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*An Inter-Lutheran Journal
for Practitioners and
Teachers of Pastoral Care
and Counseling*



CARING CONNECTIONS

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THE PURPOSE OF CARING CONNECTIONS

Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling is written by and for Lutheran practitioners and educators in the fields of pastoral care, counseling, and education. Seeking to promote both breadth and depth of reflection on the theology and practice of ministry in the Lutheran tradition, *Caring Connections* intends to be academically informed, yet readable; solidly grounded in the practice of ministry; and theologically probing.

Caring Connections seeks to reach a broad readership, including chaplains, pastoral counselors, seminary faculty and other teachers in academic settings, clinical educators, synod and district leaders, others in specialized ministries, and—not least—concerned congregational pastors and laity. *Caring Connections* also provides news and information about activities, events, and opportunities of interest to diverse constituencies in specialized ministries.

Credits: Photos pp. 5, 9, 12, 15 and cover, stock.xchng

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Editorial

With this issue of *Caring Connections*, we are excited not only to offer interesting and meaningful articles on Topics in Pastoral Counseling, but also the news that *Caring Connections* is now providing official Association of Professional Chaplains Continuing Chaplaincy Education credits! Please review the news section of this issue for the codes for submission of the credits.

This issue of *Caring Connections* concentrates on Topics in Pastoral Counseling. It is interesting for us all to learn from the unique perspective that pastoral counselors bring in the wider world of specialized ministries. Along this same thought, please visit the “Call for Articles” for *Caring Connections* to see that an upcoming issue of the journal will focus on Topics in Clinical Pastoral Education.

Janet Ramsey explores the role of pastoral counseling in the church by posing the question of a title “Counselor of the Church” as a needed complement to other ministries such as Teachers of the Church and Pastors of the Church.

Anna Eissfeldt shares perspectives on the unique needs children have in counseling. Anna brings deep experience counseling children in a variety of settings.

Lou Hoger gives us a glimpse into a new setting for providing pastoral counseling, the workplace. Many companies are exploring the contribution spiritual care can give to staff. Lou is on the cutting edge of this emerging ministry.

Lloyd Kittlaus portrays the role of pastoral counseling in his campus ministry setting. A variety of stresses and challenges accompany students in institutions of higher education for which pastoral counseling can bring great support.

Caring Connections can be read in two places, both in its own dedicated website, www.caringconnectionsonline.org, and also on the Lutheran Services in America website. We plan to knit these sites together in exciting ways to create a rich resource and network for pastoral care providers. We are creating a resources center on the site. If you have any resources such as case studies, care plans, creative liturgies or any resource of interest to the pastoral care provider community, please share these with us for inclusion on the site.

If you have not already done so, we encourage you to subscribe online to *Caring Connections*. Subscription is free! By subscribing, you assure that you will receive prompt notification when each issue of the journal appears on the *Caring Connections* website—no need to keep checking to see if a new issue is there. You will also help the editor and editorial board keep a clear idea of the level of interest our journal is generating. You can subscribe by clicking on the subscription link on www.caringconnectionsonline.org or by following the information appearing on the masthead (page 3) and also (in larger print) on page 19.

Caring Connections is the product of many partners. I would like to especially thank Chrissy Thomas for assistance with layout and publication. I would like to thank everyone at Lutheran Services in America, the Lutheran Church—Missouri Synod’s St. Louis offices, and the Evangelical Lutheran Church in America’s Chicago offices for their ongoing support and assistance with the journal.

Call for Articles

Caring Connections seeks to provide Lutheran Pastoral Care Providers the opportunity to share expertise and insight with the wider community. We would like to invite anyone interested in writing an article to please contact the editor, Rev. Kevin Massey. We would like to specifically request articles for upcoming issues on the following themes.

Fall 2007 “Ministry with Returning Veterans”

Many pastoral care providers will provide care for veterans returning home from Iraq, Afghanistan, and other areas of hardship service. This issue will focus on special considerations and approaches in providing supportive care for veterans.

Winter 2007 “Spiritual Care and Pandemic Flu”

The threat of Pandemic Flu raises many topics of interest to pastoral care providers. Preparations on special pastoral care considerations and surge capacity planning will be presented.

Spring 2008 “Topics in Clinical Pastoral Education”

A variety of topics from the field of Clinical Pastoral Education are sought for this issue, including best practices in clinical education, recent student perspectives, and theological and clinical rationales.

Counselor of the Church?

How are pastoral counselors like any pastor, or any full-time, congregational care giver? How are we different?

The work

Counseling Katherine was not easy. Although it had been two years since her 16 year old daughter, Joy, was killed in an automobile crash, this mother's grief was raw. Her brave attempts to control her feelings so as to be strong for her husband only added to the poignancy of her story. The precipitating event bringing her to my office was the local high school graduation ceremony. Katherine had always been the neighborhood mom, whose relaxed, open-door parenting style inspired her daughter's friends to drop by to chat, even when Joy wasn't home. Now these same girls were graduating—without Joy—and Katherine's feelings were powerful and confusing. "It's hard to be with them these days, and see their happiness. Joy should be graduating, too! It all makes me so sad—I've lost Joy, and now I've lost these girls, too. Why did God allowed all this to happen?"

As the weeks went on, Katherine came to believe that I was someone she didn't have to take care of and be strong for, someone who accepted all her feelings. It also became clear that her present difficulties were being exacerbated by past wounds. Marital work was needed—she and her husband were rapidly drifting apart—and she clearly needed to lament and express her anger at God. But Katherine also needed psychodynamic work, for she had lost a positive "mirror" of herself when she lost her daughter.¹ Her childhood years had not provided good enough mothering, and her current relationship with her own mother remained strained and distant—even now, her mother was primarily self-absorbed and non-supportive.² Katherine had created a redemptive new mother-daughter relationship with Joy, but her daughter's death meant the end to that. It became clear that attachment issues and Katherine's need for recognition would have to be part of her grief work. And, somehow, they would have to intersect with the development of a more mature faith. She would have to grow up in Christ to handle this tragedy—Katherine needed to become more fully an adult—not only in the ways she pictured God, but also inter-subjectively, in her everyday relationships to God, her husband and mother, and to the larger community. Black and white thinking, fantasies about perfect mothers and terrible mothers, were no longer helpful. She would also need to resist *splitting* her image of God³; gradually and painfully, she would need to accept, as Job did, that trust in God did not mean relying on a simplistic formula to predict what would happen next in her life. She needed, in short, to move towards the faith



of a grown-up woman, not that of a hurt child. Only then could she return to a God whose ways were not her ways, but who, in Christ Jesus, was suffering with her. She would have to discover for herself, over time, that God had not abandoned her. I prayed that faith would not be another causality of this terrible loss.

