	Provide a ministry of presence
Provide pastoral care for travelers, workers, and visitors	Provide spiritual and emotional support to patients, families, and staff	Provide leadership in religious services service personnel and families	Meet the religious needs of inmates and facilitate interfaith dialogue
Conduct regularly scheduled worship services	Perform spiritual rituals and services	Lead voluntary religious services	Lead worship services, religious instruction or counseling sessions
Officiate memorial services	Assist with grief and while patients are dying through prayer and pastoral support	Provide death rites and funeral services	Help to organize religious programs
Respond to calls from airport or airline employees	Provide emotional support to staff	Provide special services at weddings,	Advise correctional staff on religious issues

84. ^aAtlanta Interfaith Chapel Brochure; Houston and Dallas-Fort Worth International Airport Chaplaincy Websites. www.dfwairportchapel.org/mission-statement.html and www.houstonairportchapel.com/about-us;

^bKevin J. Flannelly, et al. "Department Directors' Perceptions of the Roles and Functions of Hospital Chaplains: A National Survey," *Hospital Topics* 83, no. 4 (2005): 20-26.; Frank Cranmer, "Chaplaincy and the Law," in *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places*, ed. Mark Cobb, Christopher Swift, and Andrew Todd (New York: Routledge, 2016), 85.;

^cPauletta Otis, "An Overview of the U.S. Military Chaplaincy: A Ministry of Presence and Practice." *The Review of Faith & International Affairs* 7, no. 4 (2009): 3-8.;

^d"Religion in Prisons: A 50-State Survey of Prison Chaplains," Pew Research Center, The Pew Forum on Religion and Public Life, 37-39, March 22, 2012, accessed November 14, 2018, <http://www.pewforum.org/2012/03/22/prison-chaplains-what-they-do/>; Winnifred Fallers Sullivan, *A Ministry of Presence: Chaplaincy, Spiritual Care, and the Law* (Chicago: University of Chicago Press, 2014), 175.

to assist with passengers (e.g. anxious, deceased, etc.)		memorial services, and on holidays	and policies
Escort military representatives accompanying remains of fallen service members	Assist in ethical consultations	Advocate for spiritual, moral, and ethical maturity and resiliency	Provide support/counseling for correctional staff
Participate in ceremonies honoring fallen soldiers	Assist patients with Advance Directives and organ donations	Visit service members and families	Visit and supervise inmates to help maintain safety and security
Build rapport with employees	Participate in community outreach	Provide and facilitate post-traumatic stress disorder counseling	Work with external faith-based organizations
Provide referrals for homeless visitors	Make referrals for patient support related to a particular religion or belief, when needed	Assist local religious leaders as appropriate and lead humanitarian projects	Follow up with former inmates after release
Assist passengers (e.g. baggage fees, meals, directions, etc.)	Participate in patient safety and advocacy	Serve in hospitals and tend to the wounded	Administer educational or other secular rehabilitation services
Participate in training and activities for both emergency and non-emergency events	Receive training in clinical pastoral education	Attend military chaplains' school and receive clinical training	Train to serve any people they encounter

Sources: Researcher generated summary data based on a review of literature as indicated in the footnote.

Benefits and Challenges to Chaplaincy Ministry

In the chaplaincy profession, there are both benefits and challenges for the chaplains and those served. The benefits include opportunities to serve their populations, as identified in the discussion of chaplains in U.S. airports, hospitals, the military, and prisons. Having chaplains present enables the entities to respond to challenges that arise from the need for pastoral and spiritual care. The business or institution can add another dimension of customer care and address potential safety issues.

Challenges particularly arise from lack of clearly-defined roles for the airport and hospital chaplains working in interfaith environments and addressing ethical concerns.

Since the Constitution requires neither airports nor hospitals to provide religious services for their employees or customer bases, providing chaplaincy services offers a “pastoral touch that is far more appealing than impersonal hotlines.”⁸⁵ The presence of chaplains can lead to gains in productivity.⁸⁶ Less time may be spent away from the workplace to attend to emotional and spiritual concerns.

In each workplace, the chaplain is expected to provide pastoral care and support to people of all faith traditions, as discussed. This can become a sensitive situation when the chaplain is unprepared to be present with someone with a different faith background. For instance, in airports or hospitals where non-Muslims are called upon to assist Muslims, the chaplain may not know how to approach them and offer the care needed. There are circumstances where certain rituals and recitations conflict with the chaplain’s beliefs to the extent that referrals are made. Even though the chaplain can assist in these situations, there may be times when the questions become “Can the chaplain ethically do so?” and “Will an offense arise?” Chaplains must never allow themselves to get into positions where their ethics and integrity are questioned.”⁸⁷ At times, there may be circumstances when the chaplain does not refuse to help, but rather may not be educated in the rituals and ways of a particular group. Rather than offend, it may be better to make

85. Sullivan, *A Ministry of Presence*, 62.

86. Sullivan, *A Ministry of Presence*, 62.

87. Fenner, “The Challenge Confronting Chaplaincy,” 5-6.

a referral “out of respect for the cultural and religious values of those served.”⁸⁸ It is the chaplain’s responsibility to respect religious boundaries.

David Zucker argues that chaplains must acknowledge that there are boundaries around spiritual and religious traditions beyond which they should not engage. This may be the chaplain’s own traditions and sometimes those of the people served. Zucker and other authors insist that chaplains should be present with people wherever they are but maintain an “authentic and ethical” awareness.⁸⁹ In other words, according to Zucker, chaplains cannot be something they are not—“A Protestant cannot be a Muslim, and a Mormon cannot be a Roman Catholic.”⁹⁰

Regardless of the institution where chaplains serve or work, Zucker offers general principles useful for maintaining “authenticity and ethical practices” in providing spiritual care.⁹¹ They include:

- Remember that spiritual care, without engaging a specific religion, is always appropriate.
- Maintain a list of local resources for different faith traditions.
- Request permission to make a referral before contacting local clergy.

88. David J. Zucker, T. Patrick Bradley, and Bonita E. Taylor, “The Chaplain as an Authentic and an Ethical Presence,” *Chaplaincy Today* 23, no. 2 (2007): 19.

89. Zucker, “The Chaplain,” 19.

90. Zucker, “The Chaplain,” 19.

91. Zucker, “The Chaplain,” 21.

- Offer to make a referral when a religious ritual is needed from someone more appropriate.
- Refrain from reciting prayers and liturgical readings from faith traditions other than your own. Doing so may cause others distress.

Conclusions

Reviewing multiple sources on roles and responsibilities revealed that chaplains play a significant part in providing a ministry of presence in U.S. workplaces. As discussed in this study, the ministry of presence refers to chaplains being present for whatever happens and for whoever needs the chaplain, regardless of their faith or no faith tradition. Federal law mandates the presence of chaplains in the military and prison institutions. Although chaplaincy is not required for airports and hospitals, the people who are receptive benefit from the ministry or services offered through chaplains of interfaith or multifaith backgrounds. Chaplains help meet the pastoral and spiritual care needs of people traveling, serving, or incarcerated. At times, this will also involve the chaplain as an advocate on behalf of persons within their communities.

Some research shows that the roles of chaplains in airports and hospitals lack clear definitions. Sharing of personal experiences helps emphasize what actually takes place with the people encountered. At this time, it is difficult to answer the question succinctly that many people ask about chaplains' duties in these settings. There is a major gap between what is written and what is done, particularly among airport chaplains. A great deal of additional research is needed.

While there are notable differences in the roles among chaplains at airports, hospitals, the military, and prisons, some comparisons can be made. In doing so, it is recognized that chaplains in each group conduct worship services, assist families and staff in grief and bereavement, respond to requests from designated authority, and make referrals as needed. Active listening, reflecting, praying, and organizing are all skills useful in chaplain ministry.

Working in interfaith environments presents a unique set of challenges that must be addressed regardless of the setting. Effective ministry necessitates that chaplains maintain an awareness of their own traditions and stay within boundaries that are authentic and ethical. When rituals or services requested can result in distressing those served, the chaplain should seek permission and offer to make referrals to others.

Chapter 4: Chaplaincy Training

In fast-paced, changing environments like airports, hospitals, and other places of business, individuals and organizations alike must constantly adapt. Technology, social, and religious beliefs continue to change. To stay abreast and succeed in this developing society, chaplains must be flexible, adaptable, and willing to work to meet these demands. They must be well trained and ready for ministry and service regardless of the workplace setting. Training and refreshing training to keep pace with rapid changes are key to developing and maintaining effective chaplaincy teams.

Training, as described by Bobette Williamson, is an organization's effort to ensure that its employees (e.g. chaplain volunteers) are proficient in the workforce.¹ Administrators develop training processes so that individual knowledge, skills, and abilities are in alignment with the organization's needs. The objective is to ensure that each person's performance and capabilities are at the forefront of any plans. Following is a discussion of chaplain training in the Atlanta airport, hospitals, the military, and prison settings.

Atlanta Airport Chaplain Training

While efforts are underway to provide training to Atlanta's chaplains, the Interfaith Airport Chaplaincy lacks a formal training program or standard credentialing

1. Bobette Hayes Williamson, Irene E. McManus, and Robert P. McManus, *How to Train Employees: A Guide for Managers* (New York: American Management Association, 2007), 1.

requirements to help prepare chaplains for the work they do. Chaplains seek out potential needs and assist the community of passengers, employees, and visitors moving through the airport, but with limited coordination or direction about how to carry out their ministry. For chaplains, it is mostly learn-as-you go while walking through the concourses (i.e. terminals). In other words, chaplains must determine how to be present with people as they go through the airport. Paying attention to facial expressions and body language often helps discern whether to approach individuals that may need help.

Chaplain administrators are aware that there is a need for a structured training program and support efforts to develop one. In late 2015, the chaplain's Board of Directors encouraged the Executive Director to "develop a yearly calendar to include pertinent continuing education for all chaplains."² Until that time, there were no specific training requirements beyond periodic security training provided by the airport authority. Chaplain volunteers were formerly asked to attend training sessions when possible. There was no training plan in place or direction for the type of training to be implemented. Nevertheless, in response to the Board of Directors, the Executive Director began to emphasize the importance of training and sought opportunities to provide it.

In 2017-2018, the Executive Director began to provide regularly scheduled training sessions for both new and experienced chaplains. The Executive Director implemented orientation for new chaplains. The orientation includes a tour of portions of the airport and expectations for work hours, airport security requirements, and

2. "Interfaith Airport Chaplaincy, Inc. 2015—4th Quarter Board Meeting," (Unpublished document, December 2015), 1.

performance evaluations. Beyond orientation, new chaplains receive a minimal amount of mentoring from experienced chaplains.

In collaboration with a certified Atlanta chaplain trainer, the chaplaincy has also offered sessions on ministry within professional boundaries and responding in case of emergencies. Speakers with expertise on other topics related to airport chaplaincy are invited to make presentations during quarterly meetings. These topics include suicide prevention and Building Community at the airport. The Executive Director identifies speakers through referrals from other chaplains and community resources.

For credentialing and education requirements, each volunteer chaplain is appraised on an individual basis. Generally, “chaplains must be a member of a recognized mainstream faith group. It is expected that volunteers will be ordained, have a license, and/or be endorsed by their faith group. Preferences include a college degree and some training in pastoral care or equivalent experience.”³ It is also preferred that volunteers have or are willing to begin clinical pastoral training within their first year.⁴ Of the forty-three chaplain volunteers on staff in July 2018, ten hold masters or higher degrees. Eleven chaplains have some level of Clinical Pastoral Education.

3. Adrian Neely, “Interfaith Airport Chaplaincy Job Description: Volunteer Chaplain,” (Unpublished document, October 2018).

4. Neely, “Job Description,” October 2018.

Chaplain Training at Other Airports

Atlanta airport chaplaincy training and credentialing can be compared with chaplaincies at other U.S. airports, hospitals, the military, and prisons. Literature on two U.S. airports showed requirements similar to those of Atlanta. The Dallas-Fort Worth Airport Interfaith Chaplaincy incorporates portions of an interfaith curriculum that is designed to prepare laypersons (i.e. experienced pastoral assistants) to serve as chaplain volunteers. The training emphasizes development of skills in listening, providing comfort and encouraging words and prayers as permitted. Guest speakers, experts in their field, are invited to take part in training sessions. As time permits, chaplains may also gain first-hand experience through visits to hospitals and other institutions.⁵

With regard to credentialing, the Dallas-Fort Worth Airport Interfaith Chaplaincy posts a profile for volunteer associates on its website. Based on this information, the chaplaincy seeks volunteer chaplains who have “ordination or certifications from recognized religious institutions where applicable and three years of pastoral experience. Their requirements also include expectations of a professional or academic degree in religion and a letter of endorsement from seminary and/or a judicatory body.”⁶

5. Donald Hayes, Senior Chaplain, DFW Airport Interfaith Chaplaincy, Personal Communication, 2018.

6. “Volunteer Profile for Associate Chaplains,” DFW Airport Interfaith Chaplaincy 2018, accessed December 27, 2018, www.dfwairportchapel.org/join-us.html.

Houston Airport Interfaith Chaplains developed an orientation manual for training volunteer chaplains and associates.⁷ According to the manual, volunteer associates are provided an orientation session and a tour of the airport as a ministry site. They are instructed to read the orientation manual. Chaplain associates are encouraged to attend monthly ministry training sessions, when possible. While clergy members are welcome to become part of the chaplaincy, ordination is not necessary, and there are no standard educational requirements. Each volunteer is appraised on an individual basis. Volunteers are also expected to belong to a congregation or community of faith.

Hospital Chaplain Training

Hospital chaplains across the U.S. represent many things to people. For some, the chaplain may represent certain faith groups, a confidante, God's love and forgiveness, and hope for living. Chaplains attend to the spiritual needs of patients, families and hospital staff. In this setting, the chaplain may represent "truth that human beings are more than the sum of their parts."⁸ According to Georgina Nelson, the chaplain can be "a priest or prophet and recognize both brokenness and wholeness in individuals as well as the hospital setting."⁹ The chaplain is the one who "strives to keep the institution warm

7. "Ministering in the World of Aviation: Orientation Manual for Volunteer Chaplains and Associates, Houston Airport Interfaith Chapels," (Unpublished document, n.d.), 1-25.

8. Georgina Nelson, "Hospitals," in *Chaplaincy: The Church's Sector Ministries*, ed. Giles Legood (New York: Cassell, 1999), 80.

9. Nelson, "Hospitals," 80.

and human.”¹⁰ Since hospital chaplains often work in multifaith environments, they need education, skills, and sensitivity to people of different faiths or no faith. When supporting people of no faith, the chaplain must strive to be aware of their belief system, and use whatever resources are available to provide appropriate spiritual support.

Professional training and certification for hospital chaplains are achieved through the Clinical Pastoral Education (CPE) model. It is a requirement “for many government and private chaplaincy positions in the U.S.”¹¹ CPE training “brings together emerging ideas about human psychology, medical ethics, professional education, social work practices, and Christian theology.”¹² Winnifred Sullivan describes CPE as a certification “administered by the Association of Clinical Pastoral Education.”¹³ This is a hands-on training approach that encompasses the practices of both ministry and reflection. It is intended to prepare chaplains to “interact with persons in multicultural and multifaith or no-faith circumstances while they develop their own self-awareness and caregiving abilities.”¹⁴ This training model is used by chaplaincies in both public and private institutions.

10. Nelson, “Hospitals,” 80.

11. Sullivan, *A Ministry of Presence*, 123.

12. Sullivan, *A Ministry of Presence*, 123.

13. Sullivan, *A Ministry of Presence*, 123.

14. Sullivan, *A Ministry of Presence*, 126.

At hospitals, in particular, CPE certifications are part of efforts to “professionalize and legitimate the chaplain’s work.”¹⁵ Annual continuing education is required to maintain certifications.¹⁶ As previously mentioned, there is no federal mandate for chaplaincy in hospitals, even though there are efforts to ensure that patients receive the spiritual care they need. Healthcare organizations such as hospitals are “obligated by the Joint Commission on the Accreditations of Health Organizations (i.e. accrediting body) to respond to spiritual needs because patients have a right to these services.”¹⁷ Realizing the importance of spiritual care and support to patients, chaplains with CPE training continue efforts to demonstrate the “value of their specialized training, skills,” and competencies while working alongside other professionals.¹⁸ People who come into hospitals expect to receive high-quality care.¹⁹ Hospital chaplains must go through a rigorous training process to ensure they meet both professional and patient expectations.

15. Sullivan, *A Ministry of Presence*, 126.

16. Burton and VandeCreek, “Professional Chaplaincy,” 7.

17. Burton and VandeCreek, “Professional Chaplaincy,” 3.

18. Sullivan, *A Ministry of Presence*, 126.

19. William R. DeLong and James H. Turner, Jr. “Educating and Certifying Professional Chaplains: A Combined Approach,” *Chaplaincy Today* 16, no. 2 (2000): 19-24.

Military Chaplain Training

Military chaplaincy dates back many decades. According to Winnifred Sullivan, “chaplains have been present in the U.S. military since the Revolutionary War.” Sullivan quotes Kim Hansen (2012) that “military chaplains have served in the same roles as in earlier armies.”²⁰ As previously discussed, the military chaplain has many functions including “supporting missions and troop morale, providing pastoral care and leading worship services.”²¹

Educating chaplains is a major priority for the U.S. military. At one time, each branch of the military maintained a training school. In 2009, according to Sullivan, the separate schools “merged to create the Armed Forces Chaplaincy Center in South Carolina.”²² This Center is dedicated to “training new chaplains on different religions and how the military operates.”²³

U.S. military chaplains are ordained clergy—priests, pastors, rabbis, imams, or ministers—who are recommended to the various military Services by their “endorsing agency.”²⁴ This is the official religious body with oversight for credentialing the chaplains. Military chaplains must be “ordained, have a Master’s degree, and

20. Sullivan, *A Ministry of Presence*, 67.

21. Sullivan, *A Ministry of Presence*, 67.

22. Sullivan, *A Ministry of Presence* 75.

23. Sullivan, *A Ministry of Presence* 75.

24. Otis, “An Overview of the U.S. Military Chaplaincy,” 3.

ecclesiastical endorsement by a religious faith group recognized by the U.S. Department of Defense.”²⁵ Many chaplains specialize in their ministries as “hospital chaplains (having taken CPE in military centers), family life and ethics chaplains.”²⁶

In 2018, the military chaplaincy gained approval for specialty certification. “The Association of Professional Chaplains granted the Military Chaplaincy Association approval to board certify qualified individuals seeking professional approval of their competencies and skills as military chaplains.”²⁷ This is an “optional certification available to any serving chaplain.”²⁸ Board certification is not required.

Prison Chaplain Training

Education and training statistics on prison chaplains show a large number of them hold graduate-level degrees. In 2012, the Pew Research Center surveyed prison chaplains in 50 U.S. states.²⁹ Study results revealed that “about 62 percent have a Master’s or doctorate degree. Twenty-one percent hold a Bachelor’s degree. Almost all of the

25. Otis, “An Overview of the U.S. Military Chaplaincy,” 8.

26. David B. Plummer, “Chaplaincy: The Greatest Story Never Told,” *The Journal of Pastoral Care* 50, no. 1 (1996): 1-12.

27. Lyman Smith, “Working Together to Advance Chaplaincy,” *The Military Chaplain* 90, no. 2 (2017): 3.

28. Lyman Smith, “Working Together,” 3, 22.

29. The Pew Center, “Religion in Prisons,” 36.

chaplains (90%) have a graduate degree with specialization in a religion or ministry-related field.”³⁰

Additionally, a majority of the chaplains surveyed reported some clinical pastoral education (CPE) training. This training is designed to help prepare them to provide counseling and help people through crisis, end-of-life issues, grief, and other situations. “More than half of the survey participants had completed one or more units (i.e. each unit equates to 400 hours of supervised work) of CPE training.”³¹

With regard to credentials, prison chaplains must meet certain qualifications.³² Prison chaplains are required to have an official ecclesiastical endorsement from their faith group. This endorsement should certify the chaplain’s leadership experience, moral standing, and emotional stability, as well as sensitivity to diversity. A Master’s degree in theological or religious studies is required. CPE is not a requirement. Instead, prison chaplains can satisfy their need for pastoral and spiritual care experience through congregational or other ministerial settings.

Training Conclusions

In her book *A Ministry of Presence*, Winnifred Sullivan notes that chaplain jobs in America most likely require a Master of Divinity degree, certification of completion of a

30. “The Pew Center, Religion in Prisons,” 36.

