Benchmarks – Nov. 5, 2025

- **Church History**
  - Early and Formation of Christianity
    - Apostolic Documents
    - Monasticism: Desert Fathers and Mothers
    - Women of the early Church
    - Early Papacy
      - Church and Secular Involvement:
        - Constantine
        - Pepin-Charlemagne
        - Henry II
        - Investiture Controversy
        - Holy Roman Empire
    - Seven Councils
    - Christology and Divisions
    - Crusades
    - Inquisitions and Relations with Islamic/Jewish Communities
  - Great Schism and Reformation/Counter-reformation
    - Eastern Churches
    - Papal Controversies
    - Rise of Mendicant Orders
    - Mystics of the Middle Ages
    - Rise of Universities
    - Nationalism and Conciliarism
    - Major Reformers
  - Church of Modern Era
    - Enlightenment
    - Old Catholicism (Utrecht)
    - Revivals
    - Councils of the Nineteenth and Twentieth Centuries
    - Rise of Evangelicalism
    - Growth of the Church in Majority World
    - Rise of Ecumenism
    - Christianity and the Social Justice Movement

- **Theology (roots of dogmatic, sacramental, systematic, and other):**
  - First 1000 years and First Seven Councils:
    - **Dogmatic Development (ca. 33-202 CE):**

- **Acts and Epistles of Paul:** Early martyrdom texts and Second Temple texts (e.g., Testament of Solomon, Dead Sea Scrolls)
- **Jerusalem Council:** Levitical laws (dietary); apostolic succession; conciliarism; codification of laying on of hands, breaking of bread, order of diaconate
- **Extra-biblical primary texts** (e.g., Didache, Apostolic Constitutions, Protoevangelium of James, Rule of Irenaeus)
- **Basic familiarity with roads not taken:** Nag Hammadi library, Manicheanism, Valentinian literature, and Gnosticism

- **Institutionalization of Church: Creeds and Canons (202-381 CE):**
  - **Seven great churches:** foundations and religious-political concerns
  - **Council of Nicaea (325 CE):** Trinity, nature of God, nature of Christ, standardization of Easter
  - **Knowledge of major divergent Christianities:** emergence and response
  - **Codification of New Testament (early lists)**
  - **Early Creeds:** Nicaea, Athanasius
  - **Council of Constantinople (381 CE):** Arianism and Macedonianism

- **Church in Imperium and Christological Debates (381-451 CE):**
  - **Council of Ephesus (431 CE):** two natures and *theotokos*, Augustinian original sin, confirmation of Nicaean Creed, and codification of excommunication
  - **East-West tensions:** Theodora and Justinian and Byzantinum
  - **Council of Chalcedon (451 CE):** declaration of Jesus's hypostatic union and canon law as ecclesiastical authority

- **Competing Revisions and Refinements (451-787 CE):**
  - **Constantinople II (553 CE):** Nestorianism
  - **Constantinople III (680 CE):** Revision and refinement of Jesus's two natures: two wills
  - Continuing East-West tensions
  - Pope Gregory: angelology

- Emergence of Islam and its movement in the East
- **Nicaea II (787 CE)**: Byzantine-iconoclastic controversy and clarification of incarnational theology and relics
  - **Jurisdictional customization after this point in time**

- **Hermeneutics and Exegesis** (practical methods to analyze the text)
  - **History of hermeneutics and exegetical methods:** Jewish and Christian pre-modern, modern, post-modern methods
  - **Text and translation:** textual critical and translation survey
  - **Hermeneutical philosophies, principles, reading contexts, and perspectives**
  - **Contextual analysis of the text:** historical: nations and peoples interacting with Israel and early Church, including archaeological, cultural, and geographical (geologic) dimensions; literary parallels, inter- and intratextuality, background texts; and canonical texts themselves
  - **Formal analysis of text:** literary criticism - major forms (genre): exposition, poetry, narrative (storytelling); structures; and movements
  - **Detailed analysis of the text:** intertextuality: literary, imagery, cultural, and rhetorical dimensions; traditions, Scripture and other sources; parts and whole (words, relationships, and function); overall communication
  - **Synthesis of the text:** main point or meaning (polyvalence, ambiguity), theme(s), authorial intent, reception of text
  - **Theological analysis of the text:** perspectives, interpretations, explicit/implicit meaning, *missio Dei*, etc.