Katherine was a courageous, hard working client, and our work together went well. Gradually her marital relationship improved, she re-established close relationships with a few of her daughter's friends, and she learned to take better care of herself in her relationship with her own mother. Most importantly, her prayer life returned, and she

I knew I had powerful help from the Holy Spirit for this work.

went back to attending church. A positive transference was part of her psychological healing, but managing counter-transference was also crucial—I was a seasoned pastoral counselor but also the mother of a daughter exactly Joy's age. Several times, after a session, I had to sit alone and shed the tears I'd been holding back for the past hour. I knew I had powerful help from the Holy Spirit for this work, help that not only enabled me to deal with personal feelings, but help that also allowed Katherine, with my support, to go to the dark places she feared. Slowly, we both learned to trust anew the strange but sufficient promises of God.

The vocation

Every pastoral care giver has sat with not one, but many, Katherine's—persons whose grief is complicated in some way, whose losses stir up our own painful concerns, persons who are having a crisis of faith. At these times, we all find ourselves needing wisdom as well as empathy. Congregational and community caregivers, including lay leaders and pastors, know what it is to experience both the fatigue and the God-given strength to accompany these broken yet resilient people. But, as this case study illustrates, those of us who are professional counselors face not only on-the-spot demands to accompany hurt people—we also need to hang in there, sometimes over long periods of time, utilizing complex theories of human development (in the case above, object relations theory). As we do so, we rely on our conviction that, with God, all things are possible, that we can be hope-bearers in situations where hope seems impossible. Each day, with each human being who finds his way to us, we explore, at the deepest possible level, those theological and psychological issues that are preventing people from experiencing the joy and healing that God intends. As Katherine's story illustrates, the categories "psychological" and "theological" are not, for us, dichotomies. Rather, they are two ways to talk about being fully human. In pastoral counseling, we resist neatly dividing what we are doing into "clinical" and "spiritual" dimensions. We accompany, we pray, sometime we weep, and we think. Through it all, we see God powerfully at work.

Our synthesis of disciplines, however, causes no small confusion for others. How are pastoral counselors like any pastor, or any full-time, congregational care giver? How are we different? Are we not all God's servants? Do we not all have particular gifts and specific training? In our case, we have earned degrees in two disciplines and learned to think both theologically and psychologically. Just as any professional called to a congregation, all pastoral counselors certified by the American Association of Pastoral Counselors have had theological education, in many cases an M.A. or an M.Div. And, like the education of any mental health clinician, our years of classroom work, continuing education, and on-going supervision have provided us with psychological language and categories from the social sciences that help us to understand and label patterns of thinking and behaving—including those unconscious patterns that cannot be fully explained by a precipitating event or the immediate context (such as Katherine's attachment issues). Most importantly, however, we have been taught to keep an eye on ourselves—we know the importance of disciplined spiritual practices and congregational involvement, and we monitor the dynamics of our own counter-transference. We have learned, over time and with years of experience, to balance our empathy with our need to be somewhat self-con-

tained—an aptitude I call "differentiated empathy."⁴ We know that our own feelings, as pastoral therapists, are clues to what is going on and indications of our common humanity, but we are also aware that our personal needs can not be allowed to trump the needs of those we counsel.

We are the ones who consistently credit the Holy Spirit for the growth and healing that occurs through our work.

The question

But there is another, less obvious challenge facing pastoral counselors—we are engaged in an on-going struggle to articulate our own vocations. We want others to know not only what we do but who we are. We talk often to each other about our urgent need to let our sisters and brothers in other forms of ministry understand more fully that we are not only psychologically trained clinicians—we are also those who talk about, and try to live out, Christian faith. We are the ones who consistently credit the Holy Spirit for the growth and healing that occurs through our work. Ironically, we train as though the world depends on our preparation and understanding, but we work as though we are invisible agents for the God's mission. In our case, the mission impossible is to partner with God, and with the courageous people who come to us, to re-build fractured lives. In the words of the American Association of Pastoral Counselors, we strive to professionally *integrate spirituality and psychotherapy*⁵. I have learned, as both a supervisor and professor, that few things are more difficult—yet who is better prepared to do this crucial work?

Often in our professional lives we understand ourselves and our work best with hind sight. I am now a full time seminary professor who teaches others to give pastoral care⁶. As I think back on my years as a pastoral counselor and supervisor, I see not only how difficult and isolating my work often was, but how pastoral it was—it was lonely, but it was also holy. Unless you have listened, for seven or eight hours a day, to people whose stories you will never be able to talk about when you get home, unless you have tried to assist persons whose lives appear to be in a total state of emotional and spiritual disorganization, you can not fully understand the particular loneliness of a pastoral counselor. Yet, in a more basic sense, I was never alone—God was most powerfully with me, using me and my particular gifts, allowing me to minister to brave people like Katherine. I know now how much I was learning about both human nature and spiritual resiliency during those years, and I can't imagine teaching seminarians without my earlier vocation.

As I have reflected on my previous full-time work for purposes of writing this article, I have

come to realize that as a pastoral counselor, I never stopped feeling I was God's servant. But my identification as the Church's servant was more tenuous.⁷ Part of my loneliness was related to my nearly invisible position in the larger Church, and I was certainly not alone—the vocation of a pastoral counselor continues to be seldom mentioned in either synodical or church-wide publications, and it is seldom suggested as a valid calling to young people considering seminary. Many of us have no or little contact with bishops and/or synod staffs. I can only hope that today most pastoral counselors are not told, as I was in 1999, that I could no longer celebrate the Eucharist because, as a counselor, I was not called to “word and sacrament.” Not until I was later offered a part time position as assistant rector at a local Episcopal church was I again permitted to wear my stole and to preside.⁸ This was a message about what mattered and what did not, what was considered ministry and what was not, and I heard it loud and clear.

How strange this all seems to me now, as I teach pastoral and congregational care at Luther Seminary and emphasize to students the importance of validating, supporting, and encouraging the vocations of all believers. Perhaps pastoral counselors are lost, in part, because many of us are neither fish nor fowl, neither clergy nor lay. Thankfully, I doubt that Katherine cared much about my official status with the Virginia Synod, and, thankfully, I was able to work as a counselor for years without over-attending to synodical decisions. Yet why should this disconnect be necessary? Why should counselors live in a no-man's land, invisible, disaffirmed, and “off the record”? How can anyone doubt that their work is holy and that those who do it should be supported and strengthened by formal and unambiguous ties to the Church they love?

Often in life, I have not known what I was missing until much later, when I found it or it found me. When I was called to teach at Luther Seminary, I found myself repeating this phrase over and over to myself “teacher of the Church.” The strong vocational ring to those words was precisely what I'd been longing for. As I drove across the country from Virginia to Minnesota, I felt a sense of delight that, at last, I would be labeled as one who worked not primarily for herself, but for Christ's Church. But I also asked myself, why were there no such words available during the years I counseled women and men like Katherine? Did I not also have a vocation in those years—had there not been a meeting of my gifts and passions with the needs of the world? Had God not called me to serve God's Church when I sat with individual members of the very congregations who supported our counseling center, even as God had once called me to the parish and was now calling me to the seminary?