31. The Pew Center, “Religion in Prisons,” 36.

32. Federal Bureau of Prisons, “Chaplain Qualifications,” accessed July 9, 2018, http://www.bop.gov/jobs/positions/docs/chaplain_faq.pdf.

clinical internship, and endorsement of a religious body.³³ Literature reviewed on airports, hospitals, the military, and prison chaplaincies shows that these institutions have similar, yet distinct, requirements for credentialing. For example, each sector requires ecclesiastical endorsements, but they vary in whether chaplains must be ordained. Unlike hospitals where CPE is required, airports, the military, and prisons differ on how their clinical requirements can be met. Extensive research is needed to determine the degree to which each of these institutions has chaplaincy training curriculums beyond CPE.

Challenges to Atlanta's Airport Chaplaincy Training

The Atlanta Interfaith Airport Chaplaincy faces significant challenges in establishing formal training and credentialing for chaplains. The Chaplaincy has been in existence since 1981, but has yet not developed formal training plans. Up until 2015, there was no clear direction for training within the Chaplaincy or from its Board of Directors. Since that time, directions for training lacked specificity.

Aside from church and state issues discussed in Chapter 2, one of the first challenges is making people aware of chapels and chaplains in the airport. Many people do not know about chapels in the Atlanta airport or the presence of chaplains. One big question is how chaplains can increase awareness in the airport community and at the same time stay within agreements between the Chaplain and airport authorities. The Chaplaincy's desire is to work in conjunction with other workers to provide support in times of need, recognizing that there is no competition with other workers or volunteers

33. Sullivan, *A Ministry of Presence*, 137.

in the airport. Instead of competitiveness, chaplains “emphasize the moral demand for their work.”³⁴ Airport chaplains “base their work on the need to be present to others in the airport, be aware of and attentive to grief, among other things.”³⁵

Since there is no federal mandate for airport chaplaincy, the airport authority may not have a full understanding about what the chaplains do. They rely on chaplain administrators to keep designated representatives informed. Airport authorities expect chaplain administrators to ensure adherence to agreements between the two parties including no attempts at coercion and proselyting.

Other challenges include a lack of funding for adequate training. Developing a training plan or curriculum requires significant efforts. Some congregations provide support to chaplains from their denominations; however, most of the funding comes through annual fundraisers and donations from organizations and people familiar with the chaplaincy.

Almost all of the current staff are part-time volunteers. They have numerous other responsibilities and cannot devote the time to develop the training and credentialing. There is also a difference of opinion among the chaplains about training. Some question how much training can and should be mandated for volunteer chaplains. This is significant as the population of Atlanta’s chaplains is changing due to retirements, illnesses, and pursuing other interests.

34. Cadge, “God on the Fly,” 438.

35. Cadge, “God on the Fly,” 438.

A chaplain at another airport summed up his concerns about training for airport chaplains. Keith Banks of the Salvation Army addressed a group in 2018 regarding his work at an airport. Banks made these statements:

If it's true that the whole human life is found in an airport, and it is, then it follows that all human emotions are reflected there too—joy, sorrow, disappointment, anger, and aspirations. Experience has shown that training and academic attainment, while incredibly helpful, are not paramount. What matters most is that the chaplain is seen as a human being as much as possible. People talk about all things human. M.D.³⁶

In addition to local challenges in developing formal training for Atlanta chaplains, there are no standards from the international association. The IACAC has not established a framework for airport chaplaincy training or standard credentials. It is understood that every airport or region is different. However, there remains a need for some direction. As recently as 2018, the IACAC raised the issue of training and what can be done, during their annual meeting. Recognizing the need for different types of training in the airport work environment, IACAC leaders are encouraging chaplains to take advantage of local training resources and opportunities for continuing education.³⁷

In light of Atlanta's current training and credentialing concerns, actions are needed to begin establishing formal training plans. A SWOT (i.e. Strengths, Weaknesses, Opportunities, and Threat) is an analysis tool for evaluating potential internal and

36. Keith Banks, "Commissioner Speaks at the Scottish Parliament," *Salvationist*, March 31, 2018, 5.

37. Pierre de Mareuil, "Networking and Training," *IACAC Newsletter*, July 2018, 2-3, accessed November 26, 2018, <http://www.iacac.info/news>.

external factors that affect the success of a decision-making process.³⁸ This is a tool that can be beneficial in analyzing Atlanta’s training. Using this type of analysis, several strengths, weaknesses, and opportunities identified can be used to (1) effectively achieve Atlanta’s training needs now and in the future; (2) hinder achievement of training plans; (3) favorably address training needs; or (4) limit what can be done now or in the future. Each category summarizes areas that require attention. Table 4 is a summary analysis of Atlanta’s current training program.³⁹

Table 4: Atlanta Chaplaincy Training SWOT Analysis

<p>Strengths</p> <ul style="list-style-type: none"> • Chaplains see their work as a response to moral demands and needs of the airport community. • Diverse group of volunteers • Interfaith ministry of presence • Dedicated, committed leadership • Recognize the need for training and willing to implement formal training plans • Building rapport with community and airport personnel 	<p>Weaknesses</p> <ul style="list-style-type: none"> • Funding shortfalls • No formal training plans • No plans, or out-of-date plans, in event of disaster • Policy and orientation manuals need updating • Credentials required are generalized. • Training is ad hoc and learn-as-you-go. • Difficult to design training to meet every need • Difficult to get people to attend training on a regular basis • No specific guidance from the IACAC
<p>Opportunities</p> <ul style="list-style-type: none"> • Prepare more volunteers to respond in emergency events 	<p>Threats</p> <ul style="list-style-type: none"> • A disaster occurs and chaplains may not be prepared

38. Prachi Juneja, “SWOT Analysis-Definition, Advantages and Limitations,” MSG Management Study Guide, accessed November 18, 2018, <https://www.managementstudyguide.com/swot-analysis.htm>.

39. “Atlanta Chaplaincy Training Review,” (Unpublished Summary, November 2018).

- Chaplains will be informed about what to do in case of a disaster.
- Training plans can include CPE and other training courses for the airport.
- Training plans can be developed to let people know when and what training is scheduled, allowing time for planning ahead.
- Available technology such as webinars can be used to offer training sessions to those who cannot travel to the airport
- Update policy manuals and distribute to chaplains electronically or via paper copy
- Atlanta chaplains can take the lead in developing training and credentialing requirements.

- It is impossible to develop a plan that will address every situation.
- The Chaplaincy lives under constant awareness that airport authorities could close the Chaplaincy at their discretion.
- Need buy-in from the Board of Directors on developing formal training plans
- IACAC is considering changes to the overall future of the organization (e.g. competency requirements).

Source: Researcher generated summary from review of Atlanta chaplaincy historical and background literature, IACAC resources (e.g. newsletters), personal communications with the Executive Director, and experience as a chaplain at the Atlanta Interfaith Airport Chaplaincy.

In summary, based on a literature review and personal experience, training comparisons can be made between airport, hospital, military, and prisons. Each organization has similar but different chaplaincy credential requirements and training. The Atlanta chaplaincy faces challenges providing a formal training program for its chaplains, and has little or no guidance from the IACAC. In conjunction with these challenges, further efforts are needed to ensure chaplains are prepared for continued ministry.

Chapter 5: Ministry Preparedness in the Post 9/11 Environment

With the attacks of September 11, 2001 (9/11), grief, sadness, shock, and disbelief surfaced in many areas of the world. People of all nationalities and religious beliefs looked for answers. During this turbulent time, crowds looked to pastors and spiritual leaders for comfort, guidance, and some explanation of what happened and why. People asked questions such as “What is going on?,” “Who’s in control?,” and “Where is God in all of this?” Neither airport chaplains, pastors, nor spiritual leaders had all the answers. Many were inadequately prepared for the magnitude of devastation from this disaster. Following this event, according to Jason Villemez, “many facets of life in America changed, some of which were temporary, while others continue today. In light of 9/11, air travel changed almost immediately.”¹ As a result, “international tourism to America fell for three years after 2001 but began to increase again starting in 2004.”² As travel has increased, chaplains—post 9/11—find themselves responding to a more hurried and anxious traveler climate.

After 9/11, airport requirements began to change. Security became an immediate concern for aviation travel. On this day, America experienced terror attacks that left a long-lasting impact. Life changed forever. Almost two decades later, people still talk about that day’s events. Many still remember where they were and what they were doing.

1. Public Broadcasting Service, “9/11 to Now: Ways We Have Changed,” 1996 - 2018 NewsHour Productions, accessed June 14, 2018, <https://www.pbs.org/newshour/world/911-to-now-ways-we-have-changed>.

2. “9/11 to Now.”

Tuesday morning, the skies were clear and people seemed to be going about their daily lives. That all changed when unimaginable terror struck in New York, Washington, D.C. and Pennsylvania: “Foreign terrorists hijacked four passenger airplanes and used them as weapons to bring about mass destruction and took the lives of thousands of people.”³ It seemed that almost immediately houses of worship filled with “people in mourning and seeking to make sense of these events.”⁴ Religious leaders responded to questions as best they could, but in reality, no one had all the answers. Many people were left traumatized.

While some challenges remain in addressing aviation security, federal, state, and city governments continue to take steps towards reducing risks. For example, the U.S. government created the Transportation Security Administration (TSA) to enhance security for “critical parts of transportation.”⁵ The TSA now uses existing technologies and other measures as part of checkpoint screenings. These include limiting the number of bags and the amount of liquids and other items that can be carried onto airplanes. In the context of Atlanta’s airport chaplaincy, the challenges to provide spiritual care

3. Storm Swain, *Trauma and Transformation at Ground Zero: A Pastoral Theology* (Minneapolis, MN: Fortress Press, 2011), 3-4.

4. Carl S. Dudley, “Faith-Based Community Ministry in a 9/11 World” in *September 11, 2001: A Historical, Theological and Social Critique* (Oxford, England: Oneworld Publications, 2002), accessed October 4, 2018, <https://www.pbs.org/thecongregation/indepth/communityministries.html>.

5. Thomas H. Kean and Lee Hamilton, “The 9/11 Commission Report: Final Report of the National Commission on Terrorist Attacks upon the United States” (Washington, D.C.: National Commission on Terrorist Attacks Upon the United States, 2004), 391.

following 9/11 were significant. Going forward, the researcher will discuss three aspects that point to the need for a formal chaplaincy training program.

Changing Spaces

Chaplaincy spaces are changing, which impacts the chaplains' daily movements in the airport. In addition to national measures, security concerns impacted decisions about where to locate airport chapels after 9/11.⁶ With security checkpoint expansions, chapels in some airports were relocated post security. Some spaces for chaplains to sit and talk with people were closed. Family and friends could no longer go to gates and wait with loved ones until flights arrived or departed.⁷ Further, chaplains now need security identification that allows them to engage with people post security. In 2018, the Atlanta airport authority began to require all personnel working in Operations and Security areas, including volunteer chaplains, to wear reflective safety vests while on duty.⁸ Figure 2 shows a sample of what the chaplain's vest could look like for purposes of identification.

6. Cadge, "The Evolution of American Airport Chapels," 145.

7. Cadge, "The Evolution of American Airport Chapels," 145-146.

8. One ATL Safety Always, "Safety Bulletin, July 2018," City of Atlanta, Department of Aviation.

Figure 2: Chaplain Safety Vest



Photograph courtesy of the Interfaith Airport Chaplaincy, Atlanta, Georgia

Having personnel trained and prepared to respond to coordinated efforts at a moment's notice took on new meaning following the 9/11 attacks. As such, chaplains are concerned with ensuring that ministry is available to everyone. History has shown that the presence of chaplains during a disaster and trauma event makes a difference. For instance, Storm Swain records the story of two chaplains at Ground Zero who could not get access to the site on one of their visits.⁹ An ironworker guided them to the place where they could climb up to the top of the pile where the flag was planted. That way the chaplains could be seen by those working below when needed. The ironworker told the chaplains, "It's good that we can see you and know that you are here. A little later, a fire chief also said to the chaplains, I'm so glad you are here."¹⁰ During this time, just having

9. Swain, *Trauma and Transformation at Ground Zero*, 63.

10. Swain, *Trauma and Transformation at Ground Zero*, 64.

the chaplains present made a difference to those who worked diligently to recover the remains of those who were lost in the attack. It should be noted that, at other times, the chaplain may be asked to take a more active role and need to be prepared. At Ground Zero, chaplains were on hand to lead prayers as remains were recovered from the rubble.¹¹

Theological Reflections on Trauma and Disaster

Chaplains are mobilized to assist families, workers, and first responders in trauma as needed. Several theological writings on trauma and disaster address implications of ministry amidst trauma and disaster. The writings of theologians Serene Jones, Shelly Rambo, and Storm Swain delve into these topics and the effect they can have on individuals and entire communities. As it relates to airport chaplaincy, these writings are useful to enhance the chaplain's awareness of the many difficult life circumstances that patrons and workers experience and their particular importance in the airport community since 9/11.

In *Trauma and Grace*, Serene Jones focuses on Trauma and God's grace as experienced from the Christian tradition. Jones describes trauma as a "wound or injury inflicted upon the body by an act of violence."¹² Trauma is not limited to physical

11. Swain, *Trauma and Transformation at Ground Zero*, 64.

12. Serene Jones, *Trauma and Grace: Theology in a Ruptured World* (Louisville, KY: Westminster John Knox Press, 2009), xix.

wounds, but also extends to the “mind and emotions.”¹³ Jones points to several features of trauma that define traumatic experiences. By Jones’ description, these are events where there is a real or imagined perception of being annihilated or wounded in some way.¹⁴ Every event is different in magnitude and can adversely impact individuals or communities that are not immediate victims.¹⁵ Using narratives taken from traumatic experiences of different people, news reports, Scripture, and personal stories, Jones’ discussion highlights pain and suffering brought on by one violent act after another post 9/11.¹⁶ Serene Jones spent a decade in the field of trauma studies and their relation to “religious understandings of the nature of self and salvation.”¹⁷

With narratives from the Christian tradition about the cross of Christ, Jones weaves together a theological perspective on how trauma and grace are related. It is through this lens that we see the pain, suffering, trauma, and Jesus crying out to God (i.e. “My God, My God, why have you forsaken me?” Mark 15:34) in seeming abandonment during this most difficult time. Jones discusses how people can spend their lives assessing experiences of violence and different events that leave them wounded and broken to the point of questioning whether they will ever “feel and know the redeeming power of

13. Jones, *Trauma and Grace*, 12.

14. Jones, *Trauma and Grace*, 13-14.

15. Jones, *Trauma and Grace*, 13-14.

16. Jones, *Trauma and Grace*, xiii, xxi.

17. Jones, *Trauma and Grace*, vii.

God's grace."¹⁸ Jones continues by noting that "when people are traumatized, their ability to think clearly and reason is impacted. People break down and often do not know how to think or feel."¹⁹

We live in a world that is broken, causing grief and pain.²⁰ Airport families, workers, and first responders experience trauma in different ways. In these events, people experience "feelings of fear of dying" or even "helplessness."²¹ Yet, there is God's grace (i.e. a gift) that can come in and interrupt the impact of that trauma and violence.²² As it relates to airport chaplaincy, the question remains: how can chaplains provide support to people in our midst who have been exposed to disaster and trauma? Where there is a willingness to share with the chaplain, it is helpful for chaplains to have some "understanding of the scope and magnitude of the traumatic event."²³ Chaplains may not always know what to say or how to say it, but training in active listening and reflecting on the subjects of Jones' work can make a difference.

Theological perspectives of trauma are further examined by Shelly Rambo in her book, *Spirit and Trauma*. Rambo examines the narrative of the death and resurrection of

18. Jones, *Trauma and Grace*, viii.

19. Jones, *Trauma and Grace*, 15.

20. Jones, *Trauma and Grace*, xxi.

21. Jones, *Trauma and Grace*, xvi, 28-29.

22. Jones, *Trauma and Grace*, xvi.

23. Jones, *Trauma and Grace*, 15.

Jesus in relation to death from traumatic experiences to life beyond the trauma.²⁴ Rambo presents a theological perspective on how past trauma impacts the present lives of those wounded for the times and days to come. In other words, what transpires in the lives of people who have been traumatized long after the event occurred and the place she refers to as “the middle—the space between death and life.”²⁵ This middle place is where suffering continues and the wounded press through, realizing that life will never be the same again even though they may not understand this.²⁶ As a result of trauma, according to Rambo, the lives of the wounded are turned upside down and the people around are witnesses to the brokenness, grief, and suffering.²⁷

Rambo’s writing incorporates different theological insights, using texts from the Christian tradition with a focus on making sense of suffering and uncovering parts of events that are waiting to be told and interpreted, so that the wounded can have some level of comfort.²⁸ In recounting the story of the death and resurrection of Jesus, Rambo shines a light on individuals and groups surviving trauma. As does Jones, Rambo recognizes God’s presence and love for people. A major emphasis of this work offers a

24. Shelly Rambo, *Spirit and Trauma: A Theology of Remaining* (Louisville: Westminster John Knox Press, 2010), 12.

25. Rambo, *Spirit and Trauma*, 7, 43.

26. Rambo, *Spirit and Trauma*, 15, 156.

27. Rambo, *Spirit and Trauma*, 15.

28. Shelly Rambo also authored a book entitled *Resurrecting Wounds: Living in the Afterlife of Trauma*, and co-edited *Post-Traumatic Public Theology* with Stephanie N. Arel.

theological view of what remains in the space between traumatic events (i.e. death) and life (i.e. resurrection) and how the wounded live in the aftermath.

When examining Rambo's perspectives in relation to airport chaplains, consider encounters where questions abound for those who experience trauma—Why did this happen? Who is responsible for all of this? What will life be like after this experience for individuals, families, neighbors, and friends indirectly affected by the trauma? Chaplains are frequently confronted with such questions in carrying out their roles and responsibilities in the airport. There are no easy answers, and often the answers that come may be unclear. For example, on different occasions, chaplains meet workers or people traveling to and from burials of loved ones who died suddenly. This may be traumatic for them and they desire or need some encouragement to keep going. The chaplain's presence may bring them some comfort as they exhibit some level of brokenness and the realization that their lives are forever changed. While the sudden death may not achieve the traumatic magnitude of a national disaster, persons experiencing a loss may bear some emotional trauma with which they need help. Having appropriate training, chaplains are in a place to offer a listening ear and compassion. Rambo's work can contribute to the chaplain's ability to hear with a broader understanding.

As a theologian, Storm Swain reflects on chaplain experiences at Ground Zero following 9/11. Offering "a Trinitarian pastoral theology that is grounded in God's love, Swain emphasizes a pastoral model of engagement described as Earth-making, Pain-

bearing, and Life-giving.”²⁹ Swain’s model helps people who have been traumatized work through their experiences to a place of transformation.³⁰

Swain characterizes the “Earth-making portion of her pastoral model as the creation of space where each person’s identity is grounded in relationship with God, with each other, and with the universe around us.”³¹ Each person has a purpose and, at times, a need to share their stories while another (e.g. chaplain) listens and reflects with them. A space is created to allow people to be vulnerable and express their grief without interruption.³² In Pain-bearing, there is the “sense of sharing in people’s pain or a bearing of pain” with those who are hurting.³³ According to Swain, pain-bearing means “being present and in doing” for those in need through safe and trusted relationships.³⁴ The Life-giving portion of Swain’s model is termed the “transformational space.”³⁵ In this space, there is hope. The community of people comes together around a specific, life-giving mission. From their experience at Ground Zero, chaplains and first responders joined with other workers and “transformed the traumatized space into a sacred space as they

29. Swain, *Trauma and Transformation at Ground Zero*, 3.

30. Swain, *Trauma and Transformation at Ground Zero*, 3-4.

31. Swain, *Trauma and Transformation at Ground Zero*, 42.

32. Swain, *Trauma and Transformation at Ground Zero*, 60.

33. Swain, *Trauma and Transformation at Ground Zero*, 86.

34. Swain, *Trauma and Transformation at Ground Zero*, 141.

35. Swain, *Trauma and Transformation at Ground Zero*, 144.

gained a new appreciation for the church, clergy, and pastoral caregivers.”³⁶ The community was no longer the same.

Storm Swain not only describes the horrors of the 9/11 disaster, but also reflects on pastoral caregivers that were present, the pains of both those providing care and those who needed it. Swain points out the importance of suffering that lingers as well as the need for caregivers such as chaplains to take time out for self-care.³⁷ Swain’s writing can encourage chaplains to think about the theological evidence available to chaplains on the need for chaplain ministry preparedness and the types of training that is most effective. In training post 9/11, it is critical to address such questions as, “How does one minister to the traumatized when they too may be traumatized? What things help or hinders?” and “What resources can the chaplain draw on?”³⁸

Swain’s writing also expands on the perspective of God’s love and how that God can and does work through chaplains who provide a ministry of presence. In some situations, being present is just as significant as doing something (e.g. praying for people). There is a theological understanding from Swain’s work that pain and suffering are not unique to any particular faith group. As such, the chaplain’s training can allow for

36. Swain, *Trauma and Transformation at Ground Zero*, 145.

37. Ministry to victims of sudden traumatic loss requires a lot of energy, concentration, emotional and theological risks. Caregivers may absorb tensions related to the trauma and must take time out to rejuvenate and debrief so that they can continue to help those in need. Robert C. Dykstra, ed. “The Intimate Stranger,” in *Images of Pastoral Care: Classic Readings* (St. Louis: Chalice Press, 2005), 129.