- **Old Testament and Israelite History** (based on Boadt)
  - Various canons: order, division, number and recent discoveries
  - Nature of revelation and recent discoveries
  - Corresponding historical periods, geography, anthropology (Canaanite religion and culture and Israelite practice, daily life in ancient Israel), and recent discoveries
  - OT archaeology (e.g., Israelite worship and prayer) and recent discoveries
  - OT as literature and recent discoveries
  - Pentateuch:
    - Preface to Israel's history and authorship
    - Critical scholarship, composition, authorship, sources
    - Cosmic origins and primeval history: Genesis 1-11

- Ancestral narrative cycles: Genesis 12-50
- Exodus from Egypt: archaeology, history, narrative, suzerain kingship, motifs
- Covenant to Canaan: archaeology, covenant forms (Hittite and Assyrian), Sinai covenant (covenant and holiness codes and motifs), tabernacle, wilderness journey, renewed covenant: Deuteronomistic code
- Recent discoveries
- Conquest to Settlement: Joshua to Kings:
  - Israelite possession of the land: history in Israel/Deuteronomistic History, narrative outlines, comparison of perspectives between Joshua and Judges, modern theories of conquest/tribal confederation, theology
  - Samuel and Kings: changing geo-political world and united monarchy: Samuel, Saul, David, Solomon; ancient kingship; divided monarchy: rise of prophecy and prophets (non-literary and literary), theology
  - Recent discoveries
- Prophecy and Last Days in the Land:
  - Eighth Century Prophets and Geopolitical World: Assyrian accession, Israel's age of prosperity, prophetic collections: Amos, Hosea, Isaiah, Micah
  - Last days of Kingdom of Judah: Josiah's reforms, Deuteronomist historian(s): origins and pattern, prophetic collections: Zephaniah, Nahum, Habakkuk
  - Jeremiah the prophet and Deuteronomy: background, geopolitical institutions, message, call
- Prophecy and Life in Exile:
  - Prophecy during Babylonian Exile: living in exile/diaspora, Ezekiel the prophet: call, book's nature, theology: judgment and restoration, priestly edition of Pentateuch: interpretation, shape, and theology
  - Other literary responses to exile and devastation of Judah/Jerusalem: Lamentations, Obadiah, Psalm 137, Second Isaiah: outline, message, Servant Songs; and geopolitical changes: Persian accession
- Restoration in the Land:
  - Struggle to restore the land: Persian political policy, religion, biblical sources, return/difficulty, changes in prophecy: Haggai, Zechariah, Third Isaiah

- Life in postexilic community: reforms and literature: Chronicler(s): 1-2 Chronicles, Ezra and canon, Nehemiah, Samaritans, Elephantine Jewish colony, Malachi, Joel, Jonah
  - o Wisdom Literature and Alternative Visions:
    - Definition, wisdom traditions, Israelite origins, forms: Proverbs, Job, Ecclesiastes, Song of Solomon, Sirach, Wisdom, major themes
    - Challenges in a developing world: Jewish people and Hellenism: Alexander the Great and culture; Maccabean war and related books; literature: Esther, Judith, Ruth, Tobit, Baruch, Letter to Jeremiah; apocalyptic literature: development, themes, Daniel/outline
    - Intertestamental Period: Judaism approaching Christianity, Roman dominance: Herod, religious movement of antiquity: Pharisees, Sadducees, Essences, Zealots, messianism; diasporan Jewish people; Dead Sea Scrolls and other Jewish/Second Temple literature; creating a canon and closing of OT literature, value of OT to NT; consistent themes
  - o Great themes of OT Theology: oneness of God, immanent God (e.g., involvement in history), personal response/prayer, covenant/tradition, mercy/justice, hope and goodness of creation, wisdom