Clearly, my wonderment about the inconsistent and insensitive ways we use vocational language and relate to those in non-parish settings in the

ELCA has motivated me to write this article. What do we Lutherans really mean when we say “pastoral counselor”? Who are these people, and what are we, as a church, to do with them? For the sake of Christ's mission, for the sake of all the Katherine's we serve, it is a question worth asking. Perhaps someday we will have some answers; perhaps we will even speak of “counselors of the Church.”

Dr. Janet Ramsey joined the Luther Seminary faculty as the associate professor of congregational care leadership in spring 2002. Her title, a new one at Luther Seminary, signals a philosophical and theological change in modern-day pastoral care. Today, the pastor is no longer seen as the sole caregiver in a congregation, but as the one who models care and leads congregations to be caring communities.

The variety of situations in which Ramsey has served have prepared her to understand ministry in both parish and specialized settings. Fifteen years prior to teaching at Luther Seminary, she combined counseling, supervising, community service, parish ministry, research, writing and part-time teaching. Most recently, she served as supervisor/counselor at the Pastoral Counseling Center of the Roanoke Valley and as a pastoral associate at St. John's Episcopal Church, both in Roanoke, Va.

In 1995, Ramsey received her doctorate in family and child development, with a concentration in adult development and aging, from the Virginia Polytechnic Institute and State University, Blacksburg, Va. Earlier she received a master of divinity degree from Lutheran Theological Seminary at Philadelphia in 1980 and, in 1976, a master of arts degree in religion from Yale University Divinity School, New Haven, Conn. She earned her bachelor of arts degree, with a major in English literature, from Muhlenberg College, Allentown, Pa., in 1967.

In 1985, Ramsey was ordained as a pastor in the Evangelical Lutheran Church in America (ELCA). Her first call was as chaplain at the Virginia Synod Lutheran Home, where she later became chaplain/administrator. She then accepted a call as full-time parish pastor from St. Timothy Lutheran Church in Vinton, Va. She is licensed as a marriage and family therapist and is a diplomate in the American Association of Pastoral Counselors.

Notes

1. The paradoxical relationship between the need of the Self for the other and the Self's need to establish herself is, of course, far more complex and conflict-ridden than simply re-creating a compensatory, primary dyad. See further, Benjamin, J. *The bonds of love: Psychoanalysis, feminism, and the problem of domination*. (1988). New York: Pantheon Books.

2. Attachment issues are often activated by pain combined with the inaccessibility of the primary parent. See further, Bowlby, (1988). *A secure base: Clinical applications of attachment theory*, p. 3. New

York: Routledge, or, Winnicott, D.W. (1986). *Home is where we start from: Essays by a psychoanalyst*. New York: W. W. Norton.

3. See further, Benjamin, (1988).

4. See further, “Discerning Forgiveness: Deep Theology, Wise Practice.” Ramsey, J. & Malcolm, L. Forthcoming.

5. See further, www.aapc.org.

6. I also continue to have a small private practice as a pastoral counselor.

7. Although I was ordained in 1985 and had served in both a long term care facility and a parish, the Virginia Synod chose to drop my name from the official clergy role after I finished my Ph.D. and became a full time counselor at a pastoral counseling center (which was, ironically, supported from donations from community churches). To notify me of this, the bishop sent the same form letter he sent to pastors who were being dropped from the role after being in some sort of moral trouble. When I wrote to object to the tone and content of the letter, he took me to lunch and apologized for using this particular form letter, but he did not suggest any way I could be reinstated me to the role without returning to the parish.

8. When I was eventually returned to the official role because of my part time position at St John’s (a solution that presented itself because I was invited to join the staff by the rector at St. John’s), my address always appeared as St. John’s Episcopal Church, where I spent one day a week—not at the Counseling Center of the Roanoke Valley, where I spent four.

A Guide to Counseling with Children and Teens at the Time of Loss

Each developmental stage comes with its own ways of trying to integrate the loss into the overall experience of the child.

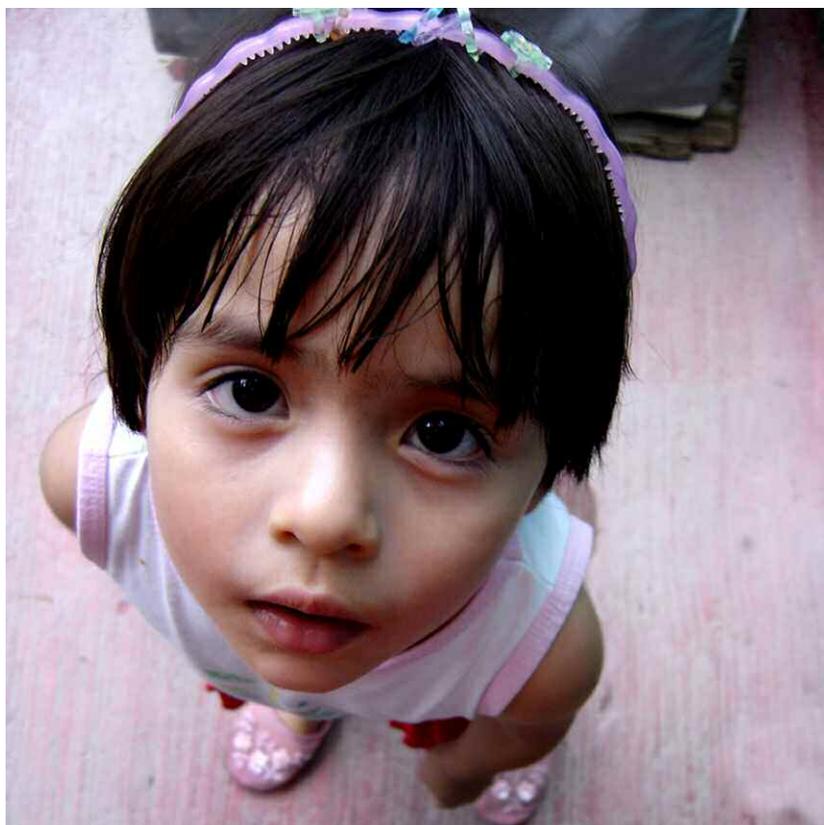
Often children feel sadness, guilt, shame, anger, despair, or sometimes a bittersweet happiness at a time of loss. Some examples of loss in the lives of children are the death of a parent or sibling, the parent serving in a military action, divorce, moving or changing schools, a broken love affair, and the loss of security caused by a terrorist action or murder, etc. If a parent or sibling dies, the child's life is changed forever. Children need helpers and role models for mourning. They need someone who invites them to express their thoughts and feelings through drawing, writing, playing, and talking. The grief helper establishes an honest and open relationship, which allows children the freedom to share their life as it was, is now, and may be in the future.

