

CHAPLAINCY STUDIES

Preamble:

Catholic Jesuit sitting in a Berlin congress 1888 with Western colonial powers discussing appropriate strategies to use to colonize Africa, suggested that the most effective and long lasting strategy was to use education as soft point of entry. This was because it was easier to transform the minds of children and young people than the old. From the time, the Church became part and parcel of establishment in all colonized territories.

The Church in her mission came to be associated with two key important things alongside other services. (i). Spiritual impartation—Religious formation and (ii) Character formation. It is this two prong approach that shaped Africa's first colonial generation to embrace both deep religious life and right values as well as value for skilled service. Apart from the two points, Churches were also used as demonstration centres for alternative quality farming and health. The Church had responsibility to ensure that all sponsored schools had chaplains who instilled both spiritual and character formation as part of holistic learning and training for the child. The benefit was that the society appreciated the role of the Church towards holistic development.

The reality is that the Church and specifically the Anglican Church, lost grip on Education and failed to develop a long term strategy of training and empowering Christian teachers with a calling to use Education as a missionary vehicle for discipleship of communities. This has had long term negative impact, most schools in Africa remain fallow grounds for breeding secularist ideologies and to extreme radical barbaric ideologies that completely negates value for life. The children and youth have remained the target audience and more importantly to teachers and staff who have become agents of evil in this very schools and other institutions in society.

To make it more worse, children and youth have become vulnerable to other religious sects who now use the opportunity to win them to their faiths. This is one of major course of Church decline in membership as youth find these sects friendlier with prom in terms of material prosperity and better li for

quick gains and better life. These sects have infiltrated all systems of society including but not limited to education sector.

OVERALL OBJECTIVE:

The early missionaries understood that schools were nursery beds for nurturing and growing future Christians. This helped great deal instilling values and fear of God among the first generation of Christian converts in Africa. Christian schools were the most cherished in society as they were centres of academic excellence and moral change. It is this original missionary approach to schools and Colleges that the training of Chaplains seeks to recapture. Chaplaincy was an establishment that defined both spirituality and values of an institution. Church sponsored schools were required to play two key roles in the life of students and institution as a whole. (i). Academic excellence: Equipping every child with required knowledge and competencies for labor market globally. The chaplain together with administration ensured that there was a conducive environment for learning. (ii) Character formation: Imparting right values and life skills for life addition in society. This was achieved through spiritual formation programs and like skills development activities.

Scope and justification:

Anglican Church is spread throughout Africa. The desired outcome is to see; (i). All Anglican Dioceses on the continent embrace chaplaincy training as one of its common concerted efforts towards transforming Africa for Christ. (ii). Work with all Anglican theological institutions embrace and develop chaplaincy studies for all priests and trained Christian teachers with a calling to work as chaplains in schools. (iii). The reality is that there are billions of people no longer interested in the church and specifically in Christianity all over the world. They have become de-churched, un-churched and complete atheists. These people are found in the market place an open space shared by all. They are colleagues in our neighborhood, industries, learning institutions, business world etc. The scope of this course is to train and equip mostly lay Christians with knowledge and skills to be agents of Christian mission in the world beyond four walls of the church. (iv). The major challenge currently facing the church is that theological colleges are no longer attracting many people train for church ministry; to the worst, the numbers of those joining theological colleges are shrinking, thus not able to meet the desired need.

Scanning the context:

Quick scan of the African continent reveal that chaplaincy ministry has not been fully embraced as an avenue for church ministry beyond four walls of the church. Few institutions such as schools, disciplined forces and hospitals have chaplains and not as an establishment. Thousands of schools, colleges and Universities in African have not fully embraced chaplaincy as key point of entry for ministry in the open space. Business centres, administration offices, parliament, airports industries etc remain fallow open spaces that require presence of trained and commissioned mostly lay people who are already working in these sectors.

Philosophy: The equipping of chaplains across all sectors of society anticipates re-defining and re-thinking of God's mission and responsibility of the church as the vehicle serve as witnesses of God's kingdom in the market place through which God accomplishes his will on earth. This concept adopts **Social Mission** as a new paradigm shift for training and equipping both those training for ordained ministry in the church and lay ministers to serve as witnesses of God's kingdom in the open world.