- **New Testament / Early Christianity**

1. Course-Level Vision

Dimension	Benchmark (by the final week students should …)
Historical Literacy	Be able to summarize, in their own words, the major historical settings that shaped each New Testament (NT) writing (Second-Temple Judaism, the Greco-Roman world, apocalyptic thought in this period both leading up to and after Jesus/development of Christian communities, and early Christian communities)
Critical Methodology	Demonstrate fluency with the historical-critical toolbox (source, form, redaction, textual, and socio-rhetorical

criticism) and justify why each tool is appropriate for a given passage or problem

Literary Competence

Identify the distinctive literary structure, christology, and theology of every NT document and recognize inter-textual echoes between canonical and non-canonical works

Textual Awareness

Explain how manuscript variants arise, cite two key textual problems (e.g., Mark 16:9-20; John 7:53-8:11), and assess how each affects interpretation

Historical-Jesus Inquiry

Articulate the criteria of authenticity (multiple attestation, embarrassment, etc.) and reconstruct a historically plausible portrait of Jesus without collapsing it into confessional claims

Pauline and Pseudepigraphal Insight

Distinguish undisputed, disputed, and pastoral epistles; describe at least two arguments scholars use to assess Pauline authorship; and discuss the theological stakes of pseudepigraphy

Canon-Formation Understanding

Trace the social, theological, and political forces (Marcion, the "rule of faith," Constantine) that led to a 27-book canon, and evaluate ongoing debates about canonicity today

Early-Christian Diversity

Compare at least three divergent early Christian movements—proto-orthodox, Ebionite, Marcionite, Gnostic—and analyze how each read Jesus differently

Pastoral and Ethical Reflection	Reflect critically on how historical conclusions inform contemporary preaching, teaching, and pastoral care without erasing scholarly nuance
Scholarly Communication	Produce a research paper and a teaching outline that incorporate primary texts, secondary scholarship, and critical argumentation consistent with graduate-level standards

---

2. Sample Module-by-Module That Achieves Benchmarks

	Topic & Key Texts (Ehrman model)	**Understanding Benchmarks (Student)**
1	*Opening the Canon* (Mark 1; Luke 1)	Can define "New Testament" and "apocrypha"; maps first-century timeline
2	Greco-Roman and Jewish Contexts	Explains Pax Romana, Hellenization, apocalyptic hope; locates Dead Sea Scrolls
3	Synoptic Problem and Mark	Draws two-source diagram; identifies Markan urgency motif
4	Matthew and Luke	Contrasts infancy narratives; explains redactional emphases

		(fulfillment vs. universalism)
5	John and Non-Canonical Gospels	Distinguishes signs source; summarizes Gospel of Thomas logia
6	Quest for the Historical Jesus	Applies authenticity criteria to parables; drafts an evidence-based profile
7	Acts and Early Communities	Charts missionary journeys; appraises speeches as historiography
8	Paul: Undisputed Letters	Explains justification by faith in Galatians; identifies rhetorical structure of 1 Cor.
9	Paul: Deutero-Pauline and Pastorals	Lists stylistic and theological divergences; debates house-church order
10	Catholic Epistles and Hebrews	Articulates leadership concerns in 1 Peter; situates Hebrews' homily form
11	Revelation and Apocalypticism	Interprets symbolism using 1st-century

		referents; distinguishes millennial views
12	Canon Formation and Textual Criticism	Outlines major codices; resolves two variant passages
13	Diversity and Orthodoxy	Describes proto-orthodox boundary-drawing; applies Walter Bauer thesis
14	The NT Today	Presents research findings; formulates pastoral application