The loss children experience is influenced by their developmental age as well as their closeness to the loss situation. Issues of attachment and separation are foremost. Each developmental stage comes with its own ways of trying to integrate the loss into the overall experience of the child. Each stage builds on the preceding one with an increasing awareness of the full implications of the loss or death. However, the Good News is that each stage also builds on the preceding one with an increasing awareness of the full implications of eternal life.

Adolescence, grief, and mourning

Grief is a difficult path for a mature person; for the teenager who is struggling towards maturity, it may be doubly difficult. Grieving may represent a double crisis for the teenager because the tasks of mourning are similar to the normal developmental tasks of adolescence. Mourning tasks involve protest, searching, disorganization, and reorganization. The developmental tasks of adolescents are to establish emotional separation from family, achieve competency as an individual, and to develop the ability to bond, so as to establish healthful relationships and a family of their own. These tasks involve searching, disorganization and reorganization.

Very young children (ages 2-5) often experience regression to early stages of behavior. There may be separation anxiety, the fear of being alone, difficulty understanding the permanence of death, and ego-centric cause and effect thinking. (Ex: Because I didn't say my prayers, grandma died). Elementary school age children may also experience age regressive behaviors, but they will often talk about the loss over and over. They may often worry about



their own personal safety/security issues and those of others. Children may say, "Who will take care of me now?" What if something would happen to my parents?" They feel others loss strongly. Older elementary children and those in early middle school often experience anger about their loss and may blame themselves or others who are involved.

Grieving may represent a double crisis for the teenager because the tasks of mourning are similar to the normal developmental stages of adolescence.

Watch if these children begin to "zone-out" on television or do not want to talk or involved themselves with others. Some withdrawal and denial is normal; however, when it continues for an extended time period it becomes worrisome.

The challenge of overcoming a significant loss usually causes adolescents to reflect upon the mean-

ing of faith in their lives and they express many doubts. The helping adult will be able to hear those questions about God or faith struggles with an open heart, even if the adult does not agree with the teen. The teen will be helped by the acceptance of his or her thoughts and feelings, and the willingness to respond in honest conversation. They seek adults who with authenticity can speak of their own struggles, hopes and doubts on their faith journey. Trust is essential to the relationship and will open the possibility of deepening the faith walk for both the helper and the grieving teenager. Young people do believe that adults are important in helping them establish guidelines for personal meaning in their lives. Watch for risk taking behaviors and extended denial. It is normal for teens to emotionally block the event for a period of up to six months.

The use of experiential material helps the child and teen understand and emotionally deal with the loss. Writing or reading stories, poems, music, or books, along with the making of collages, picture albums, dream pictures, role playing, or drawing a time line of important events will help the child recover from the loss and commemorate the loved one.

Children need a listener. In the listening comes the healing.

Researchers asked bereaved children two years after their loss, "What would you tell other children who are going through the experience you had two years ago?" They answered, "Tell them it is easier as memories come in and grief goes out". "Help them have self-confidence, help them feel safe." Utilize affirmation and specific praise to help rebuild the child's self-confidence and self esteem. For example, "Thank you. You are helping me understand your thoughts and feelings." Listen to the child for feelings as much as facts. For example, "It sounds like you might be discouraged." "What are some of your feelings?" Ask questions that open up conversation instead of questions that can be answered by a simple "yes or no." "Tell me about..." "Help me understand" This type of conversation lets the child know you are really listening, are interested, and promotes more conversation.

Deciding when children need extra help

Each child grieves on his/her own time schedule. Young children are sad for short periods of time and then quickly go back to their normal activities. They will go in and out of their grief many times during the course of their mourning. They may show their distress through play or developmentally immature behaviors. Teenagers often experience an extended period of numbness and may begin the grieving process only when the numbness subsides.

Children who seem to show no feelings in regard to the death and who, even over time, are reluctant to talk about the death are children who need extra help. After a year, if the child seems to be having

significant difficulty with anger issues, schoolwork, friends or in other areas of his/her ordinary life, the child is a candidate for extra help. At risk children often respond "yes" to the questions, "Do you feel sad all the time? Do you feel hopeless all the time?" The duration and intensity of a child's grief can be complicated by unresolved emotional issues with the dead person, poor functioning of the surviving family members, or if the death was a murder or suicide.

If you have concerns, it is important to talk these

We can only share what our faith teaches in words and actions suitable for the child.

over with the child's family. Research indicates that outreach to the child's parents proved most beneficial in supporting children at times of loss. Consulting with parents who may not identify themselves as in need of counseling and teaching them how to help their children may be the most important intervention in helping the entire family to recover from their loss. As we decrease parent stress often the child's stress level decreases.

Important concepts in helping the grieving child

Strengthening and affirming the positive memories the child has for the person who died is one of your most important roles. The permanence of the death is important for the child to understand. The person's body doesn't work as it did before —no more talking, eating, hugging or hurting. However, the child still needs the emotional attachment to the loved one through memories and, often, something specific that belonged to the person who died. In this way, the child gains strength to continue investing energy (attaching) in relating to others and forestalls detachment and withdrawal from life and people.

Allow the child to lead the way. When you are in a hurry for resolution, the results are not helpful. Encourage, listen patiently, and let the child know his/her reactions are very understandable and normal, given the circumstances. You can help children understand they are experiencing grief; however, you cannot spare children the pain of grief. Your support and care will help them as they come to terms with their loss and regain energy for life.

Some basic recognized principles for those who work with grieving children:

- Expressing feelings is part of the healing process and requires a relationship of safety and trust.
- Grieving is unique to each person.
- Working with grieving children touches our own painful losses.
- The process is more important than the content. This means that as children are listened to, validated, and supported by a caring adult, they are on the path to healing. As Christians we grieve as

people of hope. In Romans, Paul shares his faith with us so that we may tell others. He states: "...I am convinced that nothing can ever separate us from his (Christ's) love. Death can't, and life can't.... Our fears for today, our worries about tomorrow...nothing will ever...separate us from the love of God demonstrated by our Lord Jesus Christ when he died for us. (Romans 8: 38-39).

We cannot instantly teach children mature faith. We can only share what our faith teaches in words and actions suitable for the child. You will expend time, energy and emotion in fulfilling this commitment. You will receive the gift of seeing a child begin to heal and, perhaps, begin to understand and experience the power of Jesus the Christ in their lives.