Implementation strategy:

1. **Primates/Bishops:** Create awareness among Primates and Bishops on the continent to embrace School chaplaincy ministry as core to missionary strategy of reaching out to many in society who longer find church relevant.
2. **Strategic mission office:** Encourage every Bishop to set up strategic mission office that would work to develop relevant ministries including chaplaincy work. The office would include but not limited to Chaplaincy work training and commissioning people to work with various sectors across the Diocese.
3. **Theological institutions:** Work with all theological institutions on the continent of Africa encouraging them to develop and teach chaplaincy studies not only to those training for church ministry but all Christians with a calling to work as chaplains in various sectors of society.
4. **Mode of training:** The program targets 98% those already working in other sectors such as Education Law, Medicine, Industries, Disciplined forces, Engineering, Prison, Business fraternity etc. This therefore means that the program cab best be offered through a program of distance learning combined with intensives. The timing

will depend with kind of targeted audience and location. It will take two years for students to complete the course.

5. **Award:** Teachers will graduate with a Diploma in Christian Mission:- School chaplaincy option.

Sustainability of the training:

(A). This program being relatively new to and not fully embraced by the church in Africa, it will require partners to accompany CAPA in rolling it out especially organizing consultations for Bishops, Educationists and theological Educators as an envisioning process across Africa

(B). Students will be required to pay fees or sponsored by their Dioceses. This will enhance ownership and support of the program. (Where necessary, link up with partners to subsidize the training).

Note: Students will study modules in three broad areas:

Tracks: The training will be offered in three broad tracks: (1) Biblical Studies (2) Mission Studies and (3) Chaplaincy Studies. N/B: Chaplaincy studies will cover four broad areas: (i). Education (ii). Disciplined forces (iii). Prison (iv) Hospital and (v). Industrial chaplaincy (Industries, Airports and Business community

1. Biblical Studies: In the area of Biblical Studies, students will have the opportunity to study a detailed overview of the Bible story and to see how scripture is fulfilled in the person of Jesus Christ. The biblical studies course will take a bias and emphasis on the place of children and youth in the Bible. Seek to equip teachers to teach the Bible to young people in the school context.

2. Mission Studies: In the area of Mission Studies, teachers will explore faith development in the life of young people as foundational to worldview change process. They will be equipped to apply the bible's teaching to the contexts in which they are living and working so that they can help young people in the areas of faithful discipleship and Christian service.

Chaplaincy Studies: In this area students will be equipped with the pastoral skills needed for the chaplaincy role, both in terms of ministry within the Anglican Church and in terms of responding to the specific needs of people they are seeking to minister to in specific contexts. There will be a particular focus on counseling skills as key to all chaplaincy studies.

Overview:

The chaplain will oversee the spiritual formation of both students and staff in the school/college where he/she is teaching. He/she will be a link between the students and the school/college administration and the Church

Curriculum Overview

Common Courses

Course Name	Course Titles
Biblical Studies	<ol style="list-style-type: none"> 1. Introduction to Biblical Exegesis 2. Isaiah and Mark 3. Biblical Theology of OT 4. Biblical Theology of NT 5. BT: Creation to Monarchy 6. Revelation 7. BT: Monarchy to Exile 8. Pastoral Epistles 9. Wisdom Literature 10. Post Exilic 11. Johannine Writings 12. Luke Acts
Mission Studies	<ol style="list-style-type: none"> 1. Biblical and Historical Foundations of Mission 2. History of Christian Mission in Africa 3. Gospel and Culture in Africa 4. Ministry in the Context of Islam 5. Mission and Social Transformation in Africa/Poverty and Christian Mission 6. Evangelism and Church planting 7. Discipleship and disciple making 8. Discipleship in the context of emerging issues in Africa 9. Understanding Anglican Church: History, Worship and Spirituality and Ethos and practice 10. Mission, contextualization and communication if the gospel in context of interfaith and pluralism. 11. Preaching and Sermon Preparation 12. Management and leadership in Christian Mission 13.
Theological Studies	<ol style="list-style-type: none"> 1. Systematic Theology 1 2. Systematic Theology 2 3. Systematic Theology 3
Historical Studies	<ol style="list-style-type: none"> 1. Church History 1 2. Church History 2 3. Church History 3

Pastoral Studies	Pastoral Care and Counselling
Practical Studies	<ol style="list-style-type: none"> 1. Common Communication Skills 2. Economic Development and Social Transformation/Development and Social Responsibility 3. Transformational Leadership 4. Project Cycle Management

BACHELORS OF ARTS IN CHAPLAINCY STUDIES (BACS)

Below is a list of the common units for all the students;