---

3. Sample Rubric for Assessing Student Mastery

Level	Criteria (applied to exams, papers, presentations)
Foundational (C)	Accurate recall of basic facts, limited analytical depth, citations sporadic
Developing (B)	Supports claims with evidence, applies at least one critical method correctly, emerging awareness of scholarly debates
Proficient (A-)	Integrates multiple critical tools, engages secondary literature, demonstrates nuance in theological implications

Advanced (A/A+)	Original thesis, command of Greek/Hebrew where relevant, critiques scholarly positions, articulates pastoral resonance without sacrificing rigor

- **Clerical Ethics**

1. Course-Level Vision

Dimension	Benchmark (by the final week students should …)
Moral-Theological Foundations	Trace major Christian ethical frameworks—virtue ethics, deontology, teleology, liberation ethics—and explain how each informs clerical decision-making
Codes and Standards Mastery	Locate, interpret, and apply denominational canons, professional guild codes (ACPE, Canons of Jurisdiction, NAICC), and regional legal statutes governing clergy conduct
Boundaries and Power	Identify common dual-relationship scenarios, articulate power differentials inherent in ministry, and craft boundary-respecting responses
Pastoral Confidentiality	Explain legal and theological rationales for clergy-penitent privilege, mandated-reporting exceptions, and document-retention best practices
Financial and Institutional Ethics	Evaluate stewardship, compensation transparency, nonprofit compliance, and conflict-of-interest policies through real-world case studies
Sexual Ethics and Safe Church	Demonstrate fluency with consent, harassment prevention, and restorative justice models for addressing harm

Diversity and Justice	Integrate intersectional insights (gender, race, sexual orientation, disability, economic status) into ethical discernment and institutional policy	
Self-Care and Accountability	Develop a personal Rule of Life that includes supervision, peer consultation, and mental-health safeguards to prevent burnout and misconduct	
Public Witness	Articulate an ethical theology of social engagement—how clergy speak prophetically while honoring institutional responsibilities	
Scholarly Communication	Produce a research paper and a congregational training outline that weave theological argument, empirical data, and practical application	

---

2. Module-by-Module Benchmarks

	Topic and Key Texts	Understanding Benchmarks (Student)
1	Foundations of Christian Moral Theology (Gustafson, Hauerwas)	Distinguishes virtue, rule, and narrative ethics; maps historical shifts
2	Professional Codes and Canon Law	Locates relevant denominational canons and professional codes; summarizes core principles

3	Clergy Role, Power, and Persona	Explains symbolic power of ordination; names three risks of charisma
4	Dual Relationships and Boundaries	Applies a decision tree to counseling parishioners who are also friends
5	Sexual Ethics and Abuse Prevention	Defines consent in ministerial context; outlines mandatory background-check protocols
6	Confidentiality and Mandatory Reporting	Distinguishes sacramental seal, pastoral privilege, and legal duty to warn
7	Financial Integrity and Stewardship	Creates sample transparent budget; assesses self-dealing risks
8	Technology, Social Media, and Digital Privacy	Drafts social-media policy; evaluates tele-pastoral counseling security
9	Diversity, Equity, and Inclusion	Analyzes case where cultural bias skews pastoral care; proposes corrective strategy

10	Public Theology and Prophetic Witness	Balances advocacy with institutional role; drafts op-ed on justice issue
11	Self-Care, Vocation, Burnout	Constructs personal wellness covenant; identifies early warning signs
12	Conflict Resolution and Restorative Practices	Mediates hypothetical board dispute; explains circle process
13	Crisis and Disaster Ethics	Develops triage protocol for mass-casualty pastoral response
14	Capstone Integration	Presents ethics case study with theological rationale and policy proposal