38. Swain, *Trauma and Transformation at Ground Zero*, 6.

presence with people in the airport environment in a way that they can express grief and emotions without concern for fear and judgment. All three theologians—Swain, Jones, and Rambo—provide a lens through which our understanding of theological concepts such as grace, hope, and love is evidenced in trauma and disasters.

Another dimension of post 9/11 chaplaincy is that chaplains may experience vicarious trauma (i.e. compassion fatigue or the cost of caring for others) as a result of their work.³⁹ This work helps emphasize the importance of airport chaplains for taking time out for self-care. How do they take care of their own traumatic responses? Those providing spiritual care can be significantly impacted and vulnerable in disaster and trauma situations. Chaplains provide care to first responders, as well as passengers, families, and workers. At times, they may also partner with first responders in ministry to families and other responders while attending to victim remains.

In *Trauma and Transformation*, Storm Swain describes a group of chaplains who provided a “ministry of presence and prayer to responders (e.g. firefighters and police officers) and families following the 9/11 attacks.”⁴⁰ Swain offers numerous testimonials from chaplains who were present and witnessed some of the most devastating circumstances for an extended period at Ground Zero. As they worked, Ground Zero

39. Compassion fatigue is pressure or “secondary stress” experienced from reaching out to others. It comes from being in tough situations such as disasters and traumas and alongside those who are crying, angry, depressed or grieving over a great loss. This is an occupational hazard that can severely impair caregivers who do not take time for self-care. Robert J. Wicks, *Night Call: Embracing Compassion and Hope in a Troubled World* (New York, Oxford University Press, 2018), 39.

40. Swain, *Trauma and Transformation at Ground Zero*, 7.

became a “sacred space” to the chaplains.⁴¹ One chaplain shared that this was a “space where God mattered.”⁴² There was a sense that God’s presence was there among them. There was hope. Lives of the workers and chaplains were transformed as they set aside their differences and became a community with the focus on recovery.⁴³

One chaplain, who had training as a Clinical Pastoral Education (CPE) supervisor, tells of his experience of “not knowing how to engage in pastoral crisis intervention” in an event of this magnitude, but added because of his training he did know “what to do to process the event within himself.”⁴⁴ The chaplain shared that in the “face of such situations pastoral training and professional development holds us together, sustains us, and enables us to be with others in their deep trauma.”⁴⁵ The ability and willingness to listen proved to be among the most important skills at the heart of the chaplain’s ministry.⁴⁶

Trauma and disaster are subjects that are of particular importance as there continue to be bombings and other emergency events in airports since 9/11. For example, “on March 22, 2016, terrorists bombed the Brussels International Airport, Belgium. More

41. Swain, *Trauma and Transformation at Ground Zero*, 146, 150.

42. Swain, *Trauma and Transformation at Ground Zero*, 146.

43. Swain, *Trauma and Transformation at Ground Zero*, 152.

44. Swain, *Trauma and Transformation at Ground Zero*, 2.

45. Swain, *Trauma and Transformation at Ground Zero*, 2.

46. Swain, *Trauma and Transformation at Ground Zero*, 16-17.

than thirty people were killed and over 300 were injured.”⁴⁷ Chaplains were on hand to assist the Belgium Red Cross in attending to passengers, families, and workers.

According to Edwin Delen, “the silence, the calm, and the sadness were overwhelming.”⁴⁸ In the midst of all the disaster and trauma, chaplains worked with the airport community to provide comfort to those who mourned and to lead commemoration services for the victims. The chaplains subsequently held an ecumenical service with the Catholic and Orthodox communities. This event showed that chaplains as spiritual and pastoral caregivers have a tremendous responsibility and must be constantly prepared when disaster and trauma occur.

In discussing the events of 9/11, Martin Smith, David Lees, and Kay Clymo stress the importance of readiness, planning, and training for post-disaster support work.⁴⁹ The authors state, “responses to disaster are more likely to be effective and least damaging to those involved if potential helpers are trained and fully aware of the impact of such events.”⁵⁰ Training is critical. The hope is that disasters “will never happen but we must

47. Edwin Delen, “Brussels International Airport,” in *Facing the Future: 50th Anniversary of the International Association of Civil Aviation Chaplains* (Stockholm, Sweden: Löwex Trycksaker, 2017), 73-75.

48. Delen, “Brussels International Airport,” 74.

49. Martin Smith, David Lees, and Kay Clymo, “The Readiness Is All: Planning and Training for Post-Disaster Support Work,” *Social Work Education* 22, no. 5 (October 2003): 517.

50. Smith, Lees, and Clymo, “The Readiness Is All,” 517.

aim to be ready even though we realize that we can never fully prepare.”⁵¹ At Atlanta’s airport, there are often discussions around the thought, “it is not a matter of ‘if’ something will happen but more so ‘when’ something will happen.”⁵²

Chaplain Ministry

Chaplains are required to provide spiritual support in the airport. They are providing this support in an increasingly diverse society. In light of this growing diversity, chaplains are challenged to think more about their vocation and how to minister in this environment. Chaplaincy as a ministry vocation is often in response to God’s calling to be present with people in times of need. From the outset of this discussion, it is necessary to state the meaning of certain terms—ministry, vocation, and calling—as presented in this section.

Ministry, as defined by Kathleen Cahalan, is something people do and is learned over time through integrating doing, knowing, and being.⁵³ “This is an occupation where individuals have specific gifts, talents, and circumstances to carry out the calling. These gifts are useful for the good of the community. Cahalan describes calling as a particular state and purpose or vocation to which God summons people to live out faithfully.”⁵⁴

51. Smith, Lees, and Clymo, “The Readiness Is All,” 527.

52. Adrian Neely, Personal Communication, 2018 (Unpublished data).

53. Kathleen A. Cahalan, *Introducing the Practice of Ministry* (Collegeville, MN: Liturgical Press, 2010), xi, 55.

54. Cahalan, *Introducing the Practice of Ministry*, 28.

Ministry for the chaplain's vocation is grounded in being present and helping people. In a diverse society, there is cause to think more about how to do so. In the Christian tradition, chaplains understand their ministry as "*in persona Christi*, an embodiment of an incarnational or sacramental presence."⁵⁵ Chaplains of other faiths may not use this language and have a different view and interpretation of their roles in this vocation. However, they can and do find ways to be present and helpful within their own traditions. This is not unique to Christianity. Rowan Williams claims that "all faiths and spiritual paths have a shared interest in how faith speaks to human conditions and the quest for personhood."⁵⁶ Furthermore, chaplains of different faiths may be the only people within the organization whose entire purpose is geared towards spiritual and pastoral care needs. In essence, chaplaincy as a vocational ministry is about people and building bridges across cultures through conversations, hospitality, and willingness to listen to people who may or may not identify religiously. Chaplains take advantage of opportunities to discern and get to the heart of matters where there is suffering, a need just to be heard concerning life circumstances.

In places like the Atlanta airport, chaplains come alongside other professionals in ministry with a motivation to address the spiritual well-being of those in the airport community. Chaplains bring a set of disciplines to their profession that is unique and different from others' in that the work is not task or economically oriented. This is a

55. Rowan Williams, "All Faiths and None," in *A Christian Theology of Chaplaincy*, ed. John Caperon, Andrew Todd, and James Walters (Philadelphia, PA: Jessica Kingsley Publishers, 2018), 68.

56. Williams, "All Faiths and None," 69.

calling to show care and compassion and to encourage people to be their best. The chaplain's presence is ministerial in purpose and function.

Chaplains have opportunities to take time and engage briefly and sometimes in extended discussions with people who are rejoicing or suffering. In these times, the chaplain can be a stabilizing presence for them. Through discussions and advocating on their behalf, chaplains enable passengers, visitors, and airport workers to look beyond their immediate circumstances and consider other alternatives discerned from active listening and reflecting upon matters at hand.

The chaplains' training facilitates their ability to be embedded (i.e. an integral part and presence) in the airport as they actually go into where people pass through and work as opposed to waiting for them to approach the chaplain. The chaplain's presence is often viewed as non-threatening. When there is a rapport, respect, and trust, people may open up and feel less intimidated. Patrons consisting of airline and other employees may confide in chaplains as they are not a part of any immediate family or airport employer. Workers, in particular, can speak freely and confidently without concerns for repercussions.

In conjunction with this care and compassion, chaplains study and depend upon teachings from sacred texts, such as the Bible, as part of their work. They have the ability to speak about different situations in a way that humanizes the airport environment. The chaplain is, according to John Swinton, "the sharer and bearer of stories (i.e. if asked

specifically).”⁵⁷ The chaplain bears witness to pain when listening to stories of illness, suffering, broken relationships, grief and death.

The story of the Good Samaritan in Luke 10:30-36 illustrates God’s caring and compassion and suggests how chaplains are to minister and advocate for people encountered. This is the story (*paraphrased*) of a man traveling from Jerusalem to Jericho. On the way, he is robbed, wounded, and left for dead. A priest came along and passed on the other side of the road. A Levite did the same. Neither of them offered help to the man. Finally, a Samaritan traveled along the same road. He noticed the man and had compassion for him. The Samaritan took the time to care for the man and carried him to a place where he could receive further care. He promised to pay for the extended services when he returned from his journey. From this story, it is clear that the one who stopped was a help to, and advocated for, the wounded man. There is no indication in this story that the Samaritan spent any time on concerns about the man’s religious or ethnic background. He concentrated on the things that neither of the first two men could or were willing to do. This is one analogy, from the Christian tradition, to show how chaplains care, and conduct ministry in the airport—a widely diverse environment.

Chaplains recognize the importance of their work and at times, rethink how to live out this vocation in the day-to day-ministry. Now, more than ever, chaplains are in an interfaith setting which requires consideration of different diversities. Prior to 9/11,

57. John Swinton, “Rediscovering Mystery and Wonder: Toward a Narrative-Based Perspective on Chaplaincy,” in *Professional Chaplaincy and Clinical Pastoral Education Should Become More Scientific*, ed. Larry VandeCreek (New York: The Haworth Pastoral Press, 2002), 230.

Americans held largely Christian beliefs. In November 2001, the Barna Research group conducted a nationwide survey of over a thousand Americans regarding their faith commitment.⁵⁸ One factor tested was the “descriptor Christians that held to a firm Christian commitment.”⁵⁹ At that time, thirty-eight percent of survey participants believed that there are “absolute moral truths that do not change according to the circumstances. Forty percent viewed the Bible as totally accurate in all it teaches.”⁶⁰

After the attacks of 9/11, the beliefs of many changed and religious diversity became more prevalent. Fewer people believed in absolute truths and instead trusted their feelings and cited the Bible as the standard for making moral decisions.⁶¹ According to Diana Eck, more and more immigrants came to America and the nation became more “multireligious and multicultural.”⁶² Eck asserts that for many of the new immigrants, religion is an important part of their lives. This presented a new challenge to create an environment that recognizes and includes provisions for these differences even though polls indicate that Christianity remains the dominant religious tradition in America.⁶³

58. Barna Research Releases in Culture and Media, “How America’s Faith Has Changed Since 9-11,” November 26, 2001, 5, accessed May 21, 2019, <http://www.barna.com/research/how-americas-faith-has-changed-since-9-11/>.

59. “How America’s Faith Has Changed,” 2.

60. “How America’s Faith Has Changed,” 2, 7.

61. “How America’s Faith Has Changed,” 3.

62. Diana Eck, “Prospects for Pluralism: Voice and Vision in the Study of Religion,” *Journal of the American Academy of Religion* 75, no. 4 (December 2007): 748.

63. Eck, “Prospects for Pluralism,” 751, 761.

Following 9/11, there was also a public perception related to those who are of the Muslim religion, Islam. According to an August 2010 Pew Research study, the public expressed conflicted views of Islam.⁶⁴ Pew Researchers surveyed “1,003 adults. Thirty-eight percent of those polled had an unfavorable view of Islam and, compared with other religions, thirty-five percent believed that those of the Islamic faith were more likely than others to encourage violence.”⁶⁵ These challenges necessitated rethinking how the chaplain ministry is carried out as a vocation. As ministry leaders, chaplains considered and emphasized a strong interfaith ministry to ensure that everyone would be treated fairly and equally.

The challenges to chaplaincy ministry discussed here point to three areas of need: 1) enhancing interfaith competencies; 2) preparing for disaster and trauma response post 9/11; and 3) transforming Atlanta chaplaincy training.

Interfaith Competencies

The first area of need for chaplain training focuses on spiritual and interfaith competencies. Chaplains need to know protocols and location of ministry spaces. This is critical for chaplains in the post 9/11 setting. Based on research and personal experiences, chaplains must have some chaplaincy or pastoral and spiritual care knowledge to help

64. Pew Research Center, “Public Remains Conflicted Over Islam,” Public Forum on Religion and Public Life, August 24, 2010, accessed May 15, 2019, <https://www.pewforum.org/2010/08/24/public-remains-conflicted-over-islam/>.

65. Pew Research Center, “Public Remains Conflicted Over Islam,” 1.

them meet the needs of people they encounter. Ideally, chaplains need training in active listening, empathizing, and maintaining an awareness of cultural differences, physical locations in the airport that are appropriate for ministry, informed diversity interactions, and preparedness for potential disaster and trauma. Helping people is critical following these events as previously discussed. There is little time to search for resources when an event occurs. Chaplains need to know who to contact and how to make referrals.

Chaplains must be cognizant of protocols when responding in a disaster or trauma event to minimize interfering with the flow of care to those affected. It is also important to note that chaplains are prohibited from proselytizing or counseling the people they meet. In addition, training is needed that would ensure chaplains possess interfaith competencies in ethics, human trafficking awareness, suicide awareness, and religious diversity. The following discussion will encompass these topics as they are areas that can have a direct impact on the ministry of Atlanta's chaplaincy.

Chaplaincy Ethics

Airport chaplains need to know and exhibit ethical practices among people. In the airport, they encounter people from all walks of life, cultures, and economic levels. The degree of involvement will likely depend on the circumstances of the encounter.

Chaplains need to be informed about ethical behaviors that would be a part of their pastoral and spiritual support. For example, chaplains should treat all persons with dignity and respect. There should be no discrimination with regard for ethnicity, gender, age or other areas of diversity. The values, opinions, beliefs, and privacy of others are to

be respected even when there may be personal disagreement.⁶⁶ Chaplains should refrain from imposing their views on those served, maintain integrity and stay in a professional posture at all times.⁶⁷

Airport chaplains need to understand the limits of their knowledge, skills, and abilities and how to make referrals to other resources when it is in others' best interest. In his writings, David Zucker describes the core tenets of professional chaplaincy.⁶⁸ When it comes to maintaining an ethical presence, one tenet involves responding where there are boundaries and circumstances of religious languages and practices. According to Zucker, chaplains of different faiths must take care not to cross these boundaries to do things like recite sacred texts, agree in prayer or make affirmations of something that they truly do not believe.⁶⁹ Zucker states that "by their nature, formal prayer and rituals have certain rhymes or response patterns that are known to practitioners" that may be unknown to someone with a different background.⁷⁰ Spiritual care can be provided without engaging in religious practices outside of personal beliefs. It can include "maintaining printed

66. Association of Professional Chaplains, "Code of Ethics," September 24, 2000, 1-4, accessed April 25, 2019, www.professionalchaplains.org.

67. Association of Professional Chaplains, "Code of Ethics."

68. David J. Zucker, T. Patrick Bradley, and Bonita E. Taylor, "The Chaplain as an Authentic and an Ethical Presence," *Chaplaincy Today* 23, no. 2 (2007): 15.

69. Zucker, "The Chaplain," 19.

70. Zucker, "The Chaplain," 19-21.

prayers for different faith groups” and facilitate getting requested items (e.g. a Qu’ran) for performing a service.⁷¹

The Association of Professional Chaplains (APC) is an organization “endorsed by faith groups to provide pastoral care training to persons in diverse settings.”⁷² The APC has established a standard code of ethics for chaplains that are accessible and applicable for airport chaplaincy. Among other things, the codes of ethics include principles that promote:

- Dignity and worth of every individual within the chaplaincy and those served
- Standards for the chaplaincy as an organization to include adherence to its by-laws, policies, procedures, and accountability to standards for competency and ethical behavior
- Standards for chaplains including accountability for maintaining integrity of pastoral relationships
- Standards for chaplains continuing in good standing in their faith communities and pursuing personal growth and development.

Training for chaplains at the Atlanta airport is needed to ensure chaplains are well versed in acceptable and ethical behaviors. Formal Atlanta chaplain training needs to emphasize these points.

71. Zucker, “The Chaplain,” 21.

72. Association of Professional Chaplains, “Code of Ethics,” 25, 2019.

Human Trafficking Awareness

Chaplains must be prepared to provide pastoral and spiritual care in special situations. Each day, chaplains walk among patrons in the airport concourses and open public areas and sometimes observe what appears to be suspicious activities. Among the most heinous are those associated with human trafficking. Activities associated with human trafficking can be indicated by signs such as such as one who appears bruised, fearful, timid or submissive, who shows signs of having been denied food and water, sleep, or medical care, or is accompanied by someone who seems in control of where they go or who they talk to.⁷³ In the case of human trafficking, airport chaplains must not only be aware that victims of human trafficking can be anyone, but must also possess the knowledge and ability to identify the most practical and logical approaches for addressing potential circumstances. According to officials of the U.S. Department of Homeland Security (DHS), human trafficking is a form of modern-day slavery where men, women, and children are targeted and exploited each year.⁷⁴ The DHS has published specifics on identifying potential human trafficking. Everyone is encouraged to become aware of and recognize the signs of potential victims who can be any age, gender, or race.⁷⁵

73. U.S. Department of Homeland Security, “Blue Campaign, Indicators of Human Trafficking,” accessed September 6, 2018, <https://www.dhs.gov/blue-campaign/indicators-human-trafficking>.

74. U.S. Department of Homeland Security, “DHS Combats Human Trafficking and Seizes Counterfeit Merchandise During the Super Bowl,” accessed February 11, 2019, <https://www.dhs.gov/news/2019/02/01/dhs-combats-human-trafficking-and-seizes-counterfeit-merchandise-during-super-bowl>.

75. U.S. Department of Homeland Security, “Blue Campaign.”

During the week leading up to Super Bowl 53 in February 2019, DHS officials made forty arrests associated with human trafficking and rescued four victims in the Atlanta area.⁷⁶ For these reasons, formal training for Atlanta’s chaplains is needed to ensure that chaplains have appropriate knowledge and access to officials who can intervene and save a potential victim from harm. Through participation with other airport organizations, chaplain administrators have provided an opportunity to attend a briefing on human trafficking. This subject can be a core element of a formal training program for Atlanta’s chaplaincy.

Suicide Awareness

The topic of suicide is widely discussed and of great concern in our society. According to officials within the U.S. Department of Health and Human Services (HHS), “suicide is a leading cause of death among 15-24 year-olds and more than 9.4 million adults in the U.S. have had thoughts of suicide within the last year.”⁷⁷ Suicide is a mental health condition that leads to great pain and suffering for many people. Based on the HHS data, 112 Americans die by suicide daily.⁷⁸ There are warning signs that someone may be thinking about committing suicide. They include talking about wanting to die or

76. U.S. Department of Homeland Security, “DHS Combats Human Trafficking and Seizes Counterfeit Merchandise During the Super Bowl.”

77. “Suicidal Behavior,” U.S. Department of Health and Human Services, last updated February 26, 2018, accessed May 14, 2019, <https://www.mentalhealth.gov/what-to-look-for/suicidal-behavior>.

78. “Suicidal Behavior,” U.S. Department of Health and Human Services.

kill oneself, feelings of hopelessness or no reason to live, being a burden to others, and displaying extreme mood swings (i.e. alternation of a person's emotional state).⁷⁹

Two recent incidents associated with suicide occurred within facilities at U.S. airports. In February 2019, a TSA employee jumped from a balcony in the Orlando International airport. This event caused panic among passengers and led to the closing of security screenings. This was pronounced as death by suicide.⁸⁰ In February 2018, a man at the Atlanta airport jumped over a second-floor railing in the presence of several people.⁸¹ Passengers were shocked and terrified. The man was transferred to a local hospital for further evaluation and treatments. Since there was no further reporting on this incident, it is unknown whether he survived. In both situations, the implication for chaplains is to be aware and available to offer pastoral and spiritual care where needed.