Anna Eissfeldt is a Nationally Certified School Psychologist (N.C.S.P.) and a Licensed School Psychologist in Florida. She was graduated With Distinction with a B.A. in Social Work from Valparaiso University in Indiana and received her M.A. in Counseling from Southeast Missouri State University in Cape Girardeau, MO. She is certified as a Compassion Fatigue Specialist and in Critical Incident Stress Management.

Anna served as both an Elementary School Guidance Counselor and School Psychologist before becoming Coordinator of Special Services for the Rockwood School District, St. Louis County, MO. Since moving to Florida, she has served as School Psychologist for the three Lutheran schools in Pinellas County. She is currently on the staff of

the Christian Counseling Center of Our Savior Lutheran Church and serves as a consultant with Lutheran Counseling Services in Orlando, FL.

Anna is the co-author with Rev. R. Richard Armstrong and Carrie Weiss of God's Care in Times of Crisis: A Manual for Training Crisis Teams in Christian Schools, God's Care for Congregations in Times of Crisis, and with Carrie Weiss co-authored Grief Workbooks for both children and teens. God's Care has been a Wheat Ridge grant recipient.

Anna has served on the Spiritual and Emotional Task Force for Lutheran Disaster Response responding to disasters at Columbine High School, the World Trade Center, Florida hurricanes, and Hurricane Katrina. In 2003, she was honored with the Distinguished Service Award from the Lutheran Schools Association of Metropolitan New York for her work following the September 11, 2001 attack on the World Trade Center. She has co-led God's Care training workshops for LSA agencies, schools and LCMS Districts. In addition she has been a presenter at the Lutheran Education Association and National Association of School Psychologists conventions and various Lutheran education conferences around the nation.

Anna is married to the Rev. Richard Eissfeldt and has two children and one grandchild.

Adapted from *The Helper's Guide—God's Care in Times of Crisis Workbooks for Children and Teens* by Anna E. Eissfeldt, N.C.S.P. and Carrie Weiss, M.A.

Spirituality at Work in the Workplace— Workplace Chaplaincy in a Slaughterhouse

The establishment of a well intentioned and well managed workplace chaplaincy can bring health to the company and to all the team members or employees.

I was standing at the counter of the Human Resources office waiting to be interviewed by the H.R. Director, having been previously interviewed by the Manager of Chaplaincy Services and approved for hire. With the understanding that I was already hired, a husky man in a yellow, hard hat and dirty beige quilt jacket with a red “Tyson” logo on the chest blurted, “So, you’re the new chaplain. Well I’ve got your first referral. I have a team member, Karen (not her real name), whose been diagnosed with lung cancer and is terminally ill. Just a minute, I’ll get you her phone number and give you directions to her house.”

I was pretty certain that my interview would merely be a formality, so I chose not to correct him. I was obviously “on board” and being called into action. What struck me that morning and has continued to surprise me was the genuine care expressed by all the yellow-hats (supervisors) for their team members. In my few informal grief counseling sessions with this supervisor, I discovered a warm attachment to not only this woman who was dying, but to all those employees under his supervision. And at the same time he expressed concern for her and her children, he didn’t hesitate to reveal the anger he felt toward her and others who destroy their health by smoking.

In my sessions with Karen, I found how important my relationship to the company and her supervisor was to her. She was of the Roman Catholic faith, but had been disengaged from her parish for some time. She discussed her plan with her daughter and I to have a former priest from the parish conduct her funeral service. In our sessions we discussed family times, work days, and many other events and aspects of her life and dying.

I was called on my cell phone to the house one afternoon. The supervisor was already there with two of her daughters. They were waiting for another daughter and the funeral director. Karen lay dead on the sofa. We prayed. We talked. We waited. We said good-by.

When I chose to do a year of Clinical Pastoral Education at the Washington University Medical Center in St. Louis, Missouri, I had a vision of what the inside of a hospital and a hospital room would be like, and had done enough pastoral care to have a fair grasp of the nature of that ministry. When I accepted the position as a Prison Chaplain at Menard Correctional Center in Chester, Illinois, I



had seen prison cell houses portrayed in movies at the theatre and on T.V., but I knew reality was probably far removed from the images. But when I received a call from the Manager of Chaplaincy Services for Tyson Foods asking me if I would consider being a workplace chaplain for Tyson at their Fresh Meat Pork Plant in Perry, Iowa, I had no vision of what that would look like. I had no visual image, no frame of reference, and certainly no idea of what that would entail. I would be engaged in a ministry in a plant that slaughters 1,100 hogs every day, shipping sixty percent of our production cased to Japan, the remainder to finishing plants for processing.

Being somewhat suspect of the corporate world in general, I first of all wondered about the motives of the leadership and the expectations of someone serving their team members (employees) as a chaplain.

In my sessions with Karen, I found how important my relationship to the company and her supervisor was to her.

I was not reticent either in directing those questions to the Manager of Chaplaincy Services and the Director of Human Resources at the plant when I was interviewed. I think these questions are extremely relevant because they relate directly to the validity of workplace chaplaincy.

Leading off with a question related more to cor-

porate ethics than the role of the chaplain, I had to ask, “Is establishing the chaplaincy a public relations ploy?” If the packing plant industry is engaged in a campaign to clean up a somewhat tarnished image, is this one more way of making it appear that a major corporation actually has the employee at heart and not the bottom line. It was expressed clearly to me by the Manager of Chaplaincy that indeed the establishment of chaplaincy throughout the corporation came directly from the president and C.E.O. out of his own faith journey. Coming to understand his own need for spiritual direction in his corporate role, he came to realize how this could benefit all team members.

He also expressed how much more well focused team members are when the social, personal, interpersonal, financial, are resolved, and spiritual guidance can assist greatly in that process.

Still not cleansed of skepticism, I then posed the question, “So is the goal of corporate chaplaincy to provide the pastoral care and counseling necessary to maintain a healthier, well focused workforce, thereby reducing time off, improving workforce retention in a high-turnover industry, and improving the bottom line? I received assurances that one of the goals is a healthier workforce. A healthier workforce is more focused and productive. The team members do require less time off. Sometimes, but not always, that leads to higher retention. My conclusion was that if the company benefits by helping the team members remain healthy, that is a legitimate goal for the corporation.

Knowing that Tyson, Inc. is headquartered in Springdale, Arkansas, almost in the heart of the Bible belt, my final major question had to be, “Is the goal of this chaplaincy to bring Christ to the employees who have no expressed faith or a faith other than Christianity?” I was assured by the Manager of Chaplaincy Services that this was not the case. One of the stated core values of Tyson Foods, Inc. is that they “strive to be a faith-friendly company.” The most faith specific phrase from their core values is that “We strive to honor God and be respectful of each other, our customers, and other stakeholders.” It was shared that Tyson engages chaplains of all major Christian denominations as well as the Muslim faith.