BIBLICAL-12	MISSION-4	HISTORICAL-3
<ul style="list-style-type: none"> • Introduction to Biblical Exegesis • Introduction to Biblical Interpretation • Old Testament Over view • Pentateuch and Former Prophets • Latter Prophets • Restoration of Israel • Psalms and Wisdom • Isaiah and Mark • New Testament Overview • Gospels and Acts • Epistles and Revelation 	<ul style="list-style-type: none"> • Biblical Foundations for Missions • Gospel and Culture in Africa • Ministry in a multi-faith context • Mission and Social Transformation in Africa 	<ul style="list-style-type: none"> • Church History I • Church History II • Church History III
•	•	PASTORAL /PRACTICAL STUDIES-12
•	•	<ul style="list-style-type: none"> • Homiletics • Communication Skills • Anglicanism I & II (Electives) • Leadership and Management Skills • Research & Mapping • Introduction to Research Methods • Christian Worship • Christian Education and Discipleship • Sociology

		<ul style="list-style-type: none"> • Psychology
<ul style="list-style-type: none"> • 	THEOLOGICAL STUDIES-5	<ul style="list-style-type: none"> •
<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> • Moral Theology • Creative & Critical Thinking • Systematic Theology I • Systematic Theology II • Systematic Theology III 	<ul style="list-style-type: none"> •

SPECIALIZED CHAPLAINCY UNITS

The following is a list of the contemplate units for specific areas of specialization namely

Learning Institutions' Chaplaincy/Youth Ministry	Prison Chaplaincy
<ol style="list-style-type: none"> 1. Introduction to learning institutions' ministry; The Call and duties of a chaplain 2. Principles of worship and discipleship among pupils and students 3. Character formation and peer pressure (Biblical Perspective) 4. Studies (improvement), Career Guidance and Talents' development 5. New Religious movements in learning institutions 6. Ministry to the children, youths, young adults and adults 7. Peace and conflict resolution (Parent/Teacher/Peers Relations) 8. Youth and Sexuality, contraceptives, teenage issues and 9. Chemical dependence in learning institutions 10. Principles of Pastoral counseling in learning institutions 11. Psychology and present and Culture of the Youth and young adults I&II 12. Youth/young adults & Music, human rights and modern Technology 	<ol style="list-style-type: none"> 1. Introduction to correctional centers Chaplaincy; The Call and the duties of a chaplain 2. Conducting group meetings and visitations in the prison 3. Mission and Evangelism, Discipleship and Worship with the prisons' staff, families and inmates 4. Pastoral care in the prison 5. Conflict Resolution in prison 6. Understanding the prison Environment and the prisoner 7. Counseling and drug abuse in the prison 8. Character Formation among the inmates, Correction and social re-integration 9. The Chaplain and the emerging issues in the prison 10. Patriotism, Personhood and self esteem 11. Mission in a cultural/religio diversity 12. Attachment/practicum

Track 2 HOSPITALS' CHAPLAINCY	Track 3 DISCIPLINED FORCES' CHAPLAINCY
<ol style="list-style-type: none"> 1. Introduction to Hospital Chaplaincy; The Call and the duties of a Hospital chaplain 2. Lifestyle Diseases-Theological approach to Prevention, Management and Healing 3. Communicable and Non Communicable Diseases- Theological approach to Prevention, Management and Healing 4. Hospital Ethics 5. Clinical Pastoral Education 6. Maternal and Reproductive Health-Theological Approach 7. HIV&AIDS- Theological approach to Prevention, Management and Healing 8. Hospital Chaplaincy Environment eg. Care centers, hospitals, etc, Medical issues and General Policies 9. Hospital Visitation-Patients and Staff 10. Mission and Evangelism in the hospital 11. Discipleship and Worship in the hospital 12. Grief and bereavement counseling 	<ol style="list-style-type: none"> 1. Introduction to Disciplined forces Chaplaincy; The call and duties of disciplined forces chaplain; Work ethics 2. Mission and outreach in the disciplined forces 3. Emerging Issues in the disciplined forces 4. The place of Religion in the disciplined forces 5. Ministry in the Warfare Context & Post War Pastoral Care 6. Culture and sexual challenges in the disciplined forces 7. Pastoral ministry in the disciplined forces 8. Worship and Discipleship in the disciplined forces 9. Stress and trauma counseling in the disciplined forces; Pre- deployment, deployment and post-deployment/emerging issues 10. Patriotism, Personhood and self-esteem in disciplined forces 11. Chemical dependence and personality of the officers 12. Attachment/practicum