As chaplains interact with numerous passengers, workers, and visitors in the Atlanta airport, it is important for training to include suicide awareness as it may help someone if it comes up in conversation, or some warning sign is noticed (as with human trafficking). To ensure that everyone is kept abreast of the most current information on

79. "Suicidal Behavior," U.S. Department of Health and Human Services; "Mood swings," accessed May 21, 2019, www.dictionary.com.

80. Kevin Spear, "TSA Officer Airport Death: Police Confirm Suicide of the Federal Employee," *Orlando Sentinel*, February 4, 2019, accessed April 25, 2019, <https://www.orlandosentinel.com/news/os-ne-robert-henry-tsa-agent-death-oia-20190204-story.html>.

81. Shreesha Ghosh, "Man at Atlanta Airport Jumps Over Railing After Argument with Staff," *International Business Times*, February 28, 2018, accessed April 25, 2019, <https://ibtimes.com/man-atlanta-airport-jumps-over-railing-after-argument-staff-2658585>.

available resources and approaches for assisting someone in getting help, a core element of Atlanta chaplain training is needed on suicide awareness.

Religious Diversity

Another area of interfaith competencies relates to religious pluralism. In “Prospect for Pluralism,” Diana Eck identifies pluralism as a range of religious diversities existing across America’s landscape.⁸² Chaplains, therefore, need training in religious diversity, respect, and sensitivities towards those who have different faith traditions.

According to John Evans, from the 1760’s to the 2000’s America’s religious landscape has altered.⁸³ This diversity has been changing since colonial times. According to Evans, “America was not founded as a Christian nation; however, America was primarily Christian following the colonization from Europe.”⁸⁴ Protestants formed the dominant religious group.⁸⁵ This dominance has declined significantly as America has become more diverse. A 2014 Pew Research Center study evidences that the religious

82. Eck, “Prospects for Pluralism,” 750.

83. John H. Evans, “Religious Pluralism in Modern America: A Sociological Overview,” in *Gods in America: Religious Pluralism in the United States*, ed. Charles L. Cohen and Ronald L. Numbers (New York: Oxford University Press, 2013), 46-47.

84. Evans, “Religious Pluralism,” 44.

85. Evans, “Religious Pluralism,” 44.

landscape has changed.⁸⁶ Researchers for the Pew study conducted a survey of 35,000 Americans and compared the results with a 2007 study that had the same emphasis.⁸⁷ The 2014 results showed that “between 2007 and 2014, the Christian share of the population fell from 78 percent to 70 percent, driven mainly by declines among mainline Protestants and Catholics.”⁸⁸ The unaffiliated (i.e. those who have no particular religious tradition, atheists, and agnostics) have experienced the most growth, and the share of Americans who belong to non-Christian faiths also increased.⁸⁹ According to the Pew study, growth has been significant among Muslims and Hindus. Table 5 summarizes the Pew study’s changes in America’s religious landscape.⁹⁰

Table 5: The Religious Landscape, 2015

Faith Tradition	2007	2014
Christian	78.4	70.6
Non-Christian	4.7	5.9
Unaffiliated	16.1	22.8

Source: Pew Research Center, America’s Changing Religious Landscape, May 12, 2015.

86. Pew Research Center, “America’s Changing Religious Landscape: Christians Decline Sharply as Share of Population; Unaffiliated and Other Faiths Continue to Grow,” May 12, 2015, 1, accessed January 2, 2019, <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.

87. “America’s Changing Religious Landscape,” 1.

88. “America’s Changing Religious Landscape,” 1.

89. “America’s Changing Religious Landscape,” 1.

90. “America’s Changing Religious Landscape,” 4.

In *Religious Literacy*, Stephen Prothero demonstrates the significance of having at least a basic knowledge of different religions.⁹¹ Prothero maintains that many Americans lack religious literacy.⁹² By Prothero's definition, religious literacy refers to "the ability to understand and use the religious terms, symbols, images, beliefs, practices, scriptures, themes, and stories that are employed in American public life."⁹³ Such "religious ignorance has at times proved deadly, particularly in the aftermath of 9/11."⁹⁴ For example, Prothero describes an incident in which an Indian-American man wearing a turban was murdered at a gas station because a vigilante mistook him as a Muslim. The Indian-American man was actually a Sikh. The murderer could not tell the difference between a Muslim and Sikh. Prothero asserts that this was an assassination born out of religious intolerance and illiteracy.⁹⁵ In his book, Prothero offers a religious literacy quiz that can be used to enhance the chaplain's knowledge regarding different religions.⁹⁶ At the time of this writing, the Atlanta chaplaincy lacks training to ensure that chaplains have at least a basic knowledge about some of the major religions.

91. Stephen Prothero, *Religious Literacy: What Every American Needs to Know—And Doesn't* (New York: HarperOne, 2007), 3, 34.

92. Prothero, *Religious Literacy*, 13.

93. Prothero, *Religious Literacy*, 17.

94. Prothero, *Religious Literacy*, 3.

95. Prothero, *Religious Literacy*, 3.

96. Prothero, *Religious Literacy*, 35.

Incorporating religious literacy as part of Atlanta chaplain training requires a targeted effort. As of July 2018, over ninety percent of Atlanta’s chaplains come from a Christian background. Because of the widely varied group of patrons, chaplains need to know something about different faith traditions and their belief systems. Such “knowledge of multi-cultural and multifaith realities” enables the chaplain to reach beyond invisible boundaries to offer spiritual care to all who are in need.⁹⁷ Chaplains cannot withhold spiritual and pastoral care because of faith backgrounds. Excluding people who practice other beliefs would risk alienating someone who really needs help. Willful negligence on the part of the chaplain could adversely impact the chaplaincy, the airport, and employees. In a business where profits are significant measures of success, it would be better to have chaplains enlightened by formal training on how to communicate and minister to people in ways that includes everyone.

Having knowledge of multiple religions as part of training enables the chaplain to pay particular attention to ethical and theological questions that may be asked by patrons. This might include questions such as “What do you believe about God?” or “Is there someone else who can help me?” In this instance, chaplains need to know how to listen carefully to the questions and maintain focus on the patron’s views rather than discussing their own. Chaplains need training that includes techniques for how to respond in these situations. According to Mary Thiel, “professional chaplains need education and humility

97. Laurel Burton and Larry VandeCreek, eds. *Professional Chaplaincy: Its Role and Importance in Healthcare*, White Paper, 2001, 7-8, accessed January 23, 2019, <http://www.professionalchaplains.org/content.asp?admin=Y&pl=160&sl=83&contentid=162>.

to provide sensitive spiritual support to those who are spiritual but not religious, unaffiliated, agnostic, and atheists in their institutions.”⁹⁸

Along the lines of preparing for religious diversity, Atlanta chaplains need training that increases awareness that the airport community will likely include people who come from many religious backgrounds including “Christians, Buddhist, Jewish, Muslim, Hindu, and Atheist.”⁹⁹ Table 6 is a brief summary of some world religions that can provide basic information for training Atlanta’s airport chaplains.¹⁰⁰ Exposure to different belief systems helps chaplains gain at least a working knowledge about different religions.

Table 6: Five World Religions and Belief Systems

Religion	God	Afterlife	Practices	Texts
Buddhism	Buddhist gods include buddhas and bodhisattvas	Rebirth or nirvana (the cessation of suffering)	Meditation, mantras, devotion to deities	Tripitaka
Christianity	One God, who is a Trinity of Father, Son and Holy Spirit	Resurrection of body and soul; eternal heaven or hell (in most denominations)	Prayer, Bible study, baptism, Eucharist (Communion)	Bible
Hinduism	One Supreme	Reincarnation	Yoga, meditation,	Vedas,

98. Mary Martha Thiel, “Spiritual Care of the Nonreligious,” Webinar, February 2, 2016. Accessed January 23, 2018. <https://www.acpe.edu/ACPE/Resources/Academy/spiritualcareofthenonreligious020316.aspx>.

99. Martha R. Jacobs, “Creating a Personal Theology to Do Spiritual/Pastoral Care,” in *Professional Spiritual & Pastoral Care: A Practical Clergy and Chaplain’s Handbook*, ed. Stephen B. Roberts (Woodstock, VT: Skylight Paths, 2012), 5.

100. Prothero offers several resources for further study of these world religions. Prothero, *Religious Literacy*, 299-301.

	Being manifested in many gods and goddesses		worship (puja), devotion to a god or goddess	Upanishads, and Hindu sacred texts
Islam	One God (Allah in Arabic)	Eternal paradise or eternal hell	Five Pillars: faith, prayer, alms, pilgrimage, fasting	Qu'ran
Judaism	One God: Yahweh (YHVH)	Not emphasized	Circumcision at birth, bar/bat mitzvah at adulthood, observe Sabbath	Hebrew Bible and Talmud

Source: Extracted from “The Big Religion Chart,” *ReligionFacts.com*, November 21, 2016, accessed March 2, 2019, www.religionfacts.com/big-religion-chart.

Research for this table revealed that each of the five mentioned world religions have beliefs about God and the afterlife. While each group has these characteristics, the information shows variations in how they view God and what happens when followers die. There are also variations in practices and sacred text for their religions. Having some exposure in training to basics of at least some major world religions improves the chaplain’s ability to become literate and aware so that he or she can support airport patrons appropriately. To many people, religion is very important. It is a part of who people are, how they live, and respond to others. In a society as widely varied as the airport’s, being somewhat religiously literate can also help generate opportunities to discuss religion without fear, intimidation or anxiety and without offending someone who believes differently.

A 2011 study examined Muslim and non-Muslim chaplain approaches to pastoral care in forty New York hospitals.¹⁰¹ Researchers interviewed thirty-three chaplains. The chaplain representatives were Christian, Jewish, and Muslim. According to the 2011 study results, the non-Muslim chaplains faced barriers such as sensitivities around gender and politics while serving Muslim patients.¹⁰² Some chaplains said there was need to “respect standards of modesty and male-female interactions, particularly when visiting patients of the opposite sex.”¹⁰³ To meet the needs of both Muslims and non-Muslims, the goal of interfaith chaplaincy is to realize and be knowledgeable about culture and religious differences, but most of all it is to be “open, embracing, supportive, and comforting to all people regardless of religious affiliations.”

Other Competencies

Just as chaplains need training that includes ethics, human trafficking awareness, suicide awareness, and religious diversity, it is also beneficial to have knowledge of how to interact with passengers, visitors, and workers in the airport. Clinical Pastoral Education (CPE) is a model used and recognized as professional training for pastoral

101. Wahiba Abu-Ras and Lance Laird, "How Muslim and Non-Muslim Chaplains Serve Muslim Patients? Does the Interfaith Chaplaincy Model Have Room for Muslims' Experiences?" *Journal of Religion and Health* 50, no. 1 (2011): 46-61.

102. Abu-Ras, “How Muslim and Non-Muslim Chaplains Serve,” 52.

103. Abu-Ras, “How Muslim and Non-Muslim Chaplains Serve,” 52.

ministry.¹⁰⁴ Part of the CPE training encompasses teaching methods of taking actions and spending time in individual and group settings to hone skills in providing pastoral and spiritual care. It also explores self-awareness and provides opportunities for combining hands-on experience with theological education.¹⁰⁵ This awareness is essential to “understanding boundaries and ethical issues.”¹⁰⁶ The aim of this training is to enable participants to develop “outcomes based on a set of professional competency standards.”¹⁰⁷ This does not mean that chaplains will know everything about spiritual and pastoral care in the airport, but they will know enough to serve effectively among many people.

The above-stated competencies can ensure that chaplains are prepared at a moment’s notice to fill in when the chaplain administrator is unavailable. At times, chaplains are called upon to lead or take part in various airport functions, training is needed to prepare them for ministry in interfaith settings. Airport chaplains may be called upon to offer invocations at airport conferences, conduct memorial or worship services, dedicate office buildings or spaces, make presentations and preside over ceremonies (e.g.

104. N. Keith Little, “Clinical Pastoral Education as Professional Training: Some Entrance, Curriculum and Assessment Implications,” *Journal of Pastoral Care and Counseling*, 64, no. 3 (2010): 1.

105. Howard J. Clinebell and Bridget Clare McKeever, *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing & Growth*, 3rd ed. (Nashville: Abingdon Press, 2011), 471-472.

106. Little, “Clinical Pastoral Education,” 3.

107. Little, “Clinical Pastoral Education,” 3.

hand blessings). Chaplains need at least a general knowledge about conducting these events and how to access resources as needed. With adequate preparation, chaplains can make meaningful contributions to the airport community while conducting these activities. The chaplain can then exhibit confidence in his or her ability and gain recognition from those in authority. Some level of preparation is needed as part of formal airport chaplaincy training.

Disaster and Trauma Preparedness

Disaster and trauma preparedness addresses the second area of need. Chaplains increasingly respond to traumas of passengers, first-responders, and airport employees, as well as to vicarious trauma. Chaplains need trauma training that includes this perspective. To facilitate providing this training, chaplain administrators can partner with other trauma and disaster educators. In response to the need for increased chaplain training, Smith, Lees, and Clymo state, “Since the events of 9/11, there is now worldwide awareness of the necessity of having trained and coordinated teams of people (e.g. chaplains and others) ready to respond to the unexpected.”¹⁰⁸ Training is essential to prepare chaplains to function immediately following an event or for longer terms.

Appropriate trauma training informs chaplains so they do not self-deploy or overstep established incident command structures. These structures specify central operations locations, who is in authority, and places for reporting and getting

108. Smith, Lees, and Clymo, “The Readiness is All,” 517.

assignments. This allows for a planned, coordinated effort to ensure the best possible response to traumatic events.¹⁰⁹ These structures are in place to minimize the risk of causing chaos, which could further traumatize people. In recording their 9/11 experiences, Smith, Lees, and Clymo reported that many of the well-meaning counselors and volunteers who came to aid and counsel people affected were not helpful. They were viewed as “unaware or unconcerned” about agencies present to help people.¹¹⁰ Uninvited counselors offered counseling to people at inappropriate times and caused some people to become angry. Instead of receiving the help needed, victims of the tragedy refused help and support from those legitimately in place to help them.¹¹¹ This points to the need for chaplain disaster and trauma training.

Aside from receiving training pertaining to protocols, chaplains need to know what to do (or not to do) as they will likely be assigned to a family assistance location where they will provide spiritual care to those affected. This is a very sensitive time for people as they may have experienced loss of loved ones, sustained injuries, and feel very emotional. The people impacted by the disaster need to see that they are respected even in difficulty, and they can trust those who assist them.¹¹² Rescue teams and other personnel

109. Peter B. Gudaitis and Ruth Yoder Wenger, National Disaster Interfaiths Network, *Disaster Chaplain Training: A Curriculum for Religious Leaders*, (Unpublished Manual, 4).

110. Smith, Lees, and Clymo, “The Readiness is All,” 518.

111. Smith, Lees, and Clymo, “The Readiness is All,” 518.

112. Smith, Lees, and Clymo, “The Readiness is All,” 521.

may also need support. It is understood that some chaplains may choose not to be part of a team trained for disaster and trauma support. Because of their own life experiences or timing of a disaster, they may not be the most suited to respond and could consider other ways they can apply their chaplaincy training.

Incorporating disaster and trauma as part of formal training ensures that chaplains have at least a basic understanding of the grief and suffering experienced through traumatic events. This is specialized training that is essential for skill building in the areas of pastoral and spiritual care in interfaith ministry. Based on research, three models can provide disaster and trauma training for Atlanta airport chaplains. They are Critical Incident Stress Management (CISM) training, National Disaster Interfaiths Network (NDIN), and American Red Cross training.

The CISM model is geared towards crisis intervention. It is “one of the earliest integrated multi-component crisis intervention systems that now have widespread use.”¹¹³ It consists of ten core components that include strategic planning, pre-crisis preparation and critical incident stress debriefings.¹¹⁴ The curriculum covers “core components that can be applied to individuals, groups, families, organizations, and communities.”¹¹⁵ The

113. Albert R. Roberts, *Crisis Intervention Handbook: Assessment, Treatment, and Research*, 3rd ed. (New York: Oxford University Press, 2005), 231-232.

114. Roberts, *Crisis Intervention Handbook*, 232-233.

115. George S. Everly and Jeffrey T. Mitchell, “A Primer on Critical Incident Stress Management,” The International Critical Incident Stress Foundation, accessed February 15, 2019, <https://icisf.org/a-primer-on-critical-incident-stress-management-cism/>.

training curriculum offers courses that address topics such as assisting individuals in crisis, grief following trauma, and pastoral crisis intervention.¹¹⁶ These courses concentrate on turning points in response to stressful life experiences. The chaplaincy can use the CISM curriculum to discern crisis circumstances, what leads up to the crisis, and how to set up plans to provide services. In conjunction with CISM training representatives, curriculum components and instructions can be adapted to prepare individuals or groups of Atlanta chaplains for potential crisis intervention.

The NDIN model is designed “to train and credential faith leaders, spiritual care providers and institutional chaplains to volunteer as disaster chaplains and spiritual care workers in mass-care settings or local communities in crisis.”¹¹⁷ It has an interfaith curriculum developed by NYDIS (New York Disaster Interfaith Services) in 2008.¹¹⁸ The curriculum for spiritual care is compliant with the National Incident Management System and includes FEMA (Federal Emergency Management Agency) training and certification.¹¹⁹ Courses also conform to the National Voluntary Organizations Active in Disaster (National VOAD) requirements (a coalition of more than a hundred

116. Everly and Mitchell, “Course Descriptions,” accessed February 15, 2019, <https://icisf.org/sections/education-training/course-descriptions/>.

117. National Disaster Interfaiths Network (NDIN), “Disaster Spiritual Care Training Courses,” accessed January 12, 2019, www.nvoad.org and www.ndin.org/download/NDIN_Disaster_Spiritual_Care_Training_Courses.pdf.

118. Peter B. Gudaitis and Ruth Yoder Wenger, “Letter to Participants,” National Disaster Interfaiths Network, *Disaster Chaplain Training: A Curriculum for Religious Leaders*, (Unpublished Manual, 2008).

119. Gudaitis and Wenger, “Letter to Participants,” (Unpublished Manual, 2008).

organizations such as the American Red Cross to assist communities affected by disaster).¹²⁰ As an interfaith entity, NDIN recognizes all religions and faith traditions as part of its training to prepare and support persons of all faiths.¹²¹ Training courses are available online and in classrooms. This training prepares chaplains for spiritual and emotional care and how to respond in disaster operations and self-care.¹²² The NDIN training advises participants on incident command structures previously mentioned, deployment to family assistance locations, and recognition of potential behaviors, thoughts, and feelings of those affected by disaster and the aftermath of traumas.¹²³

The American Red Cross organization offers a myriad of spiritual care training opportunities that can be adapted for Atlanta chaplain training. This organization is activated for local and national mass casualty events that may result from natural disasters, aviation emergencies, or government requests.¹²⁴ The Red Cross spiritual care training prepares volunteers to provide appropriate and respectful spiritual care. Included

120. NDIN, “Disaster Spiritual Care Training Courses.”

121. Gudaitis and Wenger, “Letter to Participants,” (Unpublished Manual, 2008).

122. Self-care varies from person to person and focuses on the need for caregivers to take time away from routines, disasters, traumas, or other incidents to renew and refresh themselves. This might include taking a walk, exercising, meditation, or spiritual readings. Robert J. Wicks, *Night Call: Embracing Compassion and Hope in a Troubled World* (New York, Oxford University Press, 2018), 196-197.; Stephen Harding, ed., *NDIN Disaster Chaplain Training* (Unpublished Manual, 2008), 6.

123. Gudaitis and Wenger, *Disaster Chaplain Training*, (Unpublished Manual).

124. Red Cross. “American Red Cross Spiritual Care,” accessed May 27, 2019, www.nacc.org/conference/redcross.

are orientation and disaster spiritual care fundamentals to prepare chaplains for responding to employees, first responders, families, and more.¹²⁵ Training methods may be in classroom, online, or through other delivery methods.

Chaplains also need training for emergency support while at the airport. At times, it may be necessary for chaplains to know emergency procedures. They need first aid training in cardiopulmonary resuscitation (CPR) and locating and using an automated external defibrillator (AED) offered by the American Red Cross. These courses are designed to address what to do in emergency situations, when someone in close proximity to the chaplain needs assistance until first responders (e.g. police, fire department, etc.) arrive. There have been instances where immediate assistance was required by workers. For example, in 2018 at the Atlanta airport, one restaurant supervisor suddenly collapsed while working among a large crowd of customers. Seeing the supervisor collapse, a nearby worker located the AED and administered first aid until the fire department arrived. It was reported that the supervisor suffered a major heart attack. The worker is credited with saving the supervisor's life.¹²⁶

Opportunities for Chaplaincy Training Transformation

The third area of need relates to transforming Atlanta's chaplaincy training. In regards to the chaplaincy, this project identifies several opportunities to address Atlanta

125. "American Red Cross Training," accessed May 27, 2019, www.professionalchaplains.org/content.asp?contentid-910.