---

3. Rubric for Assessing Student Mastery

Level	Criteria (applied to exams, papers, presentations)
Foundational (C)	Identifies ethical principles but applies them inconsistently; minimal reference to codes/policy
Developing (B)	Applies relevant codes accurately; shows growing nuance in boundary analysis; cites credible sources
Proficient (A-)	Integrates theological reasoning, professional standards, and socio-cultural context; recommends actionable policies

Advanced (A/A+)	Offers original ethical insight, anticipates unintended consequences, engages conflicting values, and proposes systemic solutions

---

- **Pastoral Care and Theology: practicality then theory**
    - Build a toolkit of comforting and encouraging quotes with different angles, a go-to list. Not just scriptures, hymns and prayers and saints and any writer.
    - Train them out of platitudes. In fact, train them out of needing to say not ask.
    - Have a toolkit of counters to harmful theology - the various clobber verse groupings, esp., suicide
    - EVERY encounter informed by grace, that this is someone God loves. That you are BEING God's love to a hurting person right then.
    - Psychology, de-escalation
    - ESSENTIAL to have spiritual direction & oversight, for your own safety

- **Practical Theology: practicality then theory**
    - Have a toolkit of elevator speech counters to harmful or not-your theology. Why is your group different?
    - How do you support it scripturally and historically? How do you debunk the standard understanding you refute?
    - KNOW what you believe and why. Be able to explain it, briefly and clearly.
    - KNOW why you do what you do. What's the meaning behind the symbol? Be able to explain it.

- **Pastoral Counseling: internal and external focus: practicality then theory**
    - Generational care
    - Relationship counseling red flags, warnings, mandatory reporting
    - Ethics (knowing our limits as subclinical, avoiding even the appearance of sin with private meetings, malpractice insurance and not needing to use it, don't give advice, reflect back and ask) and referrals (when, how, and try to build a list of to whom you can entrust this person)
    - boundaries and co-dependence; both in others and with you

- *Pastoral Care Emergencies:*
  - How to bring your best self in the middle of the night
  - How to set you aside to help them - and make an appointment with yourself to process later
  - Secondary trauma, spotting, addressing and healing it

- **Theological Reflection** (based upon Heidt's *A Guide for Writing about Theology and Religion*; Gorman's *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers*; and Gorman [ed.], *Scripture and Its Interpretation*: chapters 8-24)

  A reflection comprises the student's personal observations and experiences of a subject: the reflection usually takes the form of a brief summary and a lengthy evaluation in response to an assigned reading, lecture, interview, or experience. The expectation is that students will first identify, narrate, and paraphrase the assigned material or text then explore, analyze, and evaluate it in relation to their own learning, experiences, and ministry, often in response to the instructor's questions and to a particular aspect of the material. Successful reflections engage with the ideas of the assigned material and respectfully describe that with which students agreed and disagreed and the reasons for these responses. Students might also explain in what way they were challenged by the material and how they might synthesize the ideas into their existing understanding of the subject and apply them to their lives and ministries (recontextualization). While the assignment is subjective in nature, students are expected to organize, develop, and support their observations according to appropriate academic writing standards and style. Often a reflection permits the use of first-person pronouns (I, me, we, us) due to its personal nature. Students need to verify this expectation with the instructor before writing and submitting a reflection.

  - Module 1: Overview of theological reflection: elements (as applicable) – survey, contextual analysis, formal analysis, detailed analysis, synthesis, and reflection/recontextualization
  - Module 2: Tools and sources: library (journal and articles), media, computer/software (databases: ATLA), human mind, language, texts, and translations
  - Module 3: Formulating a thesis statement and addressing related or sub-questions
  - Module 5: Literature review (if applicable)

- Module 6: Types of theological reflection, including those from a pre-modern, modern, and post-modern perspectives within each approach:

  - Analytical approaches: diachronic and synchronic
  - Engaged approaches: ideological/advocacy: e.g. postcolonial, feminist, womanist, liberationist, ecological, disability, queer; contextual: e.g., African American, Asian, Latino/Latina, indigenous, hybridity, intercultural; and ecclesiastical: e.g., canonical, systematic, congregational, missional, rule of faith, traditional (Catholic, Protestant, Orthodox)

  - Module 7: Writing a theological reflection: style guides and element of formal writing
  - Module 8: Citing sources and plagiarism

- **Essential of Research and Writing about Theology** (based upon Heidt's *A Guide for Writing about Theology and Religion* and Leedy and Ormrod, *Practical Research: Planning and Design*)

  - Module 1: What is research and the research process
  - Module 2: Tools and sources of research: library (journal and articles), computer/software (databases: ATLA), measurement techniques, statistics, human mind, language
  - Module 3: The research process and problem/question: formulating a thesis statement
  - Module 4: Literature review
  - Module 5: Planning a research project: types of theological research papers
  - Module 6: Writing a research project
  - Module 7: Types of qualitative and historical research
  - Module 8: Types of quantitative research
  - Module 9: Preparing a research report, including formal and respectful writing
  - Module 10: Citing sources and plagiarism

- **Homiletics**

Suggested Texts:

Allen, Ronald, ed. *Interpreting the Gospel: An Introduction to Preaching.* Chalice

Press, 1998.

Hamilton, Adam. *Speaking Well: Essential skills for speakers, leaders, and preachers: a pocket guide.* Abingdon, 2015.

I. **The Homilist**
   A. Spirituality of the Preacher
      1. Using *Lectio Divina* as source of Preacher's Prayer Life
      2. Addressing Anxieties of Preaching
      3. The preaching style of Jesus

II. **The Text**
   A. Preaching from the Lectionary
      1. Choosing thematic threads in the readings
      2. Making connections between texts
      3. Choosing a single thought to expand
   B. Exegesis and Eisegesis
      1. Resources for in-depth biblical study
         a. Commentaries
         b. Early church writings
         c. Concordance
         d. Using different translations
         e. Note-taking

III. **The Audience**
   A. Generational preaching
      1. Differences in cultural memes and phrases
      2. Needs, interests, and expectations of various generations
      3. Preaching to the sick, the dying, and children
      4. Trauma-informed preaching
   B. Considering the educational, socio-economic, and social placement of the congregation
      1. Challenge versus Attack
      2. Reflection and transformation
      3. Preaching to the poor and oppressed

IV. **Homily Structures**
   A. Thematic Structures
      1. Analogy
      2. Cause/Effect

3. Classical Argument
4. Classification
5. Comparison/Contrast
6. Definition
7. Paradox Maintained
8. Problem/Resolution
9. Question Answered
B. Textual Structures
1. Text-Application
2. Verse-by-Verse
3. Genre/Story Structure
   a. Story Discourse Structures
   b. Multiple Story Structure
C. Dynamic Structures
1. Law/Gospel Structure
2. Proverbial Structure
3. Narrative Structures
   a. Lowry Loop
   b. Epic Form
   c. Multiple Perspectives
4. Relational Structures
   a. Central Image
   b. Frame and Refrain
   c. Image Delayed
   d. Multiple Image
5. Dialogical Structures
6. Metaphorical Movement

V. **Practice and Presentation**
A. Time constraints of the homily versus the sermon
1. Structuring and presenting a 5- to 8-minute homily
   a. Trimming extraneous points
   b. The numbered structure
   c. Ensuring the message remains cogent
B. Presentation
1. Using punctuated silent pauses
2. Retaining tension in your opening
3. Using a "sticky" point to frame your homily
4. Using hand gestures and movement
5. Leaving room for interpretation

      a. Allowing the audience to answer the question

      b. Allowing the audience to reflect theologically

6. Eye contact and interaction
7. Use of props

- **Liturgy**
    - Historical: Jewish and early Christian roots and development
    - Philosophy of liturgy: movement and space
    - Practicum (jurisdictional standards)

- **Chaplaincy**

A church provides for the pastoral care of those living in non-parochial communities through a respective school/institution. The mission of a chaplaincy program is to endorse and supply fully-qualified lay and clerical chaplains to those special communities where the spiritual services of a resident pastor are not available.