Before I share more about the role of the chaplain, I should interject that Tyson Foods is unique in that they have developed their own corporate chaplaincy department in house. Most corporations or companies contract for chaplaincy services with one of two corporations who hire chaplains for placement in workplace settings. Tyson also requires that all of their chaplains be under call to a worshipping community who is willing to commission them to this work. Chaplains are contracted to work 8-20 hours per week.

My definition of workplace chaplaincy is this: To facilitate the team member in drawing upon their spiritual resources to assist them in whatever crisis

or difficulty in which they find themselves engaged. The spiritual resources of the team member might be neatly wrapped up in a defined faith such as Christianity, Islam, Buddhism, or one of the other faiths represented in our workforce from Africa, Asia, Central and South America. Sometimes it means helping them explore their very basic, primitive belief in God. In the instance where someone would have absolutely no expressed faith in a divine spirit or entity, I am free to ask them if they wish to explore such a possibility. If they are not, I serve them by helping them draw upon whatever resources

My conclusion was that if the company benefits by helping the team members remain healthy, that is a legitimate goal for the corporation.

they do have.

I was in the announcers booth at the Perry High School football field, where I would be every Tuesday afternoon in the Fall announcing Middle School Football games, when my cell phone rang. There had been an accident involving six or seven B-shift team members on their way to work. They were in different hospitals in Des Moines. It was ironic that I was seated directly across from our plant manager in the bleachers. His son was on the field. I wondered if he knew. Then I saw him answer his cell phone and I had my answer. We quickly connected after the game and I was on my way to Des Moines, having picked up an Arabic translator, knowing that this was a group of Sudanese workers. With a stop at the plant, I was able to obtain the names. The names themselves would tell me if they were Muslim or some other faith—mostly Christian. Two hospitals, various struggles through the patient information maze, but we found them. One had already died. With some alone we prayed, not knowing if they even heard. With one, we prayed with him and some family members present using the name “Allah” for God, drawing them closer to each other and God. We would make a phone call to the Islamic Center in Des Moines for the referral. With another, we would sit in the room for about an hour comforting a spouse and child, family members raising their hands in “Amen” and “Yes, Lord” responses to the petitions of the prayer. There would be many hours together ahead.

In prison chaplaincy, often the question was there, “Is the chaplain on their side (prison staff) or our side (prisoners)? I was very impressed with the willingness of management staff to refer subordinate team members to the chaplain. I determined early on to create face time with supervisors in the cafeteria on break and over lunch. I asked about their families and their lives; the same dialogue I would have with production and maintenance workers. I wanted them to understand that we chaplains were there for

all of the team members.

Megan was the first supervisor who expressed her need for help in working through the emotional difficulties due to a problem between her and her son and a grandchild in custody of the child's mother. We first had to work through some difficulty she was having managing a mentally disabled team member. Those sessions were the ones that built the trust and established the relationship. God does work in mysterious ways. A couple months after our sessions about the family members, I was invited into a counseling session with young new team member whom, we discovered, was the sister of the child's mother. In finding ways to bridge the confidentiality concerns, we were able to unite the family in time for a holiday together.

Are all our prayers answered like that? Of course not. Could these persons have found spiritual resources in the community outside the workplace? Of course. Is Christ served in the service rendered to the corporate team members by the workplace chaplain? Yes indeed! The establishment of a well intentioned and well managed workplace chaplaincy can bring health to the company and to all the team members or employees. An ill-intentioned or ill-

managed chaplaincy can be intrusive and a violation of workers' rights. It is important to maintain that balance.

Lou Hoger is the pastor of Mt. Olivet Lutheran Church in Perry, Iowa, and serves as a part-time chaplain at the Tyson Fresh Meats Plant in Perry. A graduate of Concordia Senior College in Ft. Wayne, Indiana., he completed his seminary training at Concordia Seminary, St. Louis, and at Seminex/Lutheran School of Theology, Chicago.

“Is this really what I want to do with my life?” Pastoral Counseling in Campus Ministry

Regarding the Christian faith, students frequently have admitted that they do not see its relevance for this time in their life.

As I begin to write about my twenty-seven years of providing pastoral care and counseling to university students, there are two qualifying statements that seem in order.

The first is that I have spent all of these years working with students at the same school, Northwestern University; a “most selective,” private research institution which, this year, enrolled 2,062 first-year students out of 18,385 applicants and at which the cost of 2007-08 tuition with room and board will be \$43,825. The great majority of NU students are 18- to 22-year-olds. Most still graduate in four years, and a great many go on to graduate school.

The second qualifying statement is that although I have listened to and counseled many, many students over the years, campus ministers and rabbis are not the persons to whom our students say they are most likely to turn or from whom they report having received help with their spiritual issues and growth. When such questions are asked, “friends” is by far the most likely answer, a response that seems consistent with the primarily peer environment in which our predominantly resident student body lives.

The first issues about which entering students commonly engage me are issues of transition. These have included homesickness, their relationship with a dating partner who either has remained at home or is enrolled at another university, and tensions with parents. Frequent causes for the last of these have been (1) frustrations that have arisen when students have gone home for a break and parents have invoked the old “house rules” of high school (which often contrast sharply with the many freedoms of campus life), and (2) later in the year, disagreements when students have reported their not liking the courses in the school in which they are enrolled as well as they like courses in another field and mention, therefore, that they are considering a transfer. Particularly when the contemplated transfer is from engineering to arts and sciences, parents (I have been told) have said something like: “If that’s what you’re going to do, we could have sent you to a state university for a lot less money!”

Two other issues of transition merit inclusion. One is the experience that many of these highly accomplished students have when finding themselves for the first time in classrooms that are filled with their academic peers. Some, as a result, will



get the lowest grade that they’ve ever received, an outcome that sometimes leads to their wondering if they belong here. More often, it leads to a sharp drop in their sense of self-worth. Our culture, in so many of its expressions, is a very exacting environment, and the academy is no exception. I’ve long been grateful, therefore, that our Lutheran tradition prompts my trying to help students to understand and believe that our worth does not depend upon our performance, academic or otherwise, but remains forever secure in the steadfast love of God.

The first issues which entering students commonly engage me are issues of transition.

The other issue of transition arises from the diversity that students encounter here. Some have come from home communities and high schools that have had diverse populations, but most find this to be the most diverse environment in which they have studied and lived. It is not at all uncommon, for instance, for a Lutheran first-year student to be assigned a Jewish or a Muslim roommate. Over the years, I have listened and counseled, as students’ responses to such an assignment have gone in a number of directions. Some have felt it their Christian duty to convert their roommate, leading often to considerable tension and frustration.