Elective Courses

Course Names		Codes & Titles
Biblical Studies		
Mission Studies		<ol style="list-style-type: none"> 1. Apologetics 2. New Religious Movements
Theological Studies		<ol style="list-style-type: none"> 1. African Traditional Religions/African Christian Theology 2. Moral Theology 1/ Ethnicity and Diversity 3. Moral Theology 2/ Conflict Resolution and Peace Building 4. Moral Theology 3/ African Hospitality
Historical Studies		5.
Pastoral Studies		<ol style="list-style-type: none"> 6. Christian Education & Discipleship 7. Anglicanism 1/African Church History 8. Sociology 9. Introduction to Psychology 10. Anglicanism 2 11. Christian Worship 12. Anglicanism 3

Model and philosophy of teaching:

The chaplaincy training philosophy borrows heavily from four schools of thought developed by different scholars. The paragraph below is an extract from www.brian-edgar.com on The Theology of Theological education by Brian Edgar www.brian-edgar.com

Brian argues that there are four approaches to theological training. The first approach known as ‘**Athens and a classical education**’.

In *Between Athens and Berlin: the theological debate* (Grand Rapids: Eerdmans, 1993) David H. Kelsey examines theological education using Athens model of theological training, By ‘Athens’ he means that the goals and methods of theological education are derived from classical Greek philosophical educational methodology. He argues that the early church adopted and adapted this model. The primary goal of this form of classical education is the (i) transformation of the individual. (ii) It is all about character formation, the cultivation of excellence and knowing the supreme good, which, when applied to theological education means knowing God. Theological education is thus not so much knowing *about*

God as it is about *knowing* God. It is not primarily about *theology*, that is, the formal study of the *knowledge* of God, but it is more about what Kelsey calls *theologia*, that is, gaining the *wisdom* of God. This approach is quite appropriate to chaplaincy training as the main goal of training chaplains across all sectors to acquire theological education that is transformative in nature, not only focusing on cognitive knowledge but rather practical and one that is able to change individual's worldview to live his/her Christian faith in public sphere and demonstrate to his/her target audience that Christian faith transform people from both within and outward

Wisdom is sought, not simply knowledge and theological education is fundamentally aretaic (that is, it is the development of the *virtues*, the *arete* – the excellence of the soul). It is the transformation of character to be God-like. The emphasis therefore falls upon personal development and spiritual formation. In that sense the focus is very much upon the individual though it is not necessarily individualistic in the modern sense for it began, in the Greek context, as something orientated towards the *public good* rather than *private interest* and it was undertaken in communal context.

The early church adopted this educational philosophy not only because it was present culturally but also because of its obvious connections with biblical and theological emphases on holiness and the development of individual character. In theological education virtue is important and holiness essential. This approach affirmed the need for a complete, inner, personal, moral and spiritual transformation. In the case of *Christian* classical education the sacred texts were scripture rather than the philosophers, although the study of the philosophers was still important and was understood to produce great reward. This educational emphasis on character was entirely consistent with a theologically grounded obedience to Christ worked out in the power of the Holy Spirit and depending on corporate worship, the close interpretation of scripture and pastoral care. It is no surprise that the early church soon adopted this model of theological education. If theological education is understood in

this way, in terms of *theologia* and the transformation of the individual, then holiness and moral, spiritual transformation are central to the educational task. Any assessment of a program of theological education on that basis would consider essential, for example, whether the curriculum adequately addressed issues of personal, moral formation and whether the values of the faculty and the institution as a whole were consistent with this approach.

Berlin and the reflective practitioner

The second pole of Kelsey's typology is what he refers to as 'Berlin'. In his evaluation of it, Robert Banks prefers to call it the 'vocational' model in contrast to the 'classical' model of Athens. iv whereas the classical model is derived from antiquity the Berlin model is derived from the enlightenment. Berlin represents this approach to education because the University of Berlin was deliberately founded as a new form of research university as part of the Prussian reform of education undertaken along enlightenment lines.

In the new enlightenment universities theology had to justify its place. Previously, it had been the Queen of the Sciences because it was understood to be derived from divine revelation rather than natural observation or deduction. But the palace revolution of the enlightenment meant that revelation was dethroned and reason reigned supreme. Whereas the classical model accepted the sacred texts (whether philosophers or Scriptures) as revelation containing that wisdom which is essential to life, now reason demanded that these texts be subject to critical enquiry. They could no longer be accepted on the basis that they were received authorities and they had to be proved. In a research university the texts are not rejected but they are treated differently, there is disciplined, orderly, rigorous enquiry. The goal is no longer personal formation based on the study of authoritative, classic texts. The research university seeks to train people in rigorous enquiry, to find theory and to apply it to solve practical problems. It broadened out from the narrower classic approach in which the sources were limited to the ancient texts and

now the whole panorama of human endeavour, including the natural sciences, physics, chemistry, the social sciences, arts and humanities became the legitimate focus of study.