126. Adrian Neely, Personal Communication, 2018.

chaplain training needs. The body of research for this study and personal experiences can help move the chaplaincy beyond its current lack of a formal program and practices. In ministry as a volunteer chaplain, the researcher is apprised of what training is currently in place. Being a chaplain at Atlanta's airport also allows the researcher to be cognizant of opportunities that address areas of lack and hold informal discussions on what is needed. For instance, the researcher noted and experienced how new volunteers receive chaplain orientation. There are currently no written procedures to indicate what steps to take or what is included as part of orientation training conducted. Generally, orientation includes a tour of some airport facilities, signing in and out when on duty, and obtaining identification cards. Volunteers are asked to select a particular area of concentration such as a Concourse (i.e. terminal) to build a rapport among airport personnel. It is believed to be essential in increasing awareness of chaplains' availability and ministry of presence. The extent to which new and experienced volunteers are mentored or paired during orientation is uncertain. For the most part, it appears that neither new nor experienced chaplains have a good grasp on what to do when they are out among the people.

At the time of this writing, there is no time built into training to allow volunteers to come together and reflect on their experiences in assisting or being present with airport workers, passengers, and visitors. Implementing time for reflection among chaplains can build on cultural awareness among the chaplains, since the airport community and the chaplains come from different backgrounds. It can be viewed as something similar to a multicultural congregation where there are likely many beliefs and just as many practices. Having some knowledge of these beliefs and practices can be instrumental in connecting

with people beyond individual chaplains. As chaplains make connections, there is a chance to help transform lives in the wider community. In his book *Many Colors*, Soong-Chan Rah discusses a multicultural worldview. Rah describes the essence of creating environments, understanding hierarchy and respecting cultural expressions unique to different cultures.¹²⁷ This is a useful resource to help bridge the gap in relating with people who have different ways of responding and receiving assistance.

With regard to credentialing, the institutions included in this study have similar but different requirements. In Chapter 4, there is a discussion of credentials for airports, hospitals, the military, and prison chaplains. As mentioned, Atlanta's chaplaincy requires a college degree. The current job description for volunteer chaplains does not specify the type of degree or level of education required.¹²⁸ In *A Ministry of Presence*, Winnifred Sullivan states that "the Master of Divinity (M.Div.) (or sometimes its equivalent) is required for chaplain employment in different institutions."¹²⁹ There is an opportunity to implement this level of specificity in chaplaincy requirements.

Another writer, Cooper Smith, claims that the M.Div. degree has been the standard academic program to prepare for ordained ministry.¹³⁰ Although critics argue

127. Soong-Chan Rah, *Many Colors: Cultural Intelligence for a Changing Church*. (Chicago: Moody Publishers, 2010), 83-98.

128. Adrian Neely, "Interfaith Airport Chaplaincy Job Description: Volunteer Chaplain," (Unpublished document, October 2018).

129. Sullivan, *Ministry of Presence*, 102.

130. Cooper Smith, "Why Every Pastor Should Get an MDiv." *Christianity Today* 61, no. 8 (October 2017): 80.

that this three to four-year commitment of time and resources is in decline, Cooper Smith offers the following reasons why pastoral candidates should pursue an M.Div.¹³¹

- It provides an important credential that endorses training and preparation for ministry.
- It establishes a knowledge base of Bible literacy and theology.
- It refines and reinforces one's personal calling.
- It fosters a supportive learning community.
- It addresses the "educator's gap" in that the level of competency exceeds that of those receiving only teachings and ministry.

With a M.Div. or equivalent degree, Atlanta chaplains' educational requirements will be more in line with other professional chaplaincies such as hospital chaplaincies. Through this training, chaplains gain experience in using sacred text and conducting different types of services, using different learning techniques as well as having exposure to cultural and religious diversities. This gives the chaplaincy some advantage for pre-training experience prior to their becoming a part of the volunteers.

Atlanta chaplain administrators recognize that there are weaknesses in the current training efforts and are open to development of formal training and credentialing plans. For some time, there has been concern to ensure that chaplains receive training.¹³² The Executive Director often asks chaplains for ideas and suggestions. This is an effort to

131. Cooper Smith, "Why Every Pastor Should Get an MDiv," 79-97.

132. "Interfaith Airport Chaplaincy, Inc. 2015—4th Quarter Board Meeting," (Unpublished document, December 2015), 1.

engage the chaplains in their training opportunities. This concern is shared among many executives across the globe. In a 2019 study of executives and workplace learners, “82 percent say that they actively support employee engagement in professional learning.”¹³³ Additionally, in his book *Choosing Change*, Peter Coutts discusses motivations for moving forward from where chaplains are to taking actions to get to where they need to be.¹³⁴ While this work is geared towards motivating congregations, it offers some insight into preparing people for the change, and why the chaplains need a formal training program, how it will take place, and what training to expect. Coutts writes, “people need to have a sense that they have a share in the control of their future...people’s sense of self-esteem can be diminished if they feel belittled, powerless, or ostracized through a direction-setting process.”¹³⁵ When people feel they are treated unfairly, they can lose their commitment to the organization. This is not the outcome desired. Coutts quotes Gary Latham’s (2007) four values that should be considered for people, in this case Atlanta chaplains, to feel that they are part of the decision-making process.¹³⁶ They include:

133. “Third Annual 2019 Workplace Learning Report,” *LinkedIn Learning*, 7, accessed March 19, 2019, <https://learning.linkedin.com/resources/workplace-learning-report>.

134. Peter D. Coutts, *Choosing Change: How to Motivate Congregations to Face the Future* (Washington, DC: The Alban Institute, 2013), 3.

135. Coutts, *Choosing Change*, 56.

136. Coutts, *Choosing Change*, 56.

- Participation (demonstrating that all can share in control)
- Inclusion (demonstrating that all belong)
- Respect (demonstrating that everyone is valued)
- Affirmation (demonstrating that what people find meaningful is considered important).

While it is beyond the current role of the volunteers, chaplains are in a position to be transformational in helping develop and implement a formal training program. As transformational leaders, chaplains can encourage one another to make the chaplaincy stronger through everyday interactions and being concerned with their preparation for ministry post 9/11. By doing so, it can have the kind of effect James MacGregor Burns describes in his book *Leadership*, as one type of leadership—“transformational.”¹³⁷ According to Burns, the “transformational leader recognizes an existing need and seeks to satisfy that need. This type of leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation. When this happens, there is a transforming effect on both.”¹³⁸

It is expected that challenges identified in Chapters 4 and 5 will arise from the need to adopt a formal training program and credentialing for Atlanta’s chaplains. In addressing these challenges, chaplain leaders can draw upon writings such as Gary De Carolis and Ronald Heifetz’s *A View from the Balcony: Leadership Challenges in the*

137. James MacGregor Burns, *Leadership* (New York: Harper Perennial, 2010, 1978), 4.

138. Burns, 4, 20.

System of Care. This book is an instrumental resource for helping chaplains learn more about caring for those in the airport community and leading through the changes.

In order to move forward in making any changes in implementing requirements for a formal training program, chaplain leadership will benefit from information obtained through this study and other available resources. As a result of formal and consistent training, as discussed, the chaplaincy will be transformed from trial and error chaplaincy training to a ministry where chaplains will be better informed, prepared, and confident in their ability to provide pastoral and spiritual care as part of post 9/11 ministry. The work from this D.Min project will also contribute to the development of a formal training program in Atlanta that may result in an initial model for other U.S. airports. The leadership will be able to influence both new and experienced chaplains when communicating the need for change in how training will take place. In the words of John Maxwell, a leading proponent of leadership training, “Leadership is influence—nothing more, nothing less.”¹³⁹

There is a plethora of literature available specifically on chaplaincy. A great number of these sources cover hospital chaplaincy and contains resources that can be adapted for the airport. Currently, sociologist Wendy Cadge is part of a team conducting research to build a database that will consist of “research on transforming chaplaincy.”¹⁴⁰

139. John C. Maxwell, *The 21 Most Powerful Minutes in a Leader’s Day* (Nashville: Thomas Nelson, 2000), 17.

140. Wendy Cadge, *Transforming Chaplaincy*, accessed September 22, 2018, <https://transformchaplaincy.org/>.

This research focuses on capturing information from scholars on health care chaplaincy. Cadge has also written several articles about airport chapels including “God on the Fly? The Professional Mandates of Airport Chaplains.”¹⁴¹ Some of the information from her work is referenced in this study to offer it as a resource available to airport chaplains.

This research reaches beyond what is currently published in that it specifically addresses training and credentialing for Atlanta’s chaplaincy. With some adjustments for individual airports, the research can be used for airport chaplaincies across the U.S. For wider distribution, sharing the results with the International Association of Civil Aviation Chaplains is encouraged. Challenges and obstacles highlighted should be considered and addressed as part of any formal training program and credentialing according to information gleaned from the study.

141. Cadge, “God on the Fly? The Professional Mandates of Airport Chaplains,” *Sociology of Religion*, Volume 78, Issue 4, 8 January 2018, Pages 437–455.

Chapter 6: Conclusions and Recommendations

Investment in a formal training program will further equip chaplains to do their work as they engage in real-life and real-time events. Similar to those in other professional vocations, chaplains must continue to develop and maintain their skills for the good of the airport community. The skills of listening, reflecting and advocating should not be understated or underestimated, especially since the events of 9/11. Following this event, the airport became a more hurried and anxious environment for many people. It is a place where families, friends, and workers often gather and welcome the chaplain's presence while coping with high levels of stress.

Research and personal experience lead to the conclusion that Atlanta's airport chaplaincy needs formal training and specific credentialing. The chaplain roles and responsibilities necessitate competencies beyond having the ability to give simple directions to travelers. At times, emergencies can and do occur. A formal, structured training program ensures that chaplains have consistent experience and working knowledge. It also increases the Executive Director's ability to provide consistency in scheduling and designating persons responsible for various activities. As administrator, the Executive Director can also receive comments, suggestions, and evaluations of the quality and quantity of training components.

Comprehensive training is essential to the success of preparing chaplains to respond appropriately whether in a ministry of presence, providing care or as an advocate in the airport community. It is needed at key points throughout the time the chaplain is part of the Atlanta airport volunteers. The training enhances the opportunity to meet the

charge given to the Executive Director to provide training to chaplains; however, as training currently exists, most chaplains learn as they go. Without adequate training, chaplains risk being unprepared to provide appropriate pastoral and spiritual care in the airport community.

Chaplain administrators have a desire to do more, but sometimes face significant challenges making training available. One major challenge revolves around training costs. Funding shortfalls weigh heavily on training decisions. Even in the midst of the funding issues, there are chaplaincy strengths and opportunities available for consideration. Part of the aim of this study was to explore options that could bring the airport chaplaincy more in line with chaplaincy in other fields and to make a contribution toward implementing formal training opportunities.

Training Cost and Resources

While analyzing associated costs was not a part of this study, research revealed several ways chaplain administrators can consider paying for the training. It is understood that providing training, materials, and associated activities is costly.¹ This is a particular challenge for small groups such as Atlanta's chaplaincy. There are no guarantees a financial benefit can be determined for training activities; nevertheless, every effort should be aimed at improving chaplain ministry commitments, work, knowledge, skills, and abilities. Investors want to know that ministry is taking place and meets established

1. Williamson, *How to Train Employees*, 4.

objectives. There must be some demonstrated value gleaned from the training so that it is clear there is benefit in continuing the chaplain ministry. It should also be noted that chaplain ministry is different from operating a business organization where profit margins and results demonstrate training values. The effectiveness of the chaplain ministry cannot always be measured in numbers.

Research and personal experience lead to the conclusion that there are some resources available for consideration in satisfying cost concerns. Internally, there are volunteer chaplains with professional degrees who have CPE and disaster training and can contribute to training other volunteers. Some chaplains are also proficient in the use of different technologies. They can share in the training design and delivery. Chaplain administrators may wish to provide the training on their own or develop teams to facilitate the training.

In addition to internal resources, chaplain administrators might consider avenues outside of the chaplaincy. These resources include existing curriculums and courses provided through vendors for CISM and NDIN. Since these vendors offer several related courses, the chaplaincy can select from their curriculums to support Atlanta chaplain training efforts. Training videos and DVD's may be incorporated into the program and viewed during a lunchtime session. Training consultants can also design and tailor a training plan for the chaplaincy at an agreed-upon cost. Colleges, universities, counseling centers, churches, and community organizations may have information on teaching and internship resources they offer or that are available for a fee. Periodically, the Atlanta airport authority offers training in safety, security, and other topics that are beneficial to

the chaplaincy. Overall, chaplaincy administrators should consider every available option to ensure that chaplains are well-prepared to minister to the traveling public, employees, and visitors.

Proposed Recommendations

Based on this study, the researcher proposes establishment of specific credentialing requirements and a formal training program. This should be implemented in preparation for chaplain ministry in the post 9/11 environment. These recommendations are proposed for consideration by the Atlanta Executive Director and the Chaplains Board of Directors.

For credentialing, the researcher suggests the following:

Chaplain Credentials: Specific standards regarding ordination, licensing, and ecclesiastical endorsements should be established. Some denominations may not require ordinations for laity (i.e. experienced pastoral assistants) within their ministry and should be considered on a case-by-case basis in credentialing decisions. As the M.Div. is often a requirement for chaplain employment, new chaplains should hold M.Div. degrees with emphasis on chaplaincy or an equivalent field of study prior to volunteering.

CPE: Chaplains should have a minimum of one CPE unit of training. CPE provides training and techniques for how to be present with those encountered and how to respond in difficult circumstances. This training is offered through professional organizations such as the Association of Professional Chaplains and used to prepare employees and

volunteers in different workplaces. Because of the nature of airport chaplains' work, it is recommended that a minimum of one unit of CPE training take place prior to becoming a new chaplain. From a personal perspective, this could reduce the amount of time and resources needed to provide this type of training when chaplains begin as volunteers.

Training Development

Bobette Williamson offers a detailed description of four phases of training development.² Based on Williamson's descriptions, in phase one, the assessment phase, training administrators or designated personnel identify specific knowledge, skills, and abilities needed or anticipated for the future so that employees can receive timely training. Designing the training, phase two, should begin with clearly defined objectives. Decisions should include particulars such as what training will occur and who will conduct the training. Any materials that will be used as part of the training should also be obtained or developed during this phase. It is expected that this phase will be intense as this is the place where the actual development takes place.³

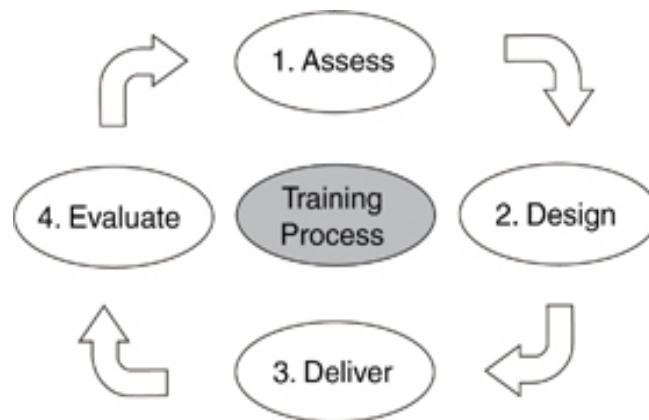
Phase three, as Williamson describes, is when conducting the training occurs. The location and media chosen for delivery (e.g. group discussions, videos, lectures, webinars, etc.) equipment, and intervals for the training are set and implemented. In

2. Williamson, *How to Train Employees*, 2.

3. Williamson, *How to Train Employees*, 2.

Williamson's fourth phase, time and space are allotted for evaluating the training.⁴ At this stage, the training is evaluated through feedback from participants, trainers, and observations for effectiveness. This should be an ongoing activity and include an evaluation of the course timings, media used, training materials, and subject matter. Evaluations may be written or shared orally. Information from this activity will help the trainer know what areas are most helpful, need to be improved, or eliminated and replaced. Figure 3 is Williamson's illustration of sequences for this four-phase process. It begins with assessment and moves through the process to evaluation.⁵ The process is continually repeated to reach desired goals.

Figure 3: Bobette Williamson Four-Phase Training Process Model



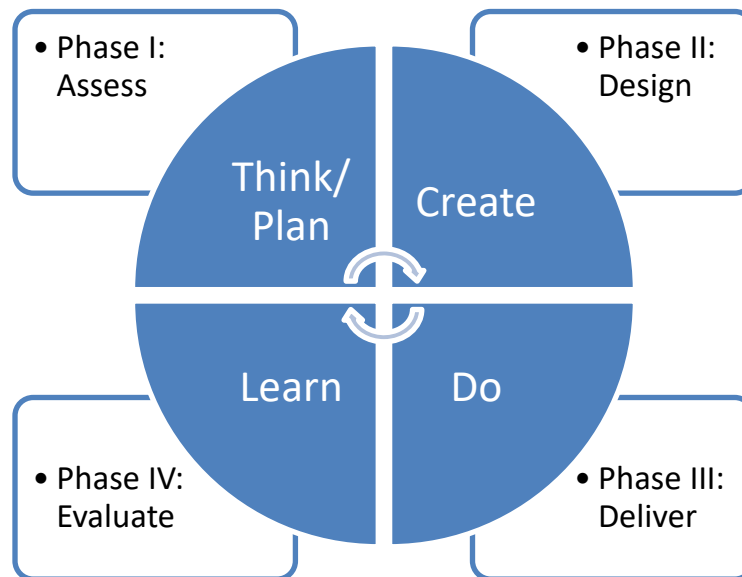
Source: Bobette Hayes Williamson, Irene E. McManus, and Robert P. McManus, *How to Train Employees: A Guide for Managers* (New York: American Management Association, 2007), 3.

4. Williamson, *How to Train Employees*, 134.

5. Williamson, *How to Train Employees*, 3.

Following Williamson’s four-phase model, the researcher began developing training plans to assist the Atlanta Chaplaincy in implementing a formal training program. The researcher adapted Williamson’s model as shown in Figure 4 to use in development. This is an important component for the success of the chaplaincy as it is key to ensuring that chaplains have appropriate knowledge, skills, and abilities to carry out their roles in the airport community. It will ensure that chaplain administrators develop a systematic way to implement the training.⁶ It will also help the chaplain administrator move beyond what exists in the current chaplaincy training.

Figure 4: Atlanta Chaplaincy Training Process Model



Source: Adapted design based on review of Bobette Hayes Williamson, *How to Train Employees: A Guide for Managers*’ training process model.

6. Williamson, *How to Train Employees*, 1.

Developing Atlanta's Training Program

Using the Atlanta process model, the researcher applied the description of the four phases to Atlanta's current chaplaincy training. Table 7 relates the phase descriptions to developing the formal training. Summary data in this table is based on literature review and personal experience. It includes a review of chaplain roles, training, and ministry preparedness for airport chaplains.

Table 7: Implementing Atlanta's Chaplaincy Training Development Process

<p>Phase One: Assess Training Needs</p> <ul style="list-style-type: none"> In this phase, the researcher gathered information from Atlanta resources such as the orientation manual for chaplain volunteers, related chaplaincy studies, and training provided at other institutions such as hospitals, the military, and prisons as deemed appropriate. The purpose was to determine what training is in place, what more is needed, and who should attend (e.g. new and experienced chaplains). Future assessments can include gathering information from chaplains and administrators. This can be informal through group meetings, individual sessions or brief surveys.
<p>Phase Two: Design the Training</p> <ul style="list-style-type: none"> The design phase is the part of the process where development of the training approach began based on decisions from information gathered at assessment. During this phase, the researcher considered the strategies (e.g. inviting in guest speakers) currently in use for training, who provided the training, and what other strategies are available.
<p>Phase Three: Deliver the Training</p> <ul style="list-style-type: none"> In the delivery phase, the researcher considered strategies for delivery. They include face-to-face and online formats, as well as a variety of delivery strategies such as group discussions, videos, webinars, and hands-on activities. Training plans include the Executive Director scheduling training and informing chaplains and other interested parties of the planned locations, time frames, and potential cost involved.
<p>Phase Four: Evaluate the Training</p> <ul style="list-style-type: none"> As training is conducted, the researcher proposes that the training or Executive Director will take information learned during the evaluation phase to help determine whether and where adjustments are necessary.

Source: Adapted from Bobette Hayes Williamson, Irene E. McManus, and Robert P. McManus, *How to Train Employees: A Guide for Managers* (New York: American Management Association, 2007), 1-134.