Others, having found that this peer of a different faith is a good person of sound and similar values, have begun to wonder if they have been lied to. “Haven’t I been taught that Christianity is the best way and the only true religion?” These students, in my experience, have been the most likely to give up on the Christian faith—sometimes to pursue another faith, sometimes to call themselves “agnostic.” Happily, many have welcomed such a roommate assignment as an opportunity for learning about another faith. In the process of sharing, they have discovered that they have learned about their own faith, too. For the last decade, our ministry has been a partner in promoting inter-religious conversation and joint effort and programming.

Regarding the Christian faith that they’ve brought to campus, students frequently have admitted to me, in effect, that they do not see its relevance for this time in their life. Their assumption, “being Christian is about what will happen to you when you die,” is a misunderstanding that is reinforced by the ever-present fundamentalist groups that press students as to whether or not they’re saved. How best to respond to such groups and how to cultivate and present an alternative and positive witness to the present relevance and power of Christian faith have been the subject of many conversations.

Challenges to faith and to a Christian identity sometimes come through what students learn in the classroom. A particularly troubling one about which students have wanted to talk is their having learned about the long and sorry history of Christians’ involvement in violence and oppression.

Increasingly, the students with whom I serve say that they find very troubling, as well, the condemnation of gay and lesbian people that is taught by numerous Christian churches; and there is among them a growing impatience with our church body for not being more bold in its affirmation and welcome. Gay and lesbian students and support groups are clearly visible on our campus, and getting to know and accept gays is an integral component of the diversity education that is provided in the residence halls. Of course, accepting one’s own same-sex orientation (when it has been discovered) still can be traumatic, and coming out to one’s parents remains daunting. Some students who have shared their identity with me have reported rejection by parents or other family members or their having been told by a pastor that they most certainly are going to hell.

Grave illness and death also test students’ faith. It is not uncommon for a student to lose a grandparent during her college years, and this may be the first death of someone to whom she has been very close. Other deaths, of course, may happen, too. Over the years, I’ve gone to the dorms to be with numerous students as they have received a notifying call from home, or I’ve been asked to be the one who broke the news—for instance, of a parent’s death by heart attack, or a brother’s collapse and death on a practice field, or a sister’s having taken

her own life. Surprising has been the number of grave illnesses among students themselves and friends who are peers. Cancer of some sort has often been the illness. Having paid attention to students’ prayers, years ago began a common prayer list of those for whom persons in our worshipping community were praying. As I write, it includes fifty-one names. The most common question that students have asked in regard to grave illness and death is “How can a good God allow this to happen?” When they have been the one gravely ill, many have tended to wonder, “What have I done to deserve this punishment?” In probing students who have asked this question in my presence, I’ve come to see a connection between such thinking and the common correlation of performance and worth.

Challenges to faith and to a Christian identity sometimes come through what students learn in the classroom.

Another illness of considerable incidence is depression or some other form of mental illness. More and more students already diagnosed with these now are enabled to come to college by the medication and counseling therapies that have been developed, but these students remain at considerable risk. Threatening them and other students, too, are the pressures of academics and the many stresses that arise from campus life and the college years. Indeed, the onslaught of a depression that appears to be mostly situational in origin is all too common. As a result, I have worked at learning depression’s symptoms, have encouraged numerous students to go to the counseling center for evaluation, and then have continued to play a supportive role in students’ treatment, even in the case of some who have been required to withdraw from the university to seek further help before being allowed to return. In these endeavors, in particular, I have become deeply appreciative of the close collaborative work between campus ministers and counseling center staff that has come to be the rule on our campus.

Many phenomena add stress to our students’ lives. A very noticeable one for the students who have come to me is divorce, which has meant that in going home for breaks, they have had to go to two different households or even two different cities if they wanted to see or were expected to visit both of their parents. I’ve also heard how ongoing bitterness between the former spouses is contributing to their pressuring their daughter or son to embark upon different career paths. Particularly traumatic have been the divorces that have been announced not long after the student has left home, especially when these have come as a complete surprise and have been coupled with the admission that the parents had made the decision much earlier, but had been waiting until their child (or their youngest) had completed high school.

Graduate students make up about a third of the student body; yet many in our conversations have characterized themselves as a forgotten, ignored, and underserved population. Some have spoken of leading lonely lives, quite narrowly focused around their department and one campus building. As many toil on in lengthy Ph.D. programs (a Ph.D. in physics can take eight years), it's not been uncommon for them to ask, "How did I get here? Has this field been my choice, or have I been propelled on this path by my parents and teachers? Is this what I really want to do with my life?" When their program has been completed, some have secured a job right away; but given the numbers in their field, many have found it necessary to go on to several years of post-doctoral research.

The lengthening of the educational process, whether expressed in the high percentage of our graduates who go on to graduate school or in the grad students who find it necessary to do a "post-doc," has contributed noticeably to the postponement of serious dating and marriage. I certainly have done pre-marital counseling—with students who have asked me to preside at their marriage and with students referred by a home pastor who will do the presiding. Nevertheless, among the students with whom I work, the percentage of those who marry while in school or immediately thereafter remains small.

The question asked by some graduate students, "Is this what I really want to do with my life?" in part reflects a desire for meaning in life and work

that I have found to be increasing among undergraduates, too. In many students, it is supplanting the concern for pay and advancement that long has been a motivation for students' wanting a degree from a prestigious university. Welcome, too, in my view, are the ethical concerns that students have raised with me, when they have learned, for instance, that the research in which they are involved has been funded by the Department of Defense or when they have encountered CIA recruiters on the campus.

In coming better to understand the realities of our students' lives over these years, I also have come greatly to appreciate the trust that has prompted their asking to talk with me or suggesting that their friends make an appointment. Sharing problems, questions, and faith has formed bonds that in many cases have lasted long after graduation. I remain grateful.

Pastor Lloyd R. Kittlaus is a graduate of Augustana College (A.B. in philosophy and Greek), of the Lutheran School of Theology at Chicago (M.Div.), and of the University of Chicago (Ph.D. in Bible, with a specialization in the gospels). He is an ordained minister of the Evangelical Lutheran Church in America and also serves as the coordinator of Lutheran Campus Ministry of Metropolitan Chicago. In ministry, Pastor Kittlaus' special interests include helping people to understand scripture and to view and experience their life, its roles and relationships, as a vocation, a calling from God.

Ministry Moments

In Ministry Moments, *Caring Connections* presents personal reflections, poetry, case studies and other resources of interest to pastoral care providers.

The Mouse that Roared

by David Wurster

She came through the door like a scared mouse. She could barely look up. She was very scared. She just found out that she was pregnant and fear was sweeping her body and soul. The fear seemed unreasonable for she and her husband wanted the baby. “It’s time to talk,” she said. As time went on she talked about some of the abuse she endured as a girl, and how she escaped by not only going to school and college but by doing well academically. In the course of talking to a pastoral counselor feelings that had been stuck for years began to come loose. She felt anger, shame, grief and also new love and hope in God and in life.