The PhD became the standard educational achievement and the aim was to establish a scientific theory that could then be applied to specific situations. Chemists developed theory, summarized in the periodic table of elements that could then be applied in chemical engineering. Physicists searched for the integrating laws of motion, gravitation and light. Engineers devised formula for safe and efficient building and biologists, medical practitioners and lawyers all learnt their theory and then practiced their profession. In this context, if theology was to be admitted as a science within the academy and the university it had to demonstrate that it had both a body of theory and a practical function. It was thus argued (to the subsequent regret of some) that theology was indeed an area of *theoretical study* rather than of personal development and that its practical function was the *building up of the church*, primarily through the formation of ministers. Theological education was now ministerial training, rather than spiritual formation. The aim was the training of leaders for the church, to provide people able to apply theory to the life of the body and the emphasis fell on the development of hermeneutical skills, the interpretation of scripture and upon bold, visionary leadership. If theological education is understood in this way then a review of a specific program of education will need to determine whether the context, the people and the methodology are appropriate for that task and whether, at the end of the educational program, it produces theoretically aware and practically effective ministers. However, the presence of another clearly defined alternative model also allows for a comparative examination. In contrast to the classical model it becomes clear that while a strong understanding of theory and practice is important to the life of the church, the vocational model does tend to leave personal, moral, spiritual development in the background. It is also possible to ask whether the strong focus on research skills, gaining all that is necessary to develop a

sound method in hermeneutics, is as appropriate for practitioners in the local church as it is for researchers in the university. Do professors working as researchers model what the local church needs? Or does it create pastors who preach like professors?

The contrast with the classical model also inevitably raises the question as to whether an enlightenment methodology that is associated with high levels of doubt and scepticism is ultimately healthy for theology. It is clear that when the typology places two different models side by side it raises important questions about theological education and its underlying theology. A third model allows for an even more dynamic set of contrasts.

From Jerusalem to the ends of the earth

Kelsey hints at the incompleteness of his bipolar model when he notes that Tertullian's well known question was 'What has Athens to do with *Jerusalem*? rather than 'What has Athens to do with Berlin?' This points to the possibility of a third type of education. But, having paused to consider this possibility Kelsey immediately moves on with the comment 'Whatever the theologically normative case might be, however, it is the case that modern North American Christian theological education is committed to 'Athens' and 'Berlin', and it is committed to both of them for historical reason'.^{vi} And so, leaving behind what he describes as potentially theologically normative Kelsey proceeds for the rest of the book to deal with the *de facto* situation. This omission is unfortunate and that is a view shared by Robert Banks who, in his *Revisioning Theological Education*, develops a 'Jerusalem' model to stand beside Athens and Berlin. It is a missional model and its basic theology is derived from Kahler's dictum that 'missiology is the mother of theology'.

Theological education is seen as a dimension of mission. It is an aspect of the teaching ministry of the church involving specialized testimony to the kingdom and the goal is the conversion of the world.

In the classic model ‘formation’ was personal transformation while in the vocational model it was ministerial training but in the missional model formation is a turning towards mission. Mission has to have reference to all dimensions of life: family, friendships, work, neighbourhood. It encompasses the whole ministry of the whole people of God. Notice that it is a *mission* model not a *missiological* model. In the latter case missiology is an important discipline, perhaps even the most important discipline within the full range of disciplines but educationally speaking a missiological approach is a specific form of the *vocational* approach which takes place within an academic, university style context rather than in the context of actual mission work in the wider community. A missiological approach to theological education may demonstrate the importance of mission to the life of the church but if it does this by *providing a particular content* rather than *transforming the process* itself then it is not a missional model. For Banks the new content demands a new *style* of theological education.