The four-phase process should be repeated as often as necessary to achieve the desired outcomes. Evaluations should be ongoing. Chaplain administrators should be open to receiving feedback at any time. The goal of training the chaplains may not change; however, the way and time it is conducted may need revisiting.

Addressing Training Needs

Based on literature review and personal experience, the researcher proposes that the Atlanta chaplaincy establish training modules to address protocols, interfaith competencies and supplemental training in disaster and trauma preparedness. Information in these modules is intended as a starting point to establish a training program for chaplains and administrators of Atlanta's airport chaplaincy. Chaplain administrators should continually evaluate the needs, goals, and resources available to the chaplaincy for professional development purposes.

The remainder of this section is in three proposed modules that address areas previously identified. It should be noted that because of the training needs and subject matters, the three modules contain some similar but different content and delivery strategies. For example, Module I include information on internal preparations for new chaplains to begin and continue in airport ministry. Module II is designed to focus on the interfaith competencies and consists of four components. Module III consists of proposed training provided through external vendors (e.g. CISM, NDIN, and American Red Cross).

These vendors have established curriculums, agendas, materials, and delivery strategies for training that is applicable to Atlanta's airport chaplaincy. Supplemental items for modules I and II are included in Appendix III.

Module I: Protocols

Objective:

The objective of Module I is to orient new chaplains to the protocols, physical spaces, and administrative functions of Atlanta's chaplaincy. The larger audience includes the experienced chaplains who need or desire updates on airport or chaplaincy policies and procedures. Following the Module I overview, new chaplains will be trained in chaplaincy administrative policies and procedures, protocols, and the locations where ministry takes place in the airport. New chaplains will be fully informed about Atlanta chaplaincy performance expectations, work commitments, and airport security credentials.

Contents:

Part 1: Orientation Overview

- The Executive Director will provide a volunteer application to begin the process for persons interested in becoming a chaplain volunteer at the Atlanta airport. When it is determined whether there is an opportunity, potential chaplain volunteers are informed of the credentials and documentation required.
- If assessed as a potential candidate, the applicant will be asked to provide all credentials and documentation for approval. The time for this portion of the process is determined by how long it takes the applicant to return with required documents.

Week 1

- If the application is approved, upon the applicant's arrival on the first day of week 1, the Executive Director introduces the new chaplain to the administrative assistant and other chaplains (approximately one hour).
- The Executive Director will provide and discuss the chaplaincy's mission and vision statements, chaplain job descriptions and expectations. The Executive Director will also notify the applicant of performance evaluations that will take place at the end of a ninety-day trial period (approximately two and a half hours).
- The new chaplain will record ministry activity in a chaplain log during the ninety-day trial. Information from the chaplain log will be used in informal evaluations with the Executive Director at thirty and sixty days.
- If the applicant successfully completes the ninety-day trial period, performance evaluations will continue on an annual basis.
- During the new chaplain's first week, the administrative assistant will begin preparing documentation for airport security processing.

Week 2

- During week 2, the administrative assistant will continue airport security processing. The assistant will escort the new chaplain to the appropriate office for further processing (approximately two hours).
- Security officials will perform the necessary checks and testing for appropriate security levels (approximately two hours).
- The new chaplain views a video on Atlanta airport chaplaincy (approximately thirty minutes).
- The new chaplain will meet with the Executive Director and/or administrative assistant to address questions or receive further instructions after reviewing the video or policies and procedures (approximately one-two hours).

Week 3

- The Executive Director or administrative assistant (as needed) will inform the new chaplain of protocols and ministry locations for encounters with airport passengers, visitors, and workers (approximately one-two hours).
- The Executive Director will brief the new chaplain on protocols for activities that involve invocations at airport conferences, conducting memorial services,

dedications, and presiding over ceremonies in the Director's absence (approximately one hour).

- The Executive Director (or administrative assistant) will orient new chaplains on safety precautions while assisting patrons in the airport community. The Executive Director will inform the new chaplain of:
 - Location of first aid kits, fire extinguishers, and supplies for emergencies within the chapel.
 - Emergency action plans, locating emergency exits and AED's within the airport.
 - Safely entering and exiting passenger trains within the airport.
 - Awareness of safety precautions and potential emergencies that occur from falls on escalators or moving walkways.
 - Extensive walking in the airport and the need for appropriate clothing and shoes (approximately one-two hours).

Week 4

- Upon receipt of airport security credentials, the Executive Director assigns and introduces the new chaplain to a mentor (i.e. experienced chaplain) (approximately one hour).
- The new chaplain will accompany the mentor on ministry visits each week for two weeks or longer, if needed.
- The mentor will take the new chaplain on a tour of the chapel spaces and airport facilities as appropriate (approximately two hours).
- The mentor, new chaplain and other available chaplains meet for follow-up discussion, questions and answers (approximately one hour).

Part 2: Referral Services

Atlanta chaplains frequently encounter visitors who need short-term or longer-term assistance from what are commonly called referral services. Referral services are available both internally and externally to the airport to assist airport passengers, visitors, and employees. Information on services available include procedures for reporting patron needs, contact names and information for referral services, as well as when and how to obtain these services.

Week 5

- The Executive Director (or administrative assistant) will introduce the new chaplain to the staff of the Hope Atlanta Airport Outreach Office. This office is responsible for assisting passengers and others within the Atlanta airport with various needs. On a cases-by-case basis, Hope Atlanta staff may assist passengers or airport employees with small amounts of money to take public transportation or hardship cases for someone who needs overnight accommodations near the airport due to flight delays. The staff also engages homeless persons in the airport to offer services ranging from transportation to transitional and permanent housing, and various treatment programs (approximately one hour).
- For referral services external to the airport, the Executive Director maintains a listing with contact information and types of services available. It is provided to chaplains during orientation. The Executive Director's listing includes information on nearby churches, city services, and organizations such as United Way that offer referral resources. As part of the orientation overview, the Executive Director (or administrative assistant) will inform new chaplains of circumstances for making referrals, protocols for reaching out beyond the chaplaincy or the Hope Atlanta office staff, whom to contact, and the type of assistance available to request (approximately two hours).

For Week 6 and beyond, the assigned mentor will be the new chaplain's main point of contact for day-to-day ministry. As needed, the new chaplain may consult with the Executive Director or administrative assistant.

Duration: Trial period – Ninety days

Module II: Interfaith Competencies

The objective of this module is to enhance the chaplain's awareness of ministry opportunities that have a direct impact related to the Atlanta chaplaincy. This module consists of training on chaplaincy ethics, human trafficking awareness, suicide awareness, and religious diversity.

Part 1: Chaplaincy Ethics

Objective:

The objective of implementing ethics training into a formal program is to ensure that all chaplains are knowledgeable and understand the chaplaincy's commitment to provide pastoral and spiritual care according to specific standards.

Content:

- The content for this session will include a lecture on the importance of chaplaincy ethics for both individual chaplains and in ministry with patrons in the airport community, principles and values, a video presentation, and group discussion of ethical scenarios.

Proposed Agenda:

- Welcome (five minutes)
- Icebreaker: The trainer will ask participants to find two people they do not know and ask them: If you could go to any place in the world on an all-expense paid trip, where would you go and why? (five minutes)
- Review training objective (five minutes)
- Opening reflections: What is Ethics? (five minutes)
- Video presentation: The trainer will provide a video presentation on ethics in the workplace. Following the video presentation, the trainer will review the principles and values of chaplaincy ethics. A listing is included in Appendix III of this document and will be distributed as participants arrive. (twenty-five minutes)

BREAK (fifteen minutes)

- Small group activity: Course participants will break into small groups to discuss ethical scenarios assigned. Small group members will be determined based on the number of participants present. The trainer will provide instructions for the group discussions. Scenarios are included in Appendix III of this document. (twenty minutes)
- Group discussion on ethical decisions made in the small group/Q & A: The trainer will reconvene participants and one person from each group will share the groups

consensus on how they reached their decision, who was affected by the decision, and what, if anything, should be done about it. (twenty-five minutes)

- Evaluation: At the end of the session, time will be allotted for questions, answers, and an evaluation. An evaluation form is included in Appendix III of this document. (ten minutes)

Duration: Two hours

Part 2: Human Trafficking Awareness

Objective:

The objective of this session is to inform all chaplains and administrators about human trafficking and increase awareness of signs of potential victims moving through the Atlanta airport.

Content:

- The contents for this session will include facts about human trafficking in the U.S. and Atlanta and potential signs or indicators of human trafficking. The contents will also include video presentations from the U. S. Department of Homeland Security on human trafficking.

Proposed Agenda:

- Welcome (five minutes)
- Icebreaker: The trainer will ask participants to find one person they do not know and ask them: What is your favorite thing to do in the summer and why? (five minutes)
- Review training objective (five minutes)
- Opening reflections: What is human trafficking? (five minutes)
- Review and discuss selected video presentations: The trainer will provide three short awareness videos on the subjects of general awareness, labor trafficking,

and sex trafficking. Following each video presentation, the trainer and group will review and discuss the contents. (twenty minutes)

- Questions and answers (ten minutes)
- Evaluation: At the end of the session, time will be allotted for questions, answers, and an evaluation. An evaluation form is included in Appendix III of this document. (ten minutes)

Duration: One hour

Part 3: Suicide Awareness

Objective:

The objective of this session is to increase awareness of warning signs of suicidal thoughts and behaviors identified from airport passengers, workers, and others in the airport community.

Content:

- The contents for this session will include discussions of knowing what to do in the event someone speaks of committing suicide, warning signs of suicidal behaviors, increased awareness of resources to help those in need, and contact information and protocols for referrals to obtain appropriate care for patrons.

Proposed Agenda:

- Welcome (five minutes)
- Icebreaker: The trainer will ask participants to find one person they do not know and ask them: What was the last movie you saw? What was the best part of the movie for you and why? (five minutes)
- Review training objective (five minutes)
- Opening reflections: What is Suicide Awareness? (five minutes)
- Review and discuss selected video presentations: The trainer will provide three short videos on general suicide awareness. Following each video presentation, the trainer and group will review and discuss the contents. (twenty minutes)
- Questions and answers (ten minutes)

- Evaluation: At the end of the session, time will be allotted for questions and answers and an evaluation. An evaluation form is included in Appendix III of this document. (ten minutes)

Duration: One hour

Part 4: Religious Diversity

Objective:

The objective of this session is to increase awareness and enhance the multifaith literacy of chaplains as they encounter patrons of different religious diversities within the airport.

It is intended for all chaplain and administrators. As part of this training, chaplains will learn basic information on at least five major religions.

Content:

- The content of this course will include a lecture on such topics as different belief systems and practices, changes in America's religious landscape post 9/11, and a video on religious diversity.

Proposed Agenda:

- Welcome (five minutes)
- Icebreaker: The trainer will ask each participant to find two people they do not know and introduce themselves. Each participant will share one thing they have never done but would like to do (e.g. bucket list) and why. (five minutes)
- Review training objective (five minutes)
- Opening reflections: What is Religious Diversity? (five minutes)
- Video presentation on religious diversity: Following the video presentation, the trainer will administer a religious literacy quiz to test the chaplains' knowledge of information disseminated. This quiz and answers are included in Appendix III of this document. The quiz will be provided following the video. (ten minutes)

BREAK (fifteen minutes)

- Religious literacy quiz (fifteen minutes)
- Small group activity: For grading, course participants will break into small groups. To the extent possible, each group will include chaplains and invited guests of diverse backgrounds (e.g. Christian, Jewish, etc.). The group will discuss the quiz results and handout on major religions provided as each person arrived for the training. The handout is included in Appendix III of this document. As part of the discussion, group members will relate experiences they may have encountered in the airport environment. (twenty minutes)
- Class discussion/Q & A: The trainer will reconvene the whole group and ask volunteers to share something they learned from the quiz and small group discussions. Group participants will be asked to share information on other resources that are available. (thirty minutes)
- Evaluation: At the end of the session, time will be allotted for questions, answers, and an evaluation. The evaluation form is included in Appendix III of this document. (ten minutes)

Duration: Two hours

Module III: Trauma and Disaster Preparedness

This module incorporates portions of trauma and disaster training as part of Atlanta's formal program. It includes three components of external vendor training: CISM, NDIN, American Red Cross.

Part 1: CISM

Objective:

To prepare chaplains for responding to individuals and groups before or during crisis events. CISM is an external curriculum designed to train chaplains and other professionals. The CISM model offers courses that can be extracted from their

curriculum and adapted to supplement chaplain trauma training requirements. Based on review of course descriptions and personal experience, courses on Assisting Individuals in Crisis and Grief Following Trauma would be beneficial to all chaplains. The CISM instructors will provide their own agendas, timeframes, course delivery strategies, and materials associated with these classes. For the purposes of this part of the training, the course content as described is included in this document.

To incorporate CISM courses as a component of Atlanta's training, the Executive Director will assist an interested chaplain in taking the training and becoming certified to teach other Atlanta chaplains, provide funding for a certified CISM trainer to travel to Atlanta for group training, or provide funding for Atlanta chaplains to attend courses away from the Atlanta airport.

Contents:

- Assisting Individuals in Crisis: This course is designed for all who want to increase their knowledge of individual (one-on-one) crisis intervention techniques in the areas of disaster response, emergency services, employee assistance, spiritual care and traumatic stress.⁷ It emphasizes basic communication skills for use in these areas.
- Grief Following Trauma: This course is designed to train professionals who encounter traumatic death and loss issues both personally and professionally. It is aimed to train professionals so that they are prepared to provide appropriate care

7. Everly and Mitchell, "Course Descriptions," accessed February 15, 2019, <https://icisf.org/sections/education-training/course-descriptions/>.

to those encountered. Course attendees will learn how trauma affects the grief process, and gain skills for supporting persons who have traumatic experiences.⁸

Duration: Two days per course taken

Part 2: NDIN

Objective:

The NDIN curriculum is designed to prepare both religious and non-religious persons who provide spiritual and pastoral care. This is a training curriculum licensed to an external vendor, the National Disaster Interfaiths Network (NDIN) by New York Disaster Interfaiths Services. It is available for spiritual care workers of all faiths to assist in preparation and responding during times of crisis.⁹ Atlanta's chaplains should be knowledgeable of basic skills in ministry preparedness and trained to assist individuals and families in case of disaster and trauma in the airport or airport community.

Atlanta currently has one certified NDIN trainer. At NDIN's invitation, other Atlanta chaplains can be trained and certified to teach the course. Instructors will provide their own agendas, timeframes, strategies for course delivery, and materials associated with the

8. Everly and Mitchell, "Course Descriptions."

9. Peter B. Gudaitis and Ruth Yoder Wenger, "Letter to Participants," National Disaster Interfaiths Network, *Disaster Chaplain Training: A Curriculum for Religious Leaders*, (Unpublished Manual, 2008).

training. “Before the NDIN training begins, each participant is required to complete online classes such as IS 100-Introduction to Incident Command Structures.”¹⁰

To incorporate the NDIN course as part of Atlanta’s formal training program, the Executive Director will work with the certified trainer and NDIN to schedule, and notify chaplains of, the dates and times. All Atlanta chaplains, new and experienced, will be required to take the Disaster Chaplaincy Training offered by the NDIN as it is directly related to the ministry provided within the airport.

Content:

The Disaster Chaplaincy Training incorporates preparation for providing emotional and spiritual care to those impacted by disaster and trauma, protocols, locations for disaster assistance, mental health issues, and self-care.¹¹

Duration: Two days

10. Stephen Harding, ed., “Introduction,” National Disaster Interfaiths Network, *Disaster Chaplain Training: A Curriculum for Religious Leaders*, (Unpublished Manual, 2008), 6.

11. Gudaitis and Wenger, *Disaster Chaplain Training: A Curriculum for Religious Leaders*.

Part 3: American Red Cross

Objective:

The goal of this training is to provide all chaplains with knowledge of safety measures to be applied in pastoral and spiritual care as needed to assist patrons and airport workers. This training will help ensure chaplains are prepared to respond appropriately and safely until emergency services arrive. Equipment and materials for these classes are made available as appropriate to course participants. American Red Cross is an external vendor with trained and certified instructors available to facilitate Atlanta's formal training efforts. To incorporate this training, the Executive Director (or administrative assistant) will contact the American Red Cross to arrange for on-site sessions, and notify chaplains of the dates and timeframes. "A local instructor will provide an agenda and delivery strategies, and supply all equipment for CPR/First Aid/AED training."¹²

Contents:

CPR/First Aid/AED training will consist of instructions on "recognizing and caring for adults and children in emergencies such as breathing difficulties."¹³ The training includes hands-on exercises for using equipment and first aid supplies.¹⁴ This training will assist

12. American Red Cross, "Training My Employees," accessed May 27, 2019, <https://www.redcross.org/take-a-class/train-my-employees>.

13. American Red Cross, "Class Description: Adult and Pediatric First Aid/CPR/AED," accessed May 27, 2019, <http://www.redcross.org/take-a-class/classes>.

14. American Red Cross, "First Aid Training," accessed May 27, 2019, <https://www.redcross.org/take-a-class/first-aid/first-aid-training>.

chaplains in gaining the skills and confidence that will enable them to render assistance in unexpected situations until emergency responders are present.

Duration: Approximately two hours: Course lengths will vary depending on agreements made at the time classes are scheduled.

Appendices

Appendix I: Research Methodology

This study of Atlanta's Interfaith Airport Chaplaincy involved an examination of existing literature (e.g. books, reports, related studies, and other resources). To conduct this study, the researcher explored Atlanta airport's chaplaincy, including its history and background, core values, and theology, as well as current training and chaplain qualifications. The researcher chose Richard Osmer's book, *Practical Theology*, to help identify "(1) what is going on, (2) why it is going on, (3) what should be going on, and (4) what can be done about it."¹ His writing provided a good, solid approach for designing this study and following it through to completion.

In order to gather information for this project, literature searches were conducted through reviews and analysis of existing data. For contextual analysis, it was important to access Atlanta chaplaincy files on demographics and current staffing levels. The Executive Director keeps historical files which were easily accessed for literature review. The administrative staff also maintains an up-to-date database that includes demographic data and a numerical record of daily chaplain activity. This information was made available for immediate research within the chaplain's office. As a precaution, the

1. Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008), 4.

researcher exercised great care to avoid disclosure of any identifying information captured during the research.

The first area of study included an exploration of the history of Atlanta's chaplaincy. As part of the study, the researcher aimed to discover whether and how the chaplaincy is intended to be a ministry where chaplains assist the community of passengers, workers, and visitors of all backgrounds. To address the theology portion of this study, the researcher explored the theological dimensions of the beginning and the ongoing life of the Atlanta Interfaith Chaplaincy and identified several references from an interfaith context related to the necessity of competency training for chaplains. The researcher used resources such as Winnifred Sullivan's book *Ministry of Presence; A Handbook of Chaplaincy Studies; Understanding Spiritual Care in Public Places* edited by Mark Cobb, Christopher Swift, and Andrew Todd; and Carrie Doehring's book *The Practice of Pastoral Care: A Postmodern Approach*. After reviewing literature from these and similar sources, the researcher noted some of the theological themes or issues (e.g. grief, suffering, celebrations, and need for physical assistance) among the people that are commonly encountered. The researcher used demographic data to show the integration of chaplains of various faiths working together to achieve the vision and mission of the chaplaincy.

For the second area of study, the researcher examined the job responsibilities and experiences of the chaplains. The work and various aspects of Atlanta airport chaplaincy necessitated conducting literature reviews on the ministry chaplains provide. There were a limited number of books, articles, and periodicals that helped shed light on this subject.

Some of the sources available included a Catholic manual for developing an airport chaplaincy program, literature providing descriptions on the roles of chaplains, articles introducing the practice of ministry, and further readings pertaining to spiritual care in public places. The researcher obtained them through the Boston University library, local libraries, and bookstores. The researcher reviewed and summarized the information obtained to provide a description of the role of the chaplain.

In addition, the Executive Director maintains job descriptions from the beginning of the chaplaincy and orientation documents that define what chaplains do. In 1991, the former Executive Director placed in circulation an orientation manual designed to inform new chaplains of what is expected. The orientation manual covers a myriad of topics including some discussion about responding to major and minor emergencies. The manual has undergone some updates which remain in progress at the time of this study. The researcher found the orientation manual a valuable resource for documenting some of the history, background, and theology behind the Atlanta chaplaincy's origin.

As the work continued for examining ministry preparedness, the researcher developed a brief synopsis and made comparisons of training and credentialing requirements with two other U.S. international airport chaplaincies in addition to hospital, military, and prison chaplain requirements. During the study, the researcher identified several books and related journal articles. This information assisted in identifying practices used in other airports or professions that may be instrumental for Atlanta's chaplains.

In studying ministry preparedness in the airport community, the researcher conducted a literature search for information related to the importance of ministry through airport chaplains when responding post 9/11, in the event of disasters and trauma. The researcher reviewed and analyzed books and journal articles to help determine how it relates to airport chaplaincy. One example is Winnifred Sullivan's *A Ministry of Presence: Chaplaincy, Spiritual Care, and the Law*. In this book, Sullivan offers definitions of spiritual and pastoral care. It was also useful for describing chaplaincy training requirements. Sullivan dedicates an entire chapter to setting standards for "credentialing chaplains" and preparing chaplains for ministry through professional training.²

In addition, several theological writings were helpful in addressing how chaplains respond in the post 9/11 environment. The researcher examined this literature to assess the theological implications of ministry amidst trauma. Several authors published writings on this subject. For example, Storm Swain wrote a book entitled *Trauma and Transformation at Ground Zero*. Serene Jones wrote a book on *Trauma and Grace*. Boston University Professor Shelly Rambo authored two related books, *Spirit and Trauma*, and *Resurrecting Wounds: Living in the Afterlife of Trauma*. She also co-edited *Post-Traumatic Public Theology*. From the readings, the researcher surmised that spiritual and pastoral caregivers have a tremendous responsibility and must be prepared to help those in need when there is trauma.

2. Sullivan, *A Ministry of Presence*, 99-138.

To further develop this segment, the researcher conducted literature searches for other published reports and survey data and found that the 9/11 Commission Report is a 565-page document that contains extensive information on the changes at airports made following the events of September 11, 2001. The researcher used this report to identify and understand the past and present status of U. S. airport security.

Another source identified is the National Disaster Interfaiths Network website. The researcher conducted research on this site and found several resources to help identify potential training opportunities for Atlanta chaplains. Training materials on the website covered ministry preparedness for post 9/11 chaplaincy along with spiritual and pastoral care during these times.

Studying the areas of airport chaplaincy facilitated making comparisons with that at other institutions such as hospitals. The readings and personal experiences allowed for analysis and determinations related to the Atlanta airport's chaplaincy training. This included insight into strengths noted, weaknesses, opportunities for transforming Atlanta's training, and situations that threaten the potential development of a structured training plan.

For the third area, the researcher examined current training provided and available documentation related to chaplain expectations such as job descriptions, credential requirements, an orientation manual, and writings produced by the IACAC. This information is supplemented with informal, personal communications with the Executive Director and readings of authors such as Winnifred Sullivan, Peter Coutts, and James MacGregor Burns.

In addition, the researcher followed the four-phase training model of Bobette Williamson and adapted a similar model for the Atlanta chaplaincy. Using aspects of this model, the researcher followed the model and proposed three modules as a contribution to the chaplaincy's current training activities.

Appendix II: List of Terms

Understanding this work necessitates defining key terms and concepts. Some of the words may raise questions due to various viewpoints. For purposes of this study, the following is a list of terms used throughout the project and definitions for how they are used.

Airport Chaplaincy: “This is a ministry that provides an opportunity to welcome and show hospitality to travelers. It offers a time for prayer, serenity, and peace. Its mission is to provide a ministry of presence that offers space to workers and travelers in moments of difficulty and trauma or just in times of stress and weariness.”¹ “Through their visible presence, airport chaplains are silent reminders that God is in the present moment. The chaplain’s kindness and compassion can be an ever-present reminder that God’s grace and love surround us.”²

Chaplain: “Chaplain refers to a clergyperson or layperson most often commissioned by a faith group or organization to provide pastoral services in an institution, organization or governmental entity.”³

1. United States Catholic Conference, *Ministry of the Moment: A Manual for Developing an Airport Chaplaincy Program* (Washington, D.C.: United States Catholic Conference, 1997), 2.

2. United States Catholic Conference, *Ministry of the Moment*, 2.

3. Pattison, “Situating Chaplaincy in the United Kingdom,” 17.

Chaplaincy: “Chaplaincy refers to the general activity performed by a chaplain, which may include crisis ministry, counseling, sacraments, worship, education, and staff support.”⁴ It should be noted that airport chaplains do not provide counseling in the airport.

Culture: “Culture is the sum of the distinctive characteristics of a people’s way of life. It is the conceptual design, the definitions by which people order their lives, interpret their experiences, and evaluate the behavior of others.”⁵

Disaster: Disaster refers to an event “that overwhelms a community’s capacity to cope, requiring recovery assistance from both internal and external public and private sources.”⁶

Interfaith: Interfaith refers to working “relationships between different religions.”⁷

4. Pattison, “Situating Chaplaincy in the United Kingdom,” 17.

5. Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*, 2nd ed. (Grand Rapids: Baker Academic, 2003), 17-18.

6. National Disaster Interfaiths Network, “Disaster Chaplaincy Training Manual: Operations Module,” (Unpublished document, June 2008), 1.

7. Sehested, “The Things that Make for Peace,” 71.

Laity: The laity collaborates in different ways in the airport ministry. With special training, “lay pastoral agents can offer counsel and social assistance to airport personnel and travelers alike. They support the ministry of the chaplain and extend outreach.”⁸

Ministry: “Ministry is something people do. It is learned over time and involves the practices of teaching, preaching, worship, pastoral care, social ministry, and administration.”⁹

Ministry of Presence: Cited from Nikolas Rose (1999) and the Dictionary of Pastoral Care and Counseling, in the ministry of presence, “the chaplain is present to listen and offer their support wherever people are.”¹⁰ “The ministry of presence refers to a form of servanthood characterized by suffering, alongside of the hurt and the oppressed—a being, rather than a doing or a telling.”¹¹

Multifaith: Group of people consisting of many faiths and none.

8. Zaniolo and Schneider, *Airport Chaplaincy*, 21.

9. Cahalan, *Introducing the Practice of Ministry*, 55.

10. Sullivan, *A Ministry of Presence*, 176-177.

11. Sullivan, *A Ministry of Presence*, 178.

Pastoral Care: “The broad ministry that includes many ways that spiritually energized care is given to people in faith communities for the basic purpose of enabling them to live life with the maximum possible wholeness.”¹² Pastoral care is a “shared ministry of clergy and laypersons including those who receive training for this special ministry, and the countless people who engage spontaneously in caregiving within the many relationships and groups that constitute the living fabric of a faith community.”¹³ This ongoing ministry can happen anywhere—including airports.

Spiritual Care: “Caregiving focused on the spiritual dimensions of persons. It can also refer to individualistic spirituality that lacks any connection with communities of faith and religious traditions in which spirituality has been historically rooted.”¹⁴

12. Howard J. Clinebell and Bridget Clare McKeever, *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing & Growth*, 3rd ed. (Nashville: Abingdon Press, 2011), 8.

13. Clinebell and McKeever, *Basic Types of Pastoral Care & Counseling*, 9.

14. Doehring, *The Practice of Pastoral Care*, 6.

Appendix III: Supplements for Training Modules

Handout for Module I: Protocols

Personal Activity Log
(To be completed electronically)

Volunteer Name:
Date:
Brief Description of Chaplain Activity:
Airport location for this activity:
Ideas/Suggestions:
What has worked well to date:
What areas need improvement:

Handout for Module II:

Chaplaincy Ethics: Principles and Values¹

1. Chaplains shall serve each person without discrimination regardless of faith group, ethnicity, gender, age, disability, or sexual orientation.
2. Each chaplain shall show respect for the opinions, beliefs, and personal spaces of other chaplains, administrators, or those encountered in the airport community.
3. Chaplains shall respect each other's privacy.
4. Chaplains shall maintain integrity and confidence in all pastoral and spiritual care relationships. At times, where confidentiality cannot be maintained because of life-threatening circumstances, individuals and the administrator must be notified for further assessment.
5. Chaplains shall provide care that is only within their training ability, and that is in the best interest of passengers, workers, and others in the airport environment.
6. Chaplains shall not use their airport ministry vocation for personal gain and avoid any appearance of conflicts of interest.
7. Chaplains shall maintain only professional relationships with those encountered.
8. Chaplains shall maintain good standing with their faith communities.
9. Chaplains shall make referrals as appropriate for both internal and external airport community services.
10. Chaplains shall maintain continuing professional development.

1. Adapted from the Association of Professional Chaplains, "Code of Ethics," September 24, 2000, 1-4, accessed April 25, 2019, www.professionalchaplains.org.

Handout for Module II: Ethics Scenarios

Take the Challenge—How Ethical Are You?

1. You are scheduled to work four hours each week. Today, you came to the airport but no one else was there. You sign in and leave the premises to go take care of a personal matter or you find some place to take a quick nap. You return about the time to sign out. Do you:
 - Sign out as having worked and completed four hours and make up numbers for your time sheet
 - Tell the Executive Director or administrative assistant that you did not work that day and ask to have your entry deleted
 - Make plans to work an extra day during the week to make up the time
 - Other option:
 - State and explain your decision

2. You have a personal business and always looking for new opportunities to enhance your business. While working at the airport, you meet a contractor who can help your business grow and get a new contract within the airport. Do you:
 - Spend four hours talking to the contractor and make plans for a follow-up meeting regarding your business during your next volunteer time at the airport
 - Decline to spend your work-time enhancing your business opportunities or doing business with the airport contractor
 - Look for opportunities outside of the airport to enhance your business
 - Other option:
 - State and explain your decision





3. A Muslim woman comes to the chaplain frantically looking for a place to say prayers according to her religious beliefs just as her airplane begins boarding. You are a Christian chaplain with different beliefs. Do you:
 - Tell the Muslim woman, I am sorry I cannot help you and walk away
 - Ask an airline representative to help her
 - Take her to a place near the gate where she can say her prayers and board the airplane on time
 - Other option:
 - State and explain your decision


4. You visit an airport employee regularly during his/her shift to see how he/she is doing. One visit, the employee offers to buy you lunch. There is no mention of any favors requested for this lunch offer. Do you:
 - Thank the employee but decline to accept payment for your lunch
 - Take the offer and report the free lunch to the Executive Director
 - Inform the employee's supervisor that this person has offered to buy lunch for a chaplain
 - Other option:
 - State and explain your decision

5. You are the only chaplain available in the chapel when someone from another religion comes in. You are aware that followers of this religion adhere to certain prayer rituals that are different from yours. The visitor explains that he/she just lost a loved one and is distraught. The visitor asks you to pray. You are familiar with their religious beliefs and begin to pray. Do you:
 - Pray according to their religious beliefs
 - Call around to find someone who has the same religious beliefs and ask them to assist you
 - Find a book on common prayers and use a selection from this book
 - Ask the visitor to pray according to their beliefs and you remain present with them
 - Other option:
 - State and explain your decision

Handout for Module II: Religious Diversity

Five Major World Religions

Religious Symbols	God	Afterlife	Practices	Texts
<p>Buddhism</p> 	<p>Buddhist gods include buddhas, bodhisattvas, arhats and deities; such as Tara, and Kuan Yin,</p>	<p>Rebirth or nirvana. Nirvana is seen simply as the cessation of suffering by some and as a heavenly paradise by others.</p>	<p>Meditation, mantras, devotion to deities (in some sects), mandalas (Tibetan)</p>	<p>Tripitaka (Pali Canon; Mahayana sutras like the Lotus Sutra)</p>
<p>Christianity</p> 	<p>One God, who is a Trinity of Father, Son and Holy Spirit</p>	<p>Resurrection of body and soul; eternal heaven or hell (most denominations); temporary purgatory (Catholicism)</p>	<p>Prayer, Bible study, baptism, Eucharist (Communion), church on Sundays, numerous holidays</p>	<p>Bible (Hebrew Bible + New Testament) Christian texts</p>
<p>Hinduism</p> 	<p>One Supreme Reality (Brahman) manifested in many gods and goddesses</p>	<p>Reincarnation until one gains enlightenment</p>	<p>Yoga, meditation, worship (puja), devotion to a god or goddess, pilgrimage to holy cities, live according to one's dharma (purpose/role)</p>	<p>Vedas, Upanishads, Bhagavad Gita, Ramayana, Hindu Sacred Texts</p>
<p>Islam</p> 	<p>One God (Allah in Arabic)</p>	<p>Eternal paradise or eternal hell</p>	<p>Five Pillars: Faith, Prayer, Alms, Pilgrimage, Fasting. Mosque services Fridays, Ablutions before prayer. No alcohol or pork. Holidays related to the pilgrimage</p>	<p>Qu'ran (sacred text); Hadith (tradition)</p>

			and fast of Ramadan	
Judaism 	One God: Yahweh (YHVH)	Not emphasized; views vary; no afterlife, shadowy existence; World to come (similar to heaven), Gehenna (similar to hell), reincarnation	Circumcision at birth, bar/bat mitzvah at adulthood, observe Sabbath, wearing tallit and tefilin, prayer services	Hebrew Bible (Tanakh); Talmud Jewish sacred texts

Source: Extracted from “The Big Religion Chart,” *ReligionFacts.com*, November 21, 2016, accessed March 2, 2019, www.religionfacts.com/big-religion-chart.

Handout for Module II: Religious Diversity

Religious Literacy Quiz¹

1. Name the first five books of the Hebrew Bible or the Christian Old Testament.
What is the collective name for these?
2. Name the four Gospels.
3. State the Golden Rule. Where is it found in the Bible?
4. What are the Catholics' seven sacraments?
5. What is the sacred text of Islam?
6. There are four noble truths of Buddhism. What are they?
7. What is Ramadan? Is it celebrated as part of Islam or Christianity?
8. What are the Ten Commandments?
9. Is the story of the Good Samaritan in the Bible? Yes ____ No ____ . If yes, where is it found in the Bible?
10. King Solomon was King David's father. True ____ False ____
11. In what religion is there one supreme reality manifested in many gods and goddesses?
12. Name one of the five pillars of Islam.
13. In what faith tradition is there one God, who is a Trinity of Father, Son, and Holy Spirit?

1. Adapted from Stephen Prothero, *Religious Literacy: What Every American Needs to Know—And Doesn't* (New York: HarperOne, 2007), 293-298.

14. In what religion is the afterlife believed to be reincarnation until they gain enlightenment?
15. In what religion is the afterlife believed to be rebirth or nirvana?
16. What is one name for the Jewish sacred text?
17. Unitarianism came to the United States from what country in the late eighteenth century?
18. Taoism is one of three religious teachings of what country?
19. Mormonism is a religious movement founded in the United States by Joseph Smith. True ____ False _____. Where was it founded?
20. Name one of the seven capital sins according to Roman Catholicism.

Answers to Module II Religious Literacy Quiz¹

1. Name the first five books of the Hebrew Bible or the Christian Old Testament. What is the collective name for these?

Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. In the Christian faith, this collection of books is called the “Pentateuch.”

2. Name the four Gospels.

Matthew, Mark, Luke, and John

3. State the Golden Rule. Where is it found in the Bible?

Do unto to others as you would have them do unto you. Matthew 7:12

4. What are the Catholics’ seven sacraments?

Baptism, Eucharist/Mass/Holy Communion, Reconciliation/Confession/Penance, Confirmation, Marriage, Holy Orders, and Anointing of the Sick/Last Rites

5. What is the sacred text of Islam?

Quran

6. There are four noble truths of Buddhism. What are they?

Life is suffering, suffering has an origin, suffering can be overcome (nirvana), and the path to overcoming suffering is the Noble Eightfold Path

1. Adapted from Stephen Prothero, *Religious Literacy: What Every American Needs to Know—And Doesn’t* (New York: HarperOne, 2007), 293-298.

7. What is Ramadan? Is it celebrated as part of Islam or Christianity?

Islam: Ramadan is a Muslim holiday involving a month of fasting.

8. What are the Ten Commandments?

I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

You shall have no other gods before Me.

You shall not make for yourself a graven image.

You shall not take the name of the LORD your God in vain.

Remember the Sabbath day, to keep it holy.

Honor your father and your mother.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet anything that belongs to your neighbor.

9. Is the story of the Good Samaritan in the Bible? Yes ____ No _____. If yes, where is it found in the Bible?

Yes, Luke 10:25-37

10. King Solomon was King David's father. True ____ False ____

False, King David was the Father. Solomon was his son.

11. In what religion is there one supreme reality manifested in many gods and goddesses?

Hinduism

12. Name one of the five pillars of Islam.

Prayer, Faith, Alms, Fasting, and Pilgrimage

13. In what faith tradition is there one God, who is a Trinity of Father, Son, and Holy Spirit?

Christianity

14. In what religion is the afterlife believed to be reincarnation until one gains enlightenment?

Hinduism

15. In what religion is the afterlife believed to be rebirth or nirvana?

Buddhism

16. What is one name for the Jewish sacred text?

Talmud, Hebrew Bible

17. Unitarianism came to the United States from what country in the late eighteenth century?

England

18. Taoism is one of three teachings of what country?

China – The other two are Buddhism and Confucianism.

19. Mormonism is a religious movement founded in the United States by Joseph Smith. True ____ False _____. Where was it founded?

True, New York

20. Name one of the seven capital sins according to Roman Catholicism.

Pride, envy, greed, anger, sloth, lust, gluttony

Handout for Module II

Evaluation

Participant name:		
Training location:		
Facilitator's name:		
	Yes	No
Were the course objectives clear?		
Were the instructions provided understandable and easy to follow?		
Did the activities support the stated objectives?		
Was the content relevant to your chaplain ministry?		
What things worked well?		
What things need improvement?		
In what ways can the content and materials be made more relevant to training needs?		
Additional comments:		

Bibliography

- Abu-Ras, Wahiba and Lance Laird. "How Muslim and Non-Muslim Chaplains Serve Muslim Patients? Does the Interfaith Chaplaincy Model Have Room for Muslims' Experiences?" *Journal of Religion and Health* 50, no. 1 (2011): 46-61.
- "America's Changing Religious Landscape: Christians Decline Sharply as Share of Population; Unaffiliated and Other Faiths Continue to Grow." Pew Research Center. May 12, 2015. Accessed January 2, 2019. <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.
- "American Red Cross Training." Accessed May 27, 2019. www.professionalchaplains.org/content.asp?contentid-910.
- American Red Cross. "Training My Employees." Accessed May 27, 2019. <http://www.redcross.org/take-a-class/train-my-employees>.
- American Red Cross. "Class Description: Adult and Pediatric First Aid/CPR/AED." Accessed May 27, 2019. <http://www.redcross.org/take-a-class/classes>.
- American Red Cross. "First Aid Training." Accessed May 27, 2019. <https://www.redcross.org/take-a-class/first-aid/first-aid-training>.
- Arel, Stephanie N. and Shelly Rambo, eds. *Post-traumatic Public Theology*. Cham, Switzerland: Palgrave Macmillan, 2016.
- Association of Professional Chaplains. "Code of Ethics, September 24, 2000." Accessed April 25, 2019. <http://www.professionalchaplains.org>.
- "Atlanta Chaplaincy Training Review." (Unpublished Summary, November 2018).
- Banks, Keith. "Commissioner Speaks at the Scottish Parliament." *Salvationist*, March 31, 2018.
- Barna Research Releases in Culture and Media. "How America's Faith Has Changed Since 9-11." November 26, 2001. Accessed May 21, 2019. <http://www.barna.com/research/how-americas-faith-has-changed-since-9-11/>.

- Baratelli, David J. and James T. Devine. "The Ministry of the Chaplain: What Does an Airport Chaplain Do?" In *Ministry of the Moment: A Manual for Developing an Airport Chaplaincy Program*, 29-33. Washington, D.C.: United States Catholic Conference, 1997.
- Beardsley, Christina. "When the Glow Fades: The Chaplain's Role in Non-Religious Spiritual Rites for the Bereaved." *Practical Theology* 2, no. 2 (August 2009): 231.
- Bell, Chuck. "Hartsfield Airport Chapel's Logo to Become International Symbol." *The Atlanta Constitution*, August 4, 1983, 22A.
- Billings, Alan. "The Place of Chaplaincy in Public Life." In *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places*, edited by Mark Cobb, Christopher Swift, and Andrew Todd, 31-45. New York: Routledge, 2016.
- Burns, James MacGregor. *Leadership*. New York: Harper Perennial, 1978, 2010.
- Burton, Laurel and Larry VandeCreek, eds. "*Professional Chaplaincy: Its Role and Importance in Healthcare*." White Paper, 2001. Accessed January 23, 2019. <http://www.professionalchaplains.org/content.asp?admin=Y&pl=160&sl=83&contentid=162>.
- Cadge, Wendy. *Paging God: Religion in the Halls of Medicine*. Chicago: The University of Chicago Press, 2012.
- . "From Bicycle to Social Movements, The Changing Role of Chaplains in the U.S." *The Conversation*. November 14, 2018, 2-3. Accessed December 21, 2018. <http://theconversation.com/from-bicycle-to-social-movements-the-changing-role-of-chaplains-in-the-us-104382>.
- . "God on the Fly? The Professional Mandates of Airport Chaplains." *Sociology of Religion* 78, no. 4 (January 2018): 437-455.
- . "The Evolution of American Airport Chapels: Local Negotiations in Religiously Pluralistic Contexts." *Religion and American Culture* 28, no. 1 (2018): 135-165.
- . *Transforming Chaplaincy*. Accessed September 22, 2018. <https://transformchaplancy.org/>.
- Cahalan, Kathleen A. *Introducing the Practice of Ministry*. Collegeville, MN: Liturgical Press, 2010.