Her husband was both pleased and unsettled, as the mouse he married was becoming a lioness. He came with her to counseling for a number of sessions. In the course of time he shared his strong feelings about women—his mother killed herself when he was a teenager. He needed to talk about that together with his wife. During this time she also became more sexually alive. This both unsettled him and gave him newfound joy at the same time. Looking forward to a baby took on added wonder for both of them. After the baby was born she found her way back to church with a renewed and different vision of God and faith in her life. She continued in counseling for herself for a time after the birth of her baby. When she left counseling she did not look like a scared mouse. She stood tall and spoke like a woman with courage and vision. She walked like a lioness who could love deeply and fight wisely with courage and vision. She was the mouse that roared.

The Rev. David Wurster is a pastor in the Lutheran Church Missouri Synod at Salem Lutheran Church in Buffalo New York. Pastor Wurster is a Diplomat in the American Association of Pastoral Counselors.

A Counseling Story

by Erwin A. Brese

“Denise” came for counseling in her mid-thirties. She was married with two children. She talked about headaches and virulent outbursts of anger and times

of deep depression. Our sessions led her into the pains beneath those feelings.

Her parents professed a faith that stood in stark contrast to the way they live at home. She recalled being molested by a family member at 9 years old. Other psychological and emotional abuse also abounded as well as periods of neglect by her parents. She chose to cope with it all by being a good girl, performing perfectly and never letting her pain show.

In her teens her best friend was killed in a car accident. On the outside she desperately clung to God, but on a deeper level she was enraged with God that He would let such things happen. In her anger she saw God like her father—uncaring, cruel, a betrayer of trust.

At 35 she could no longer bury all that pain and it erupted in her body and emotions. She began a lengthy spiritual journey that revisited some of the most painful pieces of her life. A huge part of the healing process had to do with coming to terms with God. She faced Him, cried at Him, raged at Him, yet clung to Him and me as His representative.

She also listened for Him, begged Him, worshipped Him and meditated on His Word. She asked hard questions of Him and me. As the years went by she found some quiet joy, a settledness that permitted her to say that God has met and touched her. She has some moments of tears and sadness, but she came to find a gracious God whom she was sure loved her deeply. She went through some grieving over her old life, but found it was replaced by a new Easter joy. It was a week after Easter one year that she declared that her journey with me was over for now, even with some unanswered questions, but she felt she was moving toward a more abundant life.

Amid some tears of joy, we closed with prayers of thanksgiving and hope.

Erv is a retired Lutheran Pastor, and he lives in Niagara Falls, New York. He graduated summa cum laude from Concordia Jr. College in Fort Wayne, Indiana, and he received his Master of Divinity and two Sacred Theological Masters (one in the New Testament and one in Pastoral Counseling) from Concordia Seminary in St. Louis, Missouri. In 1980 he received a Doctor of Ministry in Pastoral Counseling from the Eden Theological Seminary in St. Louis. He is professor emeritus of pastoral care at Concordia Seminary in St.

Catherines, Ontario, and is a certified member of the American Association of Pastoral Counselors, and a past member of the American Association of Marriage and Family Therapists. He is an award winning home brewer, and a certified beer judge.

Erv has expertise in working with families, emotional systems, grieving, childhood concerns and family interactions. He is a married father of two and grandfather of two.

New and noteworthy

ELCA Churchwide Assembly

The Tenth Biennial Churchwide Assembly of the Evangelical Lutheran Church in America will be held at Navy Pier in Chicago, Illinois, August 6-11, 2007.

The 63rd Regular Convention of the Lutheran Church—Missouri Synod

The convention will be held at the George R. Brown Convention Center on July 14 – 19, 2007 in Houston, Texas.

Give Something Back Scholarship

The application deadline is August 15, 2007 with the awards made in November. Awards are given to individuals seeking ecclesiastical endorsement and certification/credentialing in ministries of chaplaincy, pastoral counseling, and clinical education. More information and necessary application forms are available on both the ELCA and LCMS webpages.

ICPC Training Seminar

The Annual Training Seminar offered by the International Conference of Police Chaplains was held in Grand Rapids, MI on June 25 – 29, 2007. Information including the program brochure and registration form is available on www.icpc4cops.org. The ILCC will once again be sponsoring a joint Lutheran Breakfast at this event.

Scholarship Offered for Law Enforcement Chaplaincy Workshop Registration

LCMS World Relief/Human Care is offering \$100 scholarships to any LCMS rostered church worker who registers to attend “Christian Law Enforcement Chaplaincy – Theology and Practice,” a July 9 – 13 workshop co-sponsored by Concordia Seminary, St. Louis, and Peace Officer Ministries. The scholarships reduce the cost of the \$295 workshop to \$195. For more information or to register, contact the seminary’s Office of Continuing Education and Parish Services at 314-505-7123 or ce@csle.edu.

Continuing Chaplaincy Education Credits!

Caring Connections has been approved for Continuing Chaplaincy Education (CCE) credit by the Association of Professional Chaplains. .5 CCE is available upon completion of the reading of each issue. The code for this issue is APC# CC-04-02.

The previous issue of the journal, the special Zion issue, Spring 2007, also offers CCE’s of .5 upon completion of the reading of that issue. The code for that issue is APC# CC-04-01. Please note that since the plenary session speeches contained in that issue were also approved for CCE’s under a different code, one should only claim credit for one instance of it. That is, if you went to Zion, please take the CCE’s for attendance, but not for reading that issue.

Recent and upcoming events

How to Subscribe

ELCA

August 6-11 The Tenth Biennial Churchwide Assembly of the Evangelical Lutheran Church in America to be held in Chicago, Illinois.

LCMS

July 14-19 The 63rd Regular Convention of the Lutheran Church—Missouri Synod to be held in Houston, Texas.

Inter-Lutheran

June 25-29 ICPC Annual Training Seminar takes place in Grand Rapids, MI.

July 9-13 “Christian Law Enforcement Chaplaincy – Theology and Practice” workshop to be held in St. Louis, Missouri.

October 24-27 ACPE Conference to be held at the Adolphus Hotel in Dallas, Texas.

Subscribers to future issues of *Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling* will be notified by e-mail when each issue is published. We hope you will subscribe. The process is simple: go to www.lutherservices.org, select *Networks*, then select *Affinity Networks*, then select *Chaplains' Network*, then select *Resources*, then select *Caring Connections* and register on that page. You will need to provide your name, your organization's name, your e-mail address, and your ZIP code. Subscribers and nonsubscribers alike will also be able to access this issue of *Caring Connections* electronically by visiting the LSA website.

Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling welcomes your submissions of news germane to specialized ministries as well as announcements of forthcoming events. You may e-mail news items and announcements to one of the *Caring Connections* news editors: John Fale at John.Fale@lcms.org or Bryn Carlson at bcarls@covcable.com