These special communities include the following:
- Law enforcement
- Hospital
- Hospice
- Prison
- School/college
- Armed Forces
- Fire department
- Emergency Medical Services (EMS)
- Sports organizations

The chaplain's duties include but are not limited to the following:
- Administering the sacraments
- Providing worship services
- Counseling and spiritual guidance
- Visitation
- Crisis intervention
- Advocacy

Qualifications

A chaplain must be spiritually and psychologically capable of working with others to facilitate communities of trust, mutual respect, and hope.

1. The chaplain/chaplain candidate is sponsored by his/her own denomination or faith community but is expected to minister in a cooperative, multi-denominational environment caring for the spiritual needs of the entire community.
2. The chaplain must pass a background investigation.
3. The chaplain/chaplain candidate must have the appropriate pastoral experience, education, and other qualifications required by the communities they seek to serve or are in the process of acquiring those qualifications through approved programs or internships. Chaplain candidates must have a qualified chaplain sponsor who will act in a mentoring capacity for the candidate. Specific requirements are appended (see below).

Process of Endorsement

The applicant will submit a letter of application together with a fee to the institution.

1. The applicant will submit all necessary documentation:
   - Academic transcripts
   - Two letters of recommendation
   - Completed background investigation
   - Resume
2. Interview with the dean of studies or vicar for chaplaincy services
3. Recommendation of the chaplain candidate to the faculty for endorsement.
4. Endorsement will be renewed annually upon review.

The Vicar for Chaplaincy Services

The Vicar for Chaplaincy Services exercises oversight of a chaplaincy program and provides mentoring and spiritual support for chaplains and chaplain candidates. The vicar's responsibilities include but are not limited to the following:

- The reception and review of all chaplain/chaplain candidate applications and credentials.
- The recommendation of chaplains/chaplain candidates for approval by the bishop.

- Interviewing all chaplain/chaplain candidates.
- Performing annual evaluations of all chaplain/chaplain candidates which may include conducting interviews, speaking with supervisors and employers of our chaplains, and reviewing the chaplain/chaplain candidate's annual self-evaluation.
- Providing the bishop's office with an annual report of the chaplaincy services.
- Providing the Armed Forces Chaplains Board with a list of our military chaplains by Jan 31 of each year.
- Providing our chaplains with administrative support.
- Responsibility for the endorsement and withdrawal of endorsement of chaplains ministering under the umbrella of a particular church.

Military Requirements

Requirements for a church/school to be recognized as an endorsing agent for chaplains depend on the respective community/institution. It is important to learn what those requirement might be. Those for the Military Services appear below:

1. It must submit documents verifying that it possesses ecclesiastical authority to grant and withdraw initial and subsequent ecclesiastical endorsement for ministry in the Military Services.
2. The religious organization must submit documents verifying that it is an entity functioning primarily to perform religious ministries to non-military, lay membership and currently holds an exempt status from the Internal Revenue Service as a church in accordance with Section 501(c)(3) of the United States Internal Revenue Service.
3. The religious organization (diocese) desiring to endorse military chaplains must forward written notification to the Armed Forces Chaplains Board (AFCB) as a hard copy on the organization's letterhead. The diocese must supply in the following order:
   a. The name of the organization
   b. The organization address
   c. The designated endorsing official's name, address, telephone number, and e-mail contact information.
   d. A statement verifying the designated official's ability to endorse and withdraw endorsement of candidates and chaplains.

e. A statement agreeing to immediately notify the Armed Forces Chaplains Board (AFCB) of changes that occur in the status of the organization, designated endorsing agents, or contact information.
f. The signature of the responsible official (bishop or canon to the ordinary) with the authority to make such statements on behalf of the organization.
g. The endorsing agent may not be a military chaplain currently serving on active duty or in active service in the National Guard or Reserve.