- Carey, Lindsay B. and Bruce D. Rumbold. "Good Practice Chaplaincy: An Exploratory Study Identifying the Appropriate Skills, Attitudes and Practices for the Selection, Training and Utilisation of Chaplains." *Journal of Religion and Health* 54, no. 4 (August 2015): 1416-1437.
- Carter, Joe. "9 Things You Should Know About Military Chaplains." The Gospel Coalition. November 11, 2014. Accessed December 4, 2018. <https://www.thegospelcoalition.org/article/9-things-you-should-know-about-military-chaplains/>.
- "Church-Specific Chapels a Dying Breed at Airports." *The Christian Century* 125, no. 13 (July 2008): 18.
- Clark, James. "Bylaws: The Interfaith Airport Chaplaincy, Inc." Unpublished document, May 3, 2006.
- Clinebell, Howard J. and Bridget Clare McKeever. *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing & Growth*. 3rd ed. Nashville: Abingdon Press, 2011.
- Cobb, Mark, Christopher Swift, and Andrew Todd, eds. *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places*. New York: Routledge, 2016.
- Coutts, Peter D. *Choosing Change: How to Motivate Congregations to Face the Future*. Washington, DC: The Alban Institute, 2013.
- Cranmer, Frank. "Chaplaincy and the Law," In *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places*, edited by Mark Cobb, Christopher Swift, and Andrew Todd, 79-95. New York: Routledge, 2016.
- Cunningham, Christopher J. L., Greg Daniel, Kathleen DeMars, Jeremy Lambert, and Mukta Panda. "Perceptions of Chaplains' Value and Impact within Hospital Care Teams." *Journal of Religion & Health* 56, no. 4 (August 2017): 1231-1247.
- De Carolis, Gary and Ronald Heifetz. *A View from the Balcony: Leadership Challenges in Systems of Care*. Dallas, TX: Brown Books, 2005.
- Delen, Edwin. "Brussels International Airport, Belgium." In *Facing the Future: 50th Anniversary of the International Association of Civil Aviation Chaplains*, 73-75. Stockholm, Sweden: Löwex Trycksaker, 2017.
- De Long, William R. and James H. Turner, Jr. "Educating and Certifying Professional Chaplains: A Combined Approach." *Chaplaincy Today* 16, no. 2 (2000): 19-24.

- de Mareuil, Pierre. "Networking and Training." International Association of Civil Aviation Chaplains. *IACAC Newsletter*, July 2018. Accessed November 26, 2018. <http://www.iacac.info/news>.
- Dictionary.com. "Mood Swings." Accessed May 21, 2019. <https://www.dictionary.com>.
- Doehring, Carrie. *The Practice of Pastoral Care: A Postmodern Approach*. Louisville, KY: John Knox, 2006.
- Dudley, Carl S. "Faith-Based Community Ministry in a 9/11 World." In *September 11, 2001: A Historical, Theological and Social Critique*. Oxford, England: Oneworld Publications, 2002. Accessed October 4, 2018. <https://www.pbs.org/thecongregation/indepth/communityministries.html>.
- Dunne, Kathleen. "Grief and its Manifestations." *Nursing Standard* 18, no. 45 (July 21, 2004): 45-51.
- Dykstra, Robert C., ed. "The Intimate Stranger." In *Images of Pastoral Care: Classic Readings*, 123-136. St. Louis: Chalice Press, 2005.
- Eck, Diana. "The Pluralism Project." President and Fellows of Harvard College, 1997-2018. Accessed December 27, 2018. <http://pluralism.org/research-report/airport-chapels-shifting-from-denominational-to-interfaith/>.
- . "Prospects for Pluralism: Voice and Vision in the Study of Religion." *Journal of the American Academy of Religion* 75, no. 4 (2007): 743-776.
- Ellis, Ralph, Ashley Fantz, Faith Karimi, and Elliott C. McLaughlin. "Orlando Shooting: 49 Killed, Shooter Pledged ISIS Allegiance, June 13, 2016." Cable News Network. Accessed February 27, 2019. <https://www.cnn.com/2016/06/12/us/orlando-nightclub-shooting/index.html>.
- Evans, John H. "Religious Pluralism in Modern America: A Sociological Overview." In *Gods in America: Religious Pluralism in the United States*, edited by Charles L. Cohen and Ronald L. Numbers, 1-17. New York: Oxford University Press, 2013.
- Everly, George S., Jr. "Course Descriptions." The International Critical Incident Stress Foundation. Accessed February 15, 2019. <https://icisf.org/sections/education-training/course-descriptions/>.
- Everly, George S. and Jeffrey T. Mitchell, "A Primer on Critical Incident Stress Management." The International Critical Incident Stress Foundation. Accessed February 15, 2019. <https://icisf.org/a-primer-on-critical-incident-stress-management-cism/>.

- Fackre, Gabriel. "Ministry of Presence." In the *Dictionary of Pastoral Care and Counseling*, Exp. ed., edited by Rodney J. Hunter, 950-951. Nashville: Abingdon Press, 2005.
- Federal Bureau of Prisons (USA). "Statistics." Accessed July 9, 2018. http://www.bop.gov/about/statistics/population_statistics.jsp.
- . "Chaplain Qualifications." Federal Bureau of Prisons. Accessed July 9, 2018. http://www.bop.gov/jobs/positions/docs/chaplain_faq.pdf.
- Fenner, Bruce. "The Challenge Confronting Chaplaincy Today: Relevance Aligning Chaplaincy with the Needs of Consumers and Employers, April 2014." *Justice Reflections* 36 (2014): 1-8.
- Fitchett, George. "Recent Progress in Chaplaincy-Related Research." *Journal of Pastoral Care & Counseling* 71, no. 3 (2017): 163-75.
- Flannelly, Kevin J., Kathleen Galek, John Bucchino, George Handzo, and Helen P. Tannenbaum. "Department Directors' Perceptions of the Roles and Functions of Hospital Chaplains: A National Survey." *Hospital Topics* 83, no. 4 (2005): 19-27.
- Fodness, Dale and Brian Murray. "Passengers' Expectations of Airport Service Quality." *The Journal of Services Marketing* 21, no. 7 (2007): 492-506.
- Foster, Leila M. "The Chaplain: Patient's Advocate and Institution's Ombudsman." *The Journal of Pastoral Care* 29, no. 2 (June 1975): 106-110.
- Franck, Unni. et al. *Facing the Future: 50th Anniversary of the International Association of Civil Aviation Chaplains*. Stockholm, Sweden: Löwex Trycksaker, 2017.
- Ghosh, Shreesha. "Man at Atlanta Airport Jumps Over Railing After Argument with Staff." *International Business Times*, February 28, 2018. Accessed April 25, 2019. <https://ibtimes.com/man-atlanta-airport-jumps-over-railing-after-argument-staff-2658585>.
- Gilliat-Ray, Sophie and Mohammed Arshad. "Multifaith Working." In *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places*, edited by Mark Cobb, Christopher Swift, and Andrew Todd, 109-122. New York: Routledge, 2016.
- Gudaitis, Peter B. and Ruth Yoder Wenger. "Letter to Participants." National Disaster Interfaiths Network, *Disaster Chaplain Training: A Curriculum for Religious Leaders* (Unpublished Manual, 2008).

- . National Disaster Interfaiths Network, *Disaster Chaplain Training: A Curriculum for Religious Leaders* (Unpublished Manual, 2008).
- Harding, Stephen, ed. “Introduction.” National Disaster Interfaiths Network, *Disaster Chaplain Training: A Curriculum for Religious Leaders* (Unpublished Manual, 2008).
- Heifetz, Ronald A. *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*. Watertown, MA: Harvard Business Press, 2009.
- “How America’s Faith Has Changed Since 9-11.” Barna Research Releases in Culture and Media. November 26, 2001. Accessed May 21, 2019.
<http://www.barna.com/research/how-americas-faith-has-changed-since-9-11/>.
- Houston Airport Interfaith Chapels. “Ministering in the World of Aviation: Orientation Manual for Volunteer Chaplains and Associates.” (Unpublished document, n.d. or author), 1-25.
- “Interfaith Airport Chaplaincy, Inc. 2015—4th Quarter Board Meeting.” (Unpublished document, December 2015).
- Jackson, Maynard. “Letter Regarding Establishment of a Prayer or Meditation Room, September 27, 1977.” City of Atlanta Mayor. (Unpublished document).
- Jacobs, Martha R. “Creating a Personal Theology to Do Spiritual/Pastoral Care.” In *Professional Spiritual & Pastoral Care: A Practical Clergy and Chaplain’s Handbook*, edited by Stephen B. Roberts, 3-11. Woodstock, VT: Skylight Paths, 2012.
- Jamnicky, John A. “History and Mission of Airport Ministry.” In *Ministry of the Moment: A Manual for Developing an Airport Chaplaincy Program*, 1-4. Washington, D.C.: United States Catholic Conference, 1997.
- . “How to Begin an Airport Chapel and Chaplaincy.” In *Ministry of the Moment: A Manual for Developing an Airport Chaplaincy Program*, 23-28. Washington, D.C.: United States Catholic Conference, 1997.
- . “Understanding the Uniqueness of Airport Ministry: The Airport as a Total Community.” In *Ministry of the Moment: A Manual for Developing an Airport Chaplaincy Program*, 5-8. Washington, D.C.: United States Catholic Conference, 1997.

- Jones, Serene. *Trauma and Grace: Theology in a Ruptured World*. Louisville, KY: Westminster John Knox Press, 2009.
- Juneia, Prachi. "SWOT Analysis-Definition, Advantages and Limitations." MSG Management Study Guide. Accessed November 18, 2018. <https://www.managementstudyguide.com/swot-analysis.htm>.
- Kean, Thomas H. and Lee Hamilton. "The 9/11 Commission Report: Final Report of the National Commission on Terrorist Attacks upon the United States." Washington, D.C.: National Commission on Terrorist Attacks Upon the United States, 2004.
- Kevern, Peter and Wilf McSherry. "The Study of Chaplaincy: Methods and Materials." In *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places*, edited by Mark Cobb, Christopher Swift, and Andrew Todd, 47-62. New York: Routledge, 2016.
- Lane, George. "From the President." In *Facing the Future: 50th Anniversary of the International Association of Civil Aviation Chaplains*, 9-19. Stockholm, Sweden: Löwex Trycksaker, 2017.
- Legood, Giles, ed. *Chaplaincy: The Church's Sector Ministries*. New York: Cassell, 1999.
- Leslie, Kristen Jane. "Pastoral Care in a New Public: Lessons Learned in the Public Square." *Journal of Pastoral Theology* 18, no. 2 (2008): 80-99.
- Lingenfelter, Sherwood G. and Marvin K. Mayers. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. 2nd ed. Grand Rapids, MI: Baker Academic, 2003.
- Little, N. Keith. "Clinical Pastoral Education as Professional Training: Some Entrance, Curriculum and Assessment Implications." *Journal of Pastoral Care and Counseling* 64, no. 3 (2010): 1-8.
- Maxwell, John C. *The 21 Most Powerful Minutes in a Leader's Day*. Nashville: Thomas Nelson, 2000.
- National Catholic Conference of Airport Chaplains. *Ministry of the Moment: A Manual for Developing an Airport Chaplaincy Program*. Washington, D.C.: United States Catholic Conference, 1997.
- National Disaster Interfaiths Network, "Disaster Chaplaincy Training Manual: Operations Module." (Unpublished document, June 2008).

- . “Disaster Spiritual Care Training Courses.” Accessed January 31, 2019. http://www.ndin.org/download/NDIN_Disaster_Spiritual_Care_Training_Courses.pdf.
- Neely, Adrian. “Volunteer List: Atlanta Interfaith Chaplaincy, Inc.” (Unpublished summary data, July 27, 2018).
- . “Interfaith Airport Chaplaincy Job Description: Volunteer Chaplain.” (Unpublished document, October 2018).
- Nelson, Georgina. “Hospitals.” In *Chaplaincy: The Church’s Sector Ministries*, edited by Giles Legood, 75-82. New York: Cassell, 1999.
- Nouwen, Henri. *Creative Ministry*. Garden City, NY: Doubleday, 1971.
- One ATL Safety Always. “Safety Bulletin, July 2018.” City of Atlanta. Department of Aviation Unpublished data).
- Osmer, Richard R. *Practical Theology: An Introduction*. Grand Rapids: Eerdmans, 2008.
- Otis, Pauletta. “An Overview of the U.S. Military Chaplaincy: A Ministry of Presence and Practice.” *The Review of Faith & International Affairs* 7, no. 4 (2009): 3–15.
- Pattison, Stephen. “Situating Chaplaincy in the United Kingdom: The Acceptable Face of ‘Religion’?” In *A Handbook of Chaplaincy Studies: Understanding Spiritual Care in Public Places*, edited by Mark Cobb, Christopher Swift, and Andrew Todd, 13-30. New York: Routledge, 2016.
- Pew Research Center. “Public Remains Conflicted Over Islam.” Public Forum on Religion and Public Life, August 24, 2010. Accessed May 15, 2019. <https://www.pewforum.org/2010/08/24/public-remains-conflicted-over-islam/>.
- Pew Research Center. “Religion in Prisons: A 50-State Survey of Prison Chaplains.” The Pew Forum on Religion and Public Life. March 22, 2012. Accessed November 14, 2018. <http://www.pewforum.org/2012/03/22/prison-chaplains-what-they-do/>.
- Plummer, David B. “Chaplaincy: The Greatest Story Never Told.” *The Journal of Pastoral Care* 50, no. 1 (1996): 1-12.
- Prothero, Stephen. *Religious Literacy: What Every American Needs to Know—And Doesn’t*. New York: HarperOne, 2007.

- Public Broadcasting Service. "9/11 to Now: Ways We Have Changed." 1996 - 2018 NewsHour Productions. Accessed June 14, 2018. <https://www.pbs.org/newshour/world/911-to-now-ways-we-have-changed>. A
- Rah, Soong-Chan. *Many Colors: Cultural Intelligence for a Changing Church*. Chicago: Moody Publishers, 2010.
- Rambo, Shelly. *Resurrecting Wounds: Living in the Afterlife of Trauma*. Waco, TX: Baylor University Press, 2017.
- . *Spirit and Trauma: A Theology of Remaining*. Louisville, KY: Westminster John Knox Press, 2010.
- Red Cross. "American Red Cross Spirit Care." Accessed May 27, 2019. <http://www.nacc.org/conference/redcross>.
- Reed, Kasim and Roosevelt Council, Jr. "ATL 2017 Comprehensive Annual Financial Report for the Fiscal Years Ended June 30, 2017 and 2016." Accessed September 9, 2018. <http://www.atl.com/business-information/reports/>.
- Roberts, Albert R. *Crisis Intervention Handbook: Assessment, Treatment, and Research*. 3rd ed. New York: Oxford University Press, 2005.
- Sandstrom, Aleksandra. "Most of the Busiest U. S. Airports Have Dedicated Chapels." Pew Research Center, Washington, D.C. (July 6, 2015). Accessed January 30, 2017. <http://www.pewresearch.org/fact-tank/2015/07/06/most-of-the-busiest-u-s-airports-have-dedicated-chapels>.
- Sehested, Ken. "The Things that Make for Peace: The Purpose, Promise, and Peril of Interfaith Engagement." *Review & Expositor* 114, no. 1 (2017): 71-80.
- Shirley, Charles W. "Ministering in the World of Aviation: Orientation Manual for Volunteer Chaplain Associates at Atlanta Hartsfield-Jackson International Airport." (Unpublished document, 1991, 1st ed., III-2).
- Smith, Cooper. "Why Every Pastor Should Get an M.Div." *Christianity Today* 61, no. 8 (October 2017): 79-97.
- Smith, Lyman. "Working Together to Advance Chaplaincy." *The Military Chaplain* 90, no. 2 (2017): 3, 22-27.

- Smith, Martin, David Lees, and Kay Clymo. "The Readiness Is All. Planning and Training for Post-Disaster Support Work." *Social Work Education* 22, no. 5 (October 2003): 517-528.
- Spear, Kevin. "TSA Officer Airport Death: Police Confirm Suicide of the Federal Employee." *Orlando Sentinel*, February 4, 2019. Accessed April 25, 2019. <https://www.orlandosentinel.com/news/os-ne-robert-henry-tsa-agent-death-oia-20190204-story.html>.
- Sullivan, Winnifred Fallers. *A Ministry of Presence: Chaplaincy, Spiritual Care, and the Law*. Chicago: University of Chicago Press, 2014.
- Swain, Storm. *Trauma and Transformation at Ground Zero: A Pastoral Theology*. Minneapolis, MN: Fortress Press, 2011.
- Swinton, John. "Rediscovering Mystery and Wonder: Toward a Narrative-Based Perspective on Chaplaincy." In *Professional Chaplaincy and Clinical Pastoral Education Should Become More Scientific*, edited by Larry VandeCreek, 223-236. New York: The Haworth Pastoral Press, 2002.
- "The Big Religion Chart." *ReligionFacts.com*. November 21, 2016. Accessed March 5, 2019. www.religionfacts.com/big-religion-chart.
- "The 9/11 Joint Commission Report Executive Summary." Accessed January 28, 2019. https://govinfo.library.unt.edu/911/report/911Report_Exec.pdf.
- Thiel, Mary Martha. "Spiritual Care of the Nonreligious." Webinar, February 2, 2016. Accessed January 23, 2018. <https://www.acpe.edu/ACPE/Resources/Academy/spiritualcareofthenonreligious020316.aspx>.
- "Third Annual, 2019 Workplace Learning Report." *LinkedIn Learning*, 34-37. Accessed March 19, 2019. <https://learning.linkedin.com/resources/workplace-learning-report>.
- United States Catholic Conference. *Ministry of the Moment: A Manual for Developing an Airport Chaplaincy Program*. Washington, D.C.: United States Catholic Conference, 1997.
- "Update on Chapel Spaces in U.S. International Airports." (Unpublished Summary, November 2018).

- U.S. Department of Health and Human Services. "Suicidal Behavior." Last updated February 26, 2018. Accessed May 14, 2019. <https://www.mentalhealth.gov/what-to-look-for/suicidal-behavior>.
- U.S. Department of Homeland Security. "Blue Campaign, Indicators of Human Trafficking." Accessed September 6, 2018. <https://www.dhs.gov/blue-campaign/indicators-human-trafficking>.
- . "DHS Combats Human Trafficking and Seizes Counterfeit Merchandise During the Super Bowl." Accessed February 11, 2019. <https://www.dhs.gov/news/2019/02/01/dhs-combats-human-trafficking-and-seizes-counterfeit-merchandise-during-super-bowl>.
- Vincer, Michael. "Airports." In *Chaplaincy: The Church's Sector Ministries*, edited by Giles Legood, 49-56. New York: Cassell, 1999.
- "Volunteer Profile for Associate Chaplains." DFW Airport Interfaith Chaplaincy 2018. Accessed December 27, 2018. www.dfwairportchapel.org/join-us.html.
- Wicks, Robert J. *Night Call: Embracing Compassion and Hope in a Troubled World*. New York: Oxford University Press, 2018.
- Williams, Rowan. "All Faiths and None." In *A Christian Theology of Chaplaincy*, edited by John Caperon, Andrew Todd, and James Walters, 59-78. Philadelphia, PA: Jessica Kingsley Publishers, 2018.
- Williamson, Bobette Hayes, Irene E. McManus, and Robert P. McManus. *How to Train Employees: A Guide for Managers*. New York: American Management Association, 2007.
- Yamanouchi, Kelly. "Hartsfield-Jackson Art Exhibit Focuses on Human Trafficking." May 22, 2015. *Atlanta Journal-Constitution*. Accessed September 9, 2018. <https://www.ajc.com/business/hartsfield-jackson-art-exhibit-focuses-human-trafficking/SbVtdv6D84hk4T3AmTl2cO/>.
- Zaniolo, Michael G. and Susan Schneider. *Airport Chaplaincy: A Catholic Handbook*. Chicago: National Conference of Catholic Airport Chaplains, 2011.
- Zucker, David J., T. Patrick Bradley, and Bonita E. Taylor. "The Chaplain as an Authentic and an Ethical Presence." *Chaplaincy Today* 23, no. 2 (2007): 15–24.

Curriculum Vitae