Geneva and the maintenance of tradition

While the addition of Bank’s missional model to Kelsey’s classical and vocational approaches is useful, a fourth approach is also needed in order to better describe the actual state of theological education. Using the same form of geographic identification I call this fourth approach the ‘Geneva’ model of education, although it could just as easily be referred to as ‘Rome’ or any other city identified with a particular confessional approach. In a confessional approach to theological education the goal is to know God through the use of the creeds and the confessions, the means of grace and the general traditions that are utilized by a particular faith community. There is an emphasis on formation through teaching about the founders, the heroes, the struggles, the strengths and the traditions that are distinctive and formative for that community of faith. Formation occurs through *in-formation* about the tradition and *en-culturation* within it. For it to be effective it needs to have reference to all dimensions of life including, family, friendships, work, community and ministry.

The nature of the Geneva model is illuminated by a set of contrasts. Firstly, the appropriate *context* for theological education in the confessional model is the seminary and this stands in contrast to the classical approach that is grounded in the academy, the vocational that is intrinsically connected to the university and the missional that undertakes training in the wider community. Secondly, the *goal* of the confessional model is to enable people to know God through a particular tradition while for the classical approach the aim is the transformation of the individual. The vocational model aims at the strengthening of the church and the missional model aims at converting or transforming the world. Thirdly, in Geneva *theology* is understood as the process of knowing God while in Athens theology is intuited wisdom.

In Berlin theology is a way of thinking and applying theory to life and the church and in Jerusalem theology is missiological. These contrasts show that the typology as a whole can make clear that the various debates about the specifics of theological education are actually debates about fundamental theology.

<p>CLASSICAL: ATHENS PHILOSOPHY: Transforming the individual</p> <ul style="list-style-type: none"> ❖ The focus is on Character formation with emphasis on acquisition of knowledge and wisdom impartation through Theological Education 	<p>SCIENTIA: BERLIN'S PHILOSOPHY</p> <ul style="list-style-type: none"> ❖ The focus of theological training is strengthening the church's vocation. ❖ Mostly applied to those training for ordained ministry
<p>MISSIOLOGY: JERUSALEM PHILOSOPHY</p>	<p>CONFESSIONAL: BERLIN PHILOSOPHY:</p>

<ul style="list-style-type: none"> ❖ The focus of theological training is on mission with emphasis on the need to convert souls and win the world to Christ. ❖ Transforming the church towards being missional 	<ul style="list-style-type: none"> ❖ The emphasis of theological training is on knowing God through Doxology as a method of Theological Education
--	--

APPENDIX

Specific duties will include:

1. Modeling discipleship at a personal level and mentoring those responding to Christian faith. This will include Christians working in respective sectors and those exploring Christian faith so that both new and old Christians can be nurtured to maturity.
2. In the context of learning institutions, to provide spiritual counseling to teachers, students and parents as the need arise.
3. For those working in other sectors, counseling services should be offered as need arise.
4. To organize and lead Bible study for colleagues at place of work.
5. To organize and lead Christian worship services where necessary
6. In the context of learning institutions, to train students in how to organize and lead Christian worship services
7. To organize and run school/college assemblies which can be evangelistic or promote specific Christian concepts.
8. To organize public talks on issues promoting healthy work ethics and accountability.
9. To encourage voluntary groups for Christian students (e.g. Bible study groups, Christian unions, Christian drama groups, Christian choir groups) so as to provide training opportunities for Christian leadership.
10. To be part and parcel of institutional decision making process and providing counsel to the leadership.

11. To provide a Christian input into the school/college decision making process
12. To provide a clear model of Christian Leadership and Christian living within the school/college/place of work
13. To liaise with other Christian group leaders / fellowships / churches / schools / colleges/ and those working in similar contexts in the world
14. To defend the Christian faith reasonably using the Christian scriptures and Christian traditions.
15. To organize challenge weekends and other evangelistic events
16. To organize wider Christian inter-college / school / regional activities that involve the school/college where the Chaplain teaches.
17. To identify and affirm students gifting through mentorship and role modeling.
18. To plan and organize chaplaincy conferences across board to share experiences and encourage one another.

Person Specification:

1. A committed Christian who seeks to walk in daily fellowship with the Lord Jesus Christ and with other Christian people.
2. A person with a passion and burden to see children and young people grow in faithful discipleship and love for the Lord Jesus Christ.
3. A person with passion and burden to see society where he/she is working transformed towards embracing right values rooted in scripture for healthy living.
4. A person with a personal calling to chaplaincy ministry amongst staff and students in the school / college context
5. A graduate of a recognized college / university
6. A person who has been theologically trained either through a chaplaincy training program or through full-time residential theological education.
7. Lay people with passion to reach out to the wider society seeking its wellbeing and prosperity.