4. The religious organization will provide chaplains ordained to represent their own specific religious tradition but who can function in a pluralistic environment supporting the free exercise of religion.
5. The diocese agrees to follow applicable Department of Defense (DoD) issuances and military regulations for the endorsement of Religious Ministry Professionals.
6. The diocese will be able to submit documents supporting the endorsement only of those chaplain candidates who are fully and professionally qualified and not currently endorsed by another religious organization.
7. Chaplains endorsed for military service must be capable of complying with the requirements set out in Section 3 of DoD Form 1304.28 and have acquired a post-baccalaureate degree from an accredited, qualifying educational institution in pastoral studies.
8. The religious organization must re-verify that it still meets the requirements of Section 4 of DoD Form 1304.28 when its endorsed chaplains are unable to gain re-endorsement due to career change.
9. By Jan. 31 of each year, each religious organization will supply a complete list of chaplains endorsed for military service to the Armed Forces Chaplains Board (AFCB). Chaplains will be listed alphabetically by full name (Last, First, Middle) for each applicable Military Department.

DOD Form 1304.28, Section 5: Format for Endorsing Chaplains to Military Departments

Religious organizations desiring to endorse RMPs as military chaplains will forward written notification of such intent to the AFCB in accordance with Paragraph 4.2, of this issuance.

a. The religious organization must submit written notification through either of two means:

(1) As a hard copy on the organization's letterhead.

(2) Through an official electronic account capable of a secure electronic signature.

b. The written notification must at least include a statement that meets the requirements of paragraph 4.2.b, of this issuance and information in this order:

(1) The organization name.

(2) The organization address.

(3) The designated endorsing official's name, address, telephone number, and e-mail contact information.

4) A statement verifying the designated endorsing official's ability to endorse and withdraw endorsement of candidates and chaplains.

(5) A statement agreeing to immediately notify the AFCB when changes occur in the status of the organization, designated endorsing agents, or the contact addresses and telephone numbers of either.

(6) The signature of the official with authority responsible to make such statements on behalf of the organization.

(7) As enclosures:
(a) Verification of the religious organization's current status as a text-exempt organization in accordance with Section 501(c)(3) of the United States Internal Revenue Code and Paragraph 4.2.a, of this issuance.

(b) The IRS-designated employer identification number.

(c) All other enclosures supporting this status

- **Administration/Management**

Four general areas of study:

1. Leading:

     a. Nature of leadership in religious organizations: styles, decision-making, delegation, spiritual formation, and conflict resolution
     b. Church teaching and belief: biblical basis for leadership and administration; spiritual dimension of management
     c. Organizational/Christian ethics
     d. Parish/congregational life and responsibility of ministry among believers
     e. Contemporary challenges/issues

2. Organizing/Managing:
     a. Organizational management and advisory structures
     b. Organization and governance: church polity, legal structures, and administrative policies
     c. Human resources in a church setting
     d. Staff and volunteer management: workplace culture
     e. Security management in a church setting

3. Planning:
     a. Pastoral and church strategic planning: mission consciousness
     b. Information technology
     c. Civil and church law: legal principles applicable to churches and strategies for managing legal liability

4. Stewardship:
     a. Stewardship, development (long-term strategic relationships), fundraising, and advancement
     b. Financial management (budgeting/accounting), reports/statements, and controls (managing church accounts)

5. Major Outcomes:
     a. Apply administrative principles in a biblically sound way.
     b. Develop strategic plans to achieve the church's goals.
     c. Manage human and financial resources effectively.
     d. Understand and navigate legal requirements and ethical standards.
     e. Integrate spiritual formation and character development into leadership.

Continuing Education for Bishops

- Canon